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## Notes.

## REGINALD DE COURTENAY.

sumptuous work, published in 1825, *genealogical Memoirs of the Royal House*, Richard Barré, last Lord Ashburton of ing line, is considered by many to have be vexed question of the identity of de Courtenay, the ancestor of the Earls (see "N. & Q." 5th S. v. 338). The hor devoted a chapter (the thirtieth) sing whether the English Courtenays descend in the male line from the royal France or not," and, giving his reasons, the conclusion that they did, and nald was in all probability a younger son of France and Elizabeth, the heiress of "though not named." He has "there-ht fit to insert them in the genealogical branch of the royal house, because he hem to be so." It is suggested (p. 121) nald may have come to England in 1178, ut eighteen, with his father Peter, who ver by Louis VII. on public business as or. At court he may have met with a y of rank, a ward of the king, and may ried her.

unately, his lordship's theory will not

stand the infallible test of dates, nor square with all that it is certainly known about Reginald, his sons and grandsons. The supposition—it seems to be nothing more—of Cleaveland, which Gibbon adopted, is far more probable, though discarded by Lord Ashburton, viz., "that after giving his daughter to the king's son, Reginald de Courtenay abandoned his possessions in France, and obtained from the English monarch a second wife and a new inheritance" (*Decline and Fall*, chap. lxi.). This second wife was not, however, Hawise, as Cleaveland thought, trusting the Ford Abbey register, which led him into many difficulties. The account in Dugdale's *Baronage* is equally confused. The fact is *there were two Reginalds*, father and son, but this does not seem to have been observed before. It appears on Oct. 22, 1173, died Matilda d'Avranches, Viscountess of Devon, Lady of Oakhampton, widow of Robert fitz Edith, leaving two young daughters, of whom Reginald de Courtenay obtained from the king the wardship and marriage, together with the custody of the barony their inheritance. Hawise, said to have been the elder daughter, he married to his younger son Reginald; William and Robert, his other sons, were apparently already married; so, to secure the whole barony to his heirs, he espoused Matilda, the other daughter, himself. She survived his widow many years; but not long after his death she had to escape abroad to evade marriage with William des Preaux, who had fined with the king to have her and her lands. Matilda seems to have retired to Sap, her manor in Normandy.\* We find her engaged in a lawsuit in Hilary Term, 1220, with the Prior of Burcester about her dowry lands in Waddesdon. She died in 1224, when Robert, the grandson of her husband, was found her heir (as son of her deceased sister Hawise).

William de Courtenay was the son and heir of the elder Reginald, and was old enough in 13 Hen. II. to pay the aid to marry the king's daughter levied on the honour and knights' fees of his father, probably at that time with the king on the Continent. I take it to have been the same William who witnessed a charter of Peter of France, Lord of Courtenay, dated there 8 Kal. Dec., 1160†. In 1191 not only was the elder Reginald dead, but also his son and heir William; and Robert de Courtenay, the third son apparently, fined 300 marks to have the manor of Sutton (Courtenay), Berks, which Henry II. gave his father, until the heir of William, his elder brother, came of age. Reginald, son of William, witnessed a charter of Gilbert Bassot and Egeline his wife, dated about 1193, but seems to have died without issue; and Hugh de Curtenay, who occurs in the

\* Stapleton's *Rot. Norm.*, ii. p. cxlv.

† *Hist. Gén. de la Maison Royale de Courtenay*, by M. du Bouchet, folio, Paris, 1661. "Preuves," p. 8.

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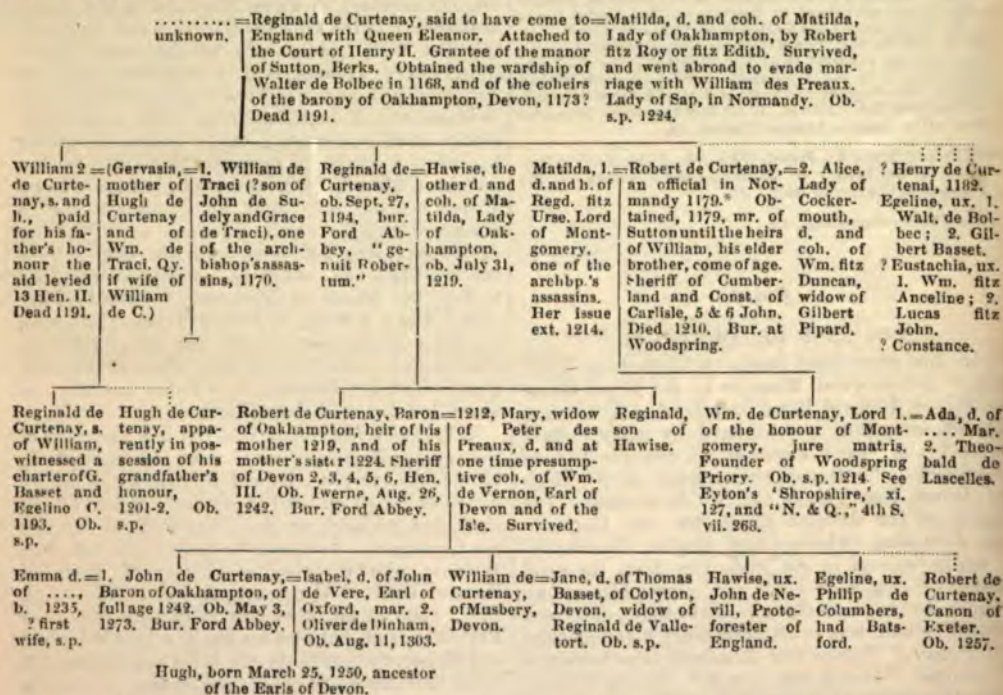
Pipe Roll, Devon, 3 John, paying arrears of the great sum of 763*l.* odd, and assessed for scutage at fifty marks and a half, was evidently then in possession of the honour of the elder Reginald. About this date a William de Traci is styled "brother of Hugh de Courtenay" in a Ford Abbey charter (*Mon. Angl.*, i. p. 791); elsewhere he is called son of Gervasia de Courtenay, who in all probability was widow of William de Courtenay, and previously of William de Traci, one of those who assassinated Thomas à Becket.

A Reginald was evidently the second son of the elder Reginald, and his heirs at least inherited. He was the husband of Hawise, and the "strenuus Reginaldus" who begot Robert of the memorial inscription anciently in Ford Abbey. He died Sept. 27, 1194.

The rest of the Devon pedigree may be found correctly enough in the tables prepared by Dr.

Oliver and Mr. Pitman Jones (*Archæological Journal*, vol. x.). Hawise, the widow of the younger Reginald, died July 31, 1219 (not 1209, as the Ford Abbey register stated) for on Aug. 14, 1219, the king tested a writ to the Sheriff of Devon to take possession of the lands of Hawise de Courtenay, "who is dead, as the lord the king has heard" (*Excerpta e Rot. Fin.*, i. 36).

The rearrangement of the Courtenay pedigree required by these emendations is best shown by the table herewith given. It allows of Robert de Courtenay, who married the daughter and heiress of Reginald fitz Urse (one of the assassins of Thomas à Becket), taking his proper place for the first time as a member of the family. The compilers of the genealogy in the *Archæol. Journal* were greatly puzzled about him as well as his son, the founder of Worspring [or Woodspring, as in pedigree] Priory, and they doubted dates which are correct.



As to the daughters of the elder Reginald, Egeline, wife of Gilbert Basset, ought to have been better known from the good account of her and her husband in Bishop Kennet's *Parochial Anti-*

\* In 1179-80 he accounted for the bernaige of the Grand Vicomté of Caux and of the Vicomté of Montevilliers, as appears by the Rolls of the Exchequer of Normandy (Stapleton's *Rot. Norm.*, i. p. cii; ii. p. ccxiv).

*quities* (of Ambrosden), printed so long ago as 1695. Lands in Waddesdon seem to have been her marriage portion. A charter of Gilbert is witnessed by Egeline his wife and Henry de Courtenai, perhaps the youngest son of the elder Reginald, to whom the king may have stood godfather. Constancia de Courtenai and Eustachia de Courtenai, who appear in the Pipe Roll, Devon, 12 John, may have been other daughters of



Reginald. These names were borne by two daughters of Peter of France, Lord of Courtenay,\* living at this time, who named them, doubtless, after his own aunts, Constance, Countess of Champagne, afterwards the wife of Bohemund, Prince of Antioch, and Eustachia, Countess of Etampes, the only lady in the royal family of France who bore this rather unusual name. The Countess Eustachia, however, was daughter of Philip I. by Bertrade, his second wife, and sister of Florus or Fleury, who may possibly have been the Florus mentioned in the register of Ford Abbey, brother instead of "son," of Louis. The family of Courtenay frequently intermarried with the descendants of Elizabeth, Dame de Nangis, the only recorded child of Florus, which is noteworthy.

There was a John de Curtenay who, for the health of his soul and that of Emma his wife, gave the manor of Esthyrst (adjoining Hirst-Courtney, near Selby, co. York, so called to this day), sixty acres, to the Templars, and they levied a fine of the same in Hilary Term, 19 Hen. III. (1235).† Was this John, certainly the Baron of Oakhampton, 1242, husband at a later date of Isabel de Vere? Somewhat later a Robert Courtney, of Brayton, gave to Selby Abbey a toft, an oxgang of land, and a rent there, which William Courtney, his son, confirmed.‡

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"This Quarter seems to be attended with a strange sort of disease: The moon in a Zodiacal Parallel with ♄ going to his opposition, and ♄ in the 12th in square to ♄, consider'd with ♄ in the Ascendant, shews a strange and unusual sort of Distemper that will afflict Mankind with a deprivation of Sense, Disorders in the Brain, Melancholy, Vapors and such like Hypochondriack Accidents, that will make some ignorant People cry out it is Witchcraft."

"And indeed this will be apt to agree with the Cant of a Crew of ignorant, pick-pocket rascally People, who take upon them the Title of Doctor both in City and Country."

"And when any body goes to them with a water, or the Patient in person, to desire their Opinion and advice, the first word is, *You are bewitched, you are under an ill tongue, you are under a curse, you are under a knot of witches*: Nay, if it be a Child but of a year old, she will confidently say it is bewitch'd; but if young or old, happen to have any thing of Fits attend them, then beyond all doubt it is witchcraft. The Patients being frightened with this pick-pocket cant, desire their help to unwitch them again. Then out comes a Quill of Quick-silver, a handful of *St. John's Wort*, or the word *Tetragrammaton* writ on a piece of paper to lay under their heads at night, or under their Beds. There was a Child of about ten years old had the misfortune to have her eye beat out, and the other eye by the inflammation like to be lost: Away they went to a witch-monger, and he said she was bewitched, and if they would send her to his house he would cure her. So they did; and when he had pick'd their pockets of 10 or 12 pounds, he sent the girl home uncured and in 14 days she died. This I know, for she was my neighbour; I could tell you abundance of these, had I room. But if there is such a thing as Witchcraft, no doubt but the people are all bewitch'd that go to them. But to enquire further into the Case, the more cunning Knaves of them pretend to find when they are bewitch'd by Astrology. This is very pretty! for if the same Sign be on the 12th and Ascendant, or the Sun or Moon in the 12th, or afflicted by the Lord of the 12th; or the Lord of the 6th in the 12th in any evil Aspect to the Moon or Lord of the 1st or if ♄ or ♄ is in the 12th, then there is most certainly Witchcraft in the case: but if the same Planet be Lord of the 1st and 12th, it is beyond all doubt; but if there is a Woman in the Parish, or near it, that is *old, Poor, and ugly*, she is certainly the Witch. But now let us turn the Tables, and see what these witchmongers will say to it."

"Let us suppose a Nativity (and I believe I can show you several) where *some, any, or all* of these Rules take place, what must the Native do, be it He or She? Why truly they are by these Rules like to be bewitch'd as long as they live; and not one of these Witchmongers able to cure them; for we have far more reason to believe the Positions in a Nativity to have a due and true effect on the Person born, than they can pretend to in a question on a Water, &c. But suppose we allow them both to be true, why Witchcraft? And again, if there is Witchcraft, why should no body know how, or be able to cure it but these ignorant Blockheads that can hardly write their own Names, and I am sure not a line of true English?"

"I do not intend here to write my thoughts of Witch-

\* *Père Anselme's Hist. Gén. de la Maison Royale de France*, i. p. 474.

† *Mss. Angl.*, new edit., vi. p. 841.

‡ *Barton's Mon. Edor.*, p. 390.



craft in general, nor how far it may or may not be credited as such, but leave the Reader further to satisfy his curiosity in reading *Wierius in Latin*, or our ingenious Countryman Mr. *Webster in England*, where they may find full Satisfaction concerning these *Cheats* and *Impostors*. And to prove they are such, most of them, if not all, take a pride in being counted Conjurers and Raisers of Spirits, &c. But besides, of all the dreadful Stories of Witchcraft that I ever heard, the tricks are play'd for the most part at a great distance; and you shall very seldom meet with any one that knows any thing of the Matter (beside the bare religion) unless you happen to meet with one of the Impostors, or some one deluded by them; and this verifies the old proverb, *That Popery and Witchcraft thrive best by tradition*. For as all those who are counted Witches are for the most part notorious Impostors, or else poor deluded creatures; so on the other hand, all the Witchmongers that pretend to find out the Witches, and cure the Witchcraft, are as certainly Cheats and Pickpockets. But of these things let this suffice at present; and I hope in a small time, if God continue my Life and Health, to give the World a better Account of these Impostors and their Witchery in this than any heretofore have done; and this in a Treatise by it self, illustrated with many stories of their cheating Tricks, and how it Serves to get Money, tho' by the worst and basest ways."

These are the views of an astrologer on witchcraft. The companion picture would be a denunciation of astrology by a wizard or a witch.

WILLIAM E. A. AXON.

Fern Bank, Higher Broughton, Manchester.

#### AN UNPUBLISHED LETTER OF EUGENE ARAM'S.

I have in my possession, among others, the accompanying letter, written by Eugene Aram. I am not aware that it has ever appeared in print before, and I have no doubt that Mr. Scatcherd, had he known of its existence, would have been glad to have published it among those to which he had access.

"London, July 19th, 1754.

"Dr S<sup>r</sup>,—If that particular acquaintance, if that intimacy & antient friendship which have so long subsisted between us is not yet forgot; if yet they have any influence, I know not whether I ought to be more glad to write or you to hear; many Years & many accidents have now past over me but still with some advantage I hope both with regard to my circumstances & my abilities in Letters, my Situations since I left you have been various, I was Tutor 3 years to the sons of a family of distinction in Berks & in other Employments of that kind 4. years with the money arising thence I went over into France a Tour partly of curiosity & partly of profit in which having visited Roan Paris &c & even Blois & Orleans I acquired the Language which is now at once an extraordinary recommendation & benefit to me. This you see has been y<sup>e</sup> manner among thousand amusements in which I have disposed of my time my observac'ons whilst abroad have neither been few nor I hope impertinent, their performances with the Pen did not escape me but they appeared to me Labour'd painted & despicable I brought over a few not to imitate I assure you S<sup>r</sup>, but for y<sup>e</sup> same reason our Sailors do Monkeys, In Town indeed are a few Masterly hands & but a few chicanne Champions. pray reply in two or three Posts at farthest otherwise I

shall begone and don't direct for me but for Mr Wm fisher in Milford Lane in y<sup>e</sup> Strand London

"I am S<sup>r</sup>

"Y<sup>r</sup> obl<sup>d</sup> Serv<sup>t</sup>

"E. ARAM."

I have also before me a note of the late Lord Lytton, commenting upon this very letter; he speaks of the peculiarities of Aram's style, "which is laboured and artificial, but not without singular beauties, at times, both of harmony and construction, despite occasional slips of grammar."

Perhaps some of your readers who are interested in the mystery of Aram can help me to decide to whom his letter was written. I think the choice lies between two gentleman; either Mr. Collins, Vicar of Knaresborough, or Mr. William Norton, at whose request Aram first went to that town.

Perhaps, too, some one can inform me in whose family, in Berks for three years and elsewhere for four years, Aram lived as tutor.

It is somewhat singular that in the narrative of his life, which he wrote after his condemnation, he omitted all mention of his visit to France, confining the account of his study of the French language to the two years during which he was in a situation with the Rev. Mr. Painblanc in Piccadilly.

FRED. W. JOY, M.A.

Crakehall, Bedale.

#### SHAKSPEARIANA.

"AS IF IT WERE CAIN'S JAW-BONE," "HAMLET," V. I. (6th S. ii. 143, 162).—In my former communication I stated my opinion that still earlier instances of this expression were to be found. I now forward one:—

"And we rede in the bible that the first labourer that euer was. was caym the first sone of adam that was so enyl that he slewe his broder abel. For as moche as the smoke of his tithes went strayt vnto heuen/ and the smoke and fume of the tithes of caym went down ward vpon the erthe. and how wel that thys cause was trewe. yet was there another cause of enuye that he had vnto his broder/ For when Adam theyr fader maryed them for to multelye the erthe of his ligne/ he wolde not marye ner Joyne to gyder the two that were boine attones. but gaf vnto caym her that was born with abel. and to abel her that was borne with caym. & thus he ganne thenuye that caym had ayenst abel/ For hys wyf was fayrer than cayms wyf/ and for this cause he slewe abel wyth the chekebone of a beste."—Caxton's *Game of the Chesse* (about 1474), Figgins's Reprint, c ij.

R. R.

Boston, Lincolnshire.

THE PRONUNCIATION OF "ER" AS "AR."—As the pronunciation of *er* as *ar* is often discussed, I have collected more than fifty examples of it, as will be seen below.

It ought to be well understood that the change of *er* into *ar* is a real law of pronunciation in our language. In Middle-English *er* was pronounced as in F. *serve*, with a strong trilling of the *r*. It is



a universal and well-known law of change in English pronunciation always to suppress the trilling of *r* as much as possible. But this caused a slight change of the vowel sound, so that *er* (as in *F. serve*) became *aa*, as in *baa*, or as in vulgar English *saar* for *serve*.

This law of change has been to some extent interfered with by the spelling, for, whilst uneducated people freely retain this change, the educated classes, who read much, have reduced the pronunciation of *serve* to that now in use by a further change of *aa* to an indistinct vowel sound with which we are all familiar, and which we indicate by *er*, though the *r* is really silent, being wholly untrilled. We may find *serve* for *serve* in use as early as in Tyndall; we now pretend to be ashamed of it. *Sarmon* for *sermon* occurs in the fourteenth century.

Opponents of spelling reform are often unacquainted with the history of the language, and are wholly unconscious of the fact that in many words we have already adopted a phonetic spelling. Such is peculiarly the case with words of this class; a large number of them are actually *spelt* with *ar*, so that the law of change is thereby concealed. I now give examples:—

1. The Middle-English word *berne* is now phonetically spelt *barn*; the same is the case with *bernacle*, a barnacle; *berte*, the heart (where the old *e* still lingers); *tern*, a tarn; *perseley*, parsley; *berken*, to bark as a dog; *derk*, dark; *herkenen*, to hearken (again the *e*); *merke*, a mark; *querelle*, a quarrel (oddly pronounced *quorrel*); *smert*, smart; *sterten*, to start; *yerde*, a yard; *Dertemouthe*, Dartmouth; *kerven*, to carve; *fer*, far; *ferme*, a farm; *vernen*, to warn; *werre*, war; *merren*, to mar; *marsh*, a marsh; *merveille*, a marvel; *gerner*, a garner; *gernet*, a garnet; *werblen*, to warble; *werpen*, to warp; *sevk*, a sark, or shirt. And doubtless more might be added. In particular note *persone*, a parson, and *ferrier*, a farrier.

2. In some words we boldly retain the changed pronunciation in spite of the spelling—I allude to *clerk*, *serjeant*, *Hertford*, and the like.

3. As to many words we are in a state of hesitancy; some people shrink from saying *Darby*, *Barkley*, and from sounding *Kerr* as *Carr*, fearing hostile criticism, and unaware that *Darby* is rather the regular than the exceptional pronunciation. Here in Cambridge we have a *Sherman* who always calls himself *Sharman*, whilst another has *Sharman* over his shop-door. We say *merchant*, yet *Marchant* occurs as a name. As for the *berberis*, we call it a *barberry*, insinuating a third *r* with a clutch at a new sense in *berry*. We say *fern*, but also *Farncombe*. *Perilous* also appears as *parlous*.

4. Lastly, when we allow the law of change free play, as among the lower classes, who have not yet adopted the last modern refinements, we shall find plenty of examples, familiar to all of us.

Such are *sarve* for *serve*; *sarvant*, *larn*, *sarten* for certain; *varjus* (verjuice), *yarb* (Shropshire for herb), *sarpent*, *starn*, *consarn*, *detarmine*, *'varsity*, *'larnal*, *'larnation* (short for *'larnal 'nation*), *sarmon*, *varmin*, *marcy*, *narvous*, *Jarmany*; besides many more which our readers can supply for themselves.

It will now, I think, be seen that there are really three pronunciations in chronological order:—

1. *Er*, as in *F. serve*, with trilled *r*; probably obsolete.

2. *Er*, as in *clerk*, with untrilled *r*; very common, but concealed by phonetic spelling, as when we write *Clark*.

3. *Er*, with a modern refined pronunciation, as in the highly polite—"your servant."

WALTER W. SKEAT.

Cambridge.

[This article was already in hand before the note on "Parson," in our last volume, p. 497, by MR. J. ELIOT HODGKIN, appeared.]

FELLER'S "PHILOSOPHICAL CATECHISM."—Under the title of "A Catholic Encyclopedist," Mr. Wilfrid C. Robinson gives, in *The Month and Catholic Review* for August, 1880, an interesting sketch of the life and literary labours of François Xavier de Feller. A more complete memoir of this learned and indefatigable writer will be found in the *Dictionnaire de Biographie Chrétienne*, which forms part of the Abbé Migne's vast "Encyclopédie Catholique." Feller was born at Brussels in 1735, and was educated in the College of the Jesuits at Rheims. In due course he became a professed member of the Society of Jesus. When the Order was suppressed in France in 1763, he found a refuge in the Austrian Netherlands; and after the suppression of the Society in the Low Countries he resided at Liège, where he assumed the garb of a secular priest and devoted himself with extraordinary energy to literary pursuits. Political troubles afterwards induced him to retire to Holland, and he finally fixed his abode at Ratisbon, where he died on May 21, 1802. His best-known work is the *Dictionnaire Historique; ou, Histoire abrégée des Hommes qui se sont fait un Nom par leur Génie, leurs Talents, leurs Vertus*, &c. This has gone through many editions. The most recent I have seen is entitled, "*Biographie Universelle des Hommes qui se sont fait un Nom par leur Génie*, &c. Revue et continuée jusqu'en 1860, par l'Abbé Simonin," 8 vols., Paris, 1860.

Perhaps, however, the ablest production of Father Feller's pen is the *Catéchisme Philosophique; ou, recueil d'Observations propres à défendre la Religion contre ses Ennemis*, which has been reprinted several times as a separate work, and which occupies the post of honour in the collection of *Catéchismes Philosophiques Politiques, Historiques*, &c., published by the Abbé



Migne in 1842. Mr. Robinson, in the article referred to above, states that this *Philosophical Catechism* has been translated into German, Italian, and English. I have been unable to find a copy of the alleged English version, and I shall feel obliged to any correspondent who will kindly supply me with the date of its appearance and a transcription of the title-page. It has occurred to me that Mr. Robinson may possibly have been misled by a statement in the memoir of Feller prefixed to Migne's collection. The writer of that memoir, speaking of the *Philosophical Catechism*, says, "Il a été traduit en allemand et en italien; on en préparait une traduction en anglais." Perhaps the English translation was never completed.

Madame de Genlis published Feller's *Catechism* in an inaccurate form, accompanied by notes of her own, under the disguised title of *Catéchisme Critique et Moral*. She was so ignorant of the origin of the book that she attributed it to several Jesuit Fathers, whereas it was a matter of public notoriety that Feller was its sole author.

THOMPSON COOPER, F.S.A.

GRUB STREET, NOW MILTON STREET.—Grub Street, one of the most interesting relics of old London, of which the name has passed into our language as a household word, is fast changing its appearance, and in a few more years if the heroes of the *Dunciad* were to return to earth they would be unable to recognize their former haunts.

A short description of the place as it now stands might interest some of the readers of "N. & Q.," and be useful in future years, when its locality and the origin of its name will be forgotten.

About 1831 Grub Street lost its classic name, and was rechristened as Milton Street. Its dimensions, however, are still the same, though very few of the old houses remain. A portion of the street was pulled down when the Underground Railway was made, and many of the old buildings have been replaced by large warehouses and merchants' offices. It runs nearly due north and south from 56, Chiswell Street to 96, Fore Street. The numbering commences from the north end on the west side, and the first ten houses are outside the City boundary. No. 10 is an eating-house, through the windows of which may be seen huge smoking joints of meat and lofty piles of cabbages, which would cause agonies of desire in the souls of the hungry authors who formerly frequented the neighbourhood. Inside the City boundaries the numbering of the houses recommences. Between the houses numbered 3 and 4 of the new series is a passage leading to Haberdasher Square, a picturesque old nook, with paving flags in the centre, and old-fashioned buildings with red-tiled roofs and dormer windows. It is not mentioned in the *Post Office Directory*. A

little further down the street are three genuine old Grub Street houses, Nos. 16, 17, and 18. These certainly date back to the latter end of the seventeenth century. The last house on the west side is numbered 36A. Crossing over to the east side, the first three houses are worthy of notice. The first two seem to be built entirely of wood. They are old buildings, with the first and second stories overhanging the street. The corner house is 96, Fore Street. The one next to it in Milton Street is the back entrance to 95, Fore Street.

Retracing our steps towards Chiswell Street, we come to two more curious houses, Nos. 68 and 69. The windows of the first and second stories project, and their appearance is very picturesque. These buildings appear to be the oldest in the street, and they are probably remains of Elizabethan London.

The question naturally arises, When was the term Grub-Street first applied as an epithet to poor authors? One of your best-informed contributors gives me a reference to a passage in Andrew Marvel's *The Rhetorical Transposed*, published in 1672. "He, honest man, was deep gone in Grub Street and polemical divinity." The term, however, was probably not in common use till the beginning of the eighteenth century, when it frequently occurs in the writings of the wits of the reign of Queen Anne.

In 1730 the famous *Grub Street Journal* was commenced. It was not published in a permanent form till 1737, but in the mean time selections were given to the public under the title of *Grubiana*, *The Grub Street Miscellany*, &c., and the term became familiarized in our language. Johnson gave "Grubstreet" a place in his *Dictionary*, and in early life must have been on intimate terms with many of its inhabitants. Perhaps some of your contributors could give us a list of the authors who have resided there. F. G.

IMPERFECT BOOKS.—Every book collector, I suppose, has to lament the absence of a title-page, or one or more leaves, which in books of rarity he finds it difficult to supply. Perhaps "N & Q" may be a medium for assistance in this respect. For instance, I have the two impressions of Stubbs's *Anatomy of Abuses*, dated respectively May 1 and August 16, 1583. My copy of August 16 wanted the title-page, which I had supplied in fac-simile. Recently I acquired a copy, imperfect at the beginning and the end, but which contained the title-page by which I have made my copy perfect. There remains with me a very large proportion of the work, quite useless to me, but which might enable others to supply deficiencies in their copies, which I should be happy to do. Having offered to assist others, may I mention some of my own grievances?

I have the *Seven Champions of Christendom*, both parts, printed for Elizabeth Busbie, 1608,



black letter. It wants one page, and I know not how to supply it, even in fac-simile. Does any one know of another copy, perfect or imperfect. Again, I have a fine vellum book of *Heures a l'usage de Rome*, Imprimees a Paris le xiv iour du mois de Juing Mil Cent cinq cens et trois," which wants two leaves.

FREDERIC OUVRY.

"THE THREE F's."—We hear not a little nowadays of the difficulty of attaching a right and definite meaning to these three mysterious letters. An authoress has, I think, been more successful than any one else I know, the title of her recently-published volume being *Tasmanian Friends and Foes: Feathered, Furred, and Finned*. "Birds, Beasts, and Fishes" would have been rather antiquated.

ABHEA.

EPITAPH.—In the parish churchyard at Folkestone is a gravestone bearing the following inscription:—

"In Memory of Rebecca Rogers,  
Who died August 22, 1688, aged 44 years.  
A house she hath, it's made of such good fashion,  
The tenant ne'er shall pay for reparation.  
Nor will her landlord ever raise her rent,  
Or turn her out of doors for non payment.  
From chimney money\* too this cell is free,  
Of such a house who would not tenant be."

A. C. S.

WHISKEY-SKIN.—A correspondent of "N. & Q." a little time ago gave us the derivation of gin-sling. Will he, or some one else learned in the philology of drinks, interpret whiskey-skin? The word occurs in Mr. John Hay's *Pike County Ballads*:—

"At last come Colonel Blood of Pike,  
And old Jedge Phinn, permiscus-like,  
And each as he meandered in,  
Remarked, 'A whisky-skin.'"

P. 26.

About the time of the last contest for knights of the shire in North Lincolnshire the following lines were repeated:—

"When Jim Spruggins run for Congress  
There wasn't a high-toneder man  
To be found between Boston Harbour  
And the state of Michigan;  
But when Jim got to Washington  
Of business naught thought he,  
But a deader hand at a whisky-skin  
You needn't hope to see."

These are the only two examples of the word with which I remember to have met.

ANON.

CENTENARIANS.—Having occasion to refer, a short time ago, to the December number of the *Gentleman's Magazine* for 1780, I was surprised to find recorded in the obituary column the deaths of no less than five centenarians. I think the fact is worthy of record in these pages, and so I subjoin the names:—

\* "chimney money," consult Cowel's *Law Dic.* and see "N. & Q." 6th S. ii. 110, 111.]

1. At Stainton, Cumb., Mrs. Smith, aged 104.
2. At Carrickfergus, in Ireland, Mr. James O'Brien, aged 114.
3. Near Buxton, Derbyshire, Sam. Fidler, aged 105.
4. At Liverpool, Tho. Keggan, aged 107.
5. At Alfreton, Derbyshire, John Stewardson, aged 102.

C. W. HOLGATE.

HEREDITARY DESCENT OF THE OFFICE OF TOWN CRIER.—On December 1 there died, in Mill Street, Oakham, at the age of seventy-five, Seth Ellingworth, who for twenty-five years had been the town crier of Oakham. It is worthy of note that the office of town crier had been held in the same family for four generations.

CUTHBERT BEDE.

POETICAL TAVERN SIGNS.—What I believe to be the original verses under the sign of the "Hive" (see *ante*, p. 286) are still to be read at Abingdon, Berks. Their point consists in the publican's name having been for many years Honey. The pun is lost in the Lancashire sign:—

"Within this Hive we're all alive,  
Good liquor makes us funny;  
If you are dry, step in and try  
The flavour of our Honey."

The name of the landlord has, however, been recently changed. W. J. BERNHARD-SMITH, Temple.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

GIBRALTAR QUERIES.—Can any of your readers tell me who the officer's wife was who fired the first shot at the great siege of 1779-83? On this occasion General Elliott, who was standing by, exclaimed, "Britons, strike home!"

From what does the landing place known as the "Ragged Staff" derive its name?

Near the guard house, on Mediterranean Road, there is a recess hollowed out of the rock containing a stone seat. At the back of this seat is a carefully carved tablet, which has been unfortunately much mutilated, the following words and letters only remaining:—

"Mrs. Chetwynds S  
When Phæbus  
Of his lost d  
This grot a  
Of one it  
... mor  
And cha

Does any one know who Mrs. Chetwynd was, or can any one supply the missing words of the inscription?

R. STEWART PATTERSON,  
Chaplain H.M. Forces.

Gibraltar.



REV. JAMES SERCES, HUGUENOT REFUGEE.—Jaques Serces—author, it is believed, of treatises published in Amsterdam and in London in 1729 and 1736, viz., *Traité sur les Miracles and Popery an Enemy to Scripture*—was acting in 1756 as minister of the French Chapel Royal at St. James's, in the books of which he is described as "vicaire d'Apleby." I seek to identify this Appleby out of the four parishes of the name which are found in counties Leicester, Lincoln, and Westmoreland, and to trace the place and date of the vicar's death, and should be grateful for information. H. W. New Univ. Club.

DISCOLOURED PEARLS.—A friend lately requested me to have a pearl ring cleaned for him. The jeweller to whom it was entrusted on returning the ring informed me that he had taken a small worm from each of the pearls through microscopic holes. He alleged that these worms were always found in pearls discoloured, as in the case of those cleaned by him. I should be glad if this curious fact, if it be such, can be confirmed by any of your readers. As the cost of cleaning the ring was only 1s. 6d. or 2s., this story was not likely to have been invented to enhance the value of the cleaning operation.

ALFRED EDGAR.

DAMSONS.—Will somebody who knows what damsons are (which few southerners do) tell me, or rather my sister-in-law, where they are to be obtained at the nearest point to London? A northerner will need no description; but a southerner is deferentially asked to remember that what is wanted is the "prune damson," and not the damson so called at Covent Garden, which is simply a variety of plum, and not the true damson.

HERMENTRUDE.

DID QUEEN ELIZABETH EVER VISIT THE CITY OF GLOUCESTER?—I know that she visited Berkeley Castle and other places in the county, but have found no record of her having visited the city, though there is a tradition that she did so, and an old house by St. Nicholas Church is pointed out as the one she stayed at.

J. J. P.

Temple.

BOWKER OR BOOKER FAMILY.—Can you assist me with pedigrees or any information with regard to this family? I am desirous of collecting materials for a work on the subject, and should be deeply grateful for any help. References to living members would be acceptable. I shall be happy to correspond with any one upon the subject.

CHAS. E. B. BOWKER.

Saffron Walden, Essex.

A PUBLIC-HOUSE SIGN.—A couple of miles from Carlisle is an inn bearing the sign of the "White Quey." What is the meaning of "Quey"?

The position of the house makes it unlikely that it should be a corruption of "quay." Mr. Hotten does not mention the sign.

EDWARD H. MARSHALL.

[Cow.]

HERALDIC.—To whom do the following arms belong?—Azure, a fesse wavy erminois between three mullets argent, pierced of the field; on an escutcheon of pretence, Purpure, on a fesse between three horses courant argent, as many hurtles.

W. A. WELLS.

SIR JOHN TOWNSHEND, KT., M.P. FOR WYCOMBE 1604-11.—Of what family was he? Sir John Townshend, the representative of the Norfolk house, was killed in a duel Aug. 3, 1603.

W. D. PINK.

REV. JOHN BARTLAM, M.A.—I have an engraved portrait of this clergyman, and shall be glad to learn what living he held, also any particulars concerning him.

DUNELM.

AMBERLEY.—There is a district so called in the neighbourhood of Stroud, in Gloucestershire. What may be the derivation of the name? If called, as some will have it, from amber stones, what and where are they?

ABHBA.

GERMAN HISTORY.—What is the best history in English of the Rhine provinces of Germany?

JOSEPHUS.

GRIFFIN'S "FIDESSA," 1596.—There are, I believe, only three copies known. One in the Bodleian; a second from which C. Whittingham took his one hundred copy Chiswick reprint in 1815; a third, one of Mr. Edmonds's treasure troves at Sir Ch. Isham's. I shall be much obliged for information as to the whereabouts of the second, and also as to any other copy known to exist.

B. NICHOLSON.

NAME OF AUTHOR WANTED.—I shall feel much obliged for the name of the author and the place and date of publication of an old octavo volume (pp. 600), the copy now before me wanting the title-page, and there not being any clue in the body of the work to the information I desire. Chap. i. is on "The Faith of a True Believer," &c., and chap. xxxvii. (which is the concluding one) "A Serious Contemplation of Mortality, or a Mourful Panegyrick in Memory of William III., King of Great Britain," &c.

ABHBA.

THE ALLEN FAMILY AND THE MS. "CONCERTATIO."—The Rev. Mr. Thornber, of Blackpool, writing some time in the year 1853, says:—

"When the translation of a rare old MS., entitled 'Concertatio,' which I am in the hopes of seeing published by a reverend Catholic friend, shall appear, many other things will be revealed to illustrate the Spanish invasion. It tells how Fleetwood purchased of the king



the fee of Rossal Grange; how he deprived the cardinal's [Allen] nieces of the estate of Todderstaff, the gift of one of their uncles; how the deeds were stolen when Rossal was plundered at night by the sheriff and his people, &c. The translation and publication of such a fund of local history will be hailed with satisfaction by the readers in the Fylde."

Can you give me any information as to the author of the above manuscript, and say whether the same was ever published, as the Rev. Mr. Thornber anticipated? JOSEPH SMITH, Jun.  
Warrington.

A HYMN BY CHARLES WESLEY (?).—Hymn 93 of the new hymnal published by authority of the Church of Scotland, is said to be written by Charles Wesley, and concludes as follows:—

"Till death thy endless mercies seal  
And make my sacrifice complete."

I shall be glad to learn whether this version is authentic, or whether the original has been altered.

J. MACKINTOSH.

IRISH HERALDRY.—Are there any works on the ancient heraldry of Ireland? That such a science existed there for many centuries before the invasion of the English is a fact known to all; but where is it that a detailed reference can be met with?

ZANONI.

"GUAGING" or "GAGEING."—This is the word which is applied to the pleating and embroidery work with which the old-fashioned smock-frocks are decorated. I should be glad to know how it ought to be spelled, and whether the derivation of it can be traced.

W. D. PARISH.

"ALK."—Tanquer, in his *Notitia Monastica*, says that "Barrowe" in Lincolnshire was formerly "At Barwe," that is, in a wood. Stark, in his *History of Gainsborough*, makes mention of the Saxon *alk*. What is the meaning of *alk*? Did the two words *alk* and *at* originally mean the same thing?

J. GOULTON CONSTABLE.

Waleot, Brigg.

SCOTCH-DUTCH REGIMENTS.—I find the following item of news in an Irish journal of December, 1775:—

"London. Several transports were taken up yesterday in order to bring over six Scotch regiments from Holland, called Scotch-Dutch, which are to be incorporated with the English army and are to serve in America."

Where were these regiments raised, and when? Who were the men, and who were the officers? What became of these regiments?

W. H. PATTERSON.

Belfast.

"IRON-MOULD."—Is it not possible that this word is wrongly spelled, and that it ought to be written *iron-mole*? In Lyly's *Euphues*, 1579 (Arber's reprint, 1868), p. 39, this sentence is found, "One yron Mole defaceth the whole peece

of Lawne." All dictionaries consulted throw no light upon the word. F. C. BIRKBECK TERRY.  
Cardiff.

CHARLES LAMB.—In Barry Cornwall's *Memoir of Charles Lamb* his birthday is given as February 18; by Talfourd and others as the 10th of that month. Which date is correct?

S. T. S.

Louth.

A "POT-WALL."—In a MS. signed in 1727 by several incumbents of Exeter parishes I find the phrase, "Tenement with a pot-wall," is quoted from a document dated 1582, and explained to mean "a tenement with a chimney for dressing victuals." Was this use of the word *pot-wall*—chimney adopted in other parts of the country in the sixteenth century?

R. DYMOND.

Exeter.

PHILIP DACRES.—He married Winifred Mitchel, lived at Leatherhead in 1699, and was buried there in August, 1727. He is mentioned in Manningham and Bray. His daughters married R. Wilkinson, R. Hollings, W. Evetts, and Frampton Lewis. I should be extremely obliged if any one would give me any information as to his father. Was he a Cheshunt Dacres; and, if so, how descended?

T. B.

Oxford.

THE "MINCED PIE HOUSE."—I have before me a very pretty octavo view of this place. Where did it stand, and what is its history?

THE "MAIDENHEAD."—I have an octavo lithograph of this public-house. Where was it situated?

THE "BRITISH AMAZON."—There is an oval octavo portrait of a handsome woman thus designated. It appears to be a magazine print of last century. Who was she?

CALCUTTENSIS.

#### AUTHORS OF BOOKS WANTED.—

The following signatures are appended to ballads in a volume of "*Original Ballads by Living Authors*," MDCCCL, edited by the Rev. Henry Thompson, published by Joseph Masters in 1850. Can any reader furnish the full names of the writers? F. R., Annabel C., A. H. T., J. E. L., D. B., S. M., Enna.

*My Children's Diary; or, the Moral of the Passing Hour*, London, Darton & Harvey, 1824, 12mo. Preface signed R. D.

*Chirochorographia, sive Hoglandiæ Descriptio*. London, 1709, 8vo. [5th S. x. 423, 455, 477; xi. 34, 154.]

*A Dissertation on Comedy*. By a Student of Oxford. London, 1750, 8vo.

*Ancient History: the History of Greece from Various Sources*. 1848, 8vo.

C. W. S.

#### AUTHORS OF QUOTATIONS WANTED.—

"A ring of gold, wedding two distant worlds."

From a short poem, "On a Mother Looking at a Dead Child's Hair."

I. C. G.



## Replies.

"CELLIER."

(6th S. ii. 388).

Mrs. Elizabeth Cellier was one of the chief agents in the celebrated Meal-tub Plot in 1680. This was a sham plot, got up between Thomas Dangerfield and Elizabeth Cellier, a Roman Catholic midwife, of very questionable morality, but of very considerable quickness and talent. Forged documents, which Dangerfield hid in the lodgings of Colonel Mansel, were, upon his deposition, found by Government officers; but the imposition was soon found out, and Dangerfield was committed to Newgate. On his trial he endeavoured to throw the entire blame on Mrs. Cellier, and asserted that the original papers were all to be found in her house hidden in a meal-tub. This turned out to be true, and Mrs. Cellier was committed to prison. On her trial she managed to prove that Dangerfield was wholly unworthy of credit, and her marvellous impudence and ready and unscrupulous lies led to her own acquittal, and made her name for the time equivalent to "an out-and-out lie." Her two trials are very curious, and after the first she published a remarkable tract, entitled "*Malice Defeated; or, a Brief Relation of the Accusation and Deliverance of Elizabeth Cellier*, 1680. To be sold at her house in Arundel Street, near St. Clement's Church." At the end of this she shows up poor Dangerfield, under the title of "The Matchless Picaro, Don Tomaso Ganderfieldo." Mrs. Cellier must have been one of the most troublesome witnesses of all those concerned in these plot trials; she was always undaunted, quick at reply, and full of ready wit. After her trial she thanked the jurors for giving her a good deliverance, and offered to "serve their ladies with the same fidelity in their deliveries."

The temporary use of the name of a notorious person as a noun or verb is always worth recording. Some years since, passing along Bankside, I heard a tall, stout man, at the door of a low beer-house, say to his companions, "If he do that agin we shall have to Hay-naw he." This was received with a grunt of approbation. The word was well understood in the locality, showing that the punishment inflicted on General Haynau, the woman-flogger, at Messrs. Barclay's brewery, in September, 1850, was not forgotten.

EDWARD SOLLY.

This is the name of one Madame Cellier, the "Popish Midwife," who was deeply concerned in the Meal-tub Plot, and who "sat in State on the Pillory, near the Maypole in the Strand" (see *The Devil Pursued*, B. M. Library, C. 20, f, "Poetical Broad-sides," 106). In her house was the "meal-tub" of this precious business. See B. M. Library C. 20 f, "Luttrell Collection,"

vol. iii. 142. See likewise any of the histories of the Meal-tub Plot. When she "sat in State," as above, she was provided with a wooden shield, with which to ward off the rotten eggs, cats, dogs, and other missiles an indignant public hurled at her. F. G. S.

In 1680 appeared—

"*Malice Defeated: or a Brief Relation of the Accusation and Deliverance of Elizabeth Cellier, wherein her Proceedings both before and during her Confinement, are particularly Related, and the Mystery of the Meal-Tub fully discovered. Together with an Abstract of her Arraignment and Tryal, written by her self for the satisfaction of all Lovers of undisguized Truth. [Curious device]* London, Printed for *Elizabeth Cellier*, and are to be sold at her House in *Arundel-street*, near *St. Clements Church*, 1680." Folio, pp. 48.

The trial is represented to have been at the "King's Bench Barr" upon April 30, 1680. This was answered by Thomas Dangerfield, who on his title styles it "a certain Scandalous Lying Pamphlet, Entituled *Malice Defeated*." "London, Printed for the Author, and are to be sold at *Randal Taylor's*. 1680." Folio, pp. 20. Under the authority of "Robert Clayton, Mayor," dated September 13th, 1680, was published:—

"The Tryal and Sentence of Elizabeth Cellier; for Writing, Printing, and Publishing, a Scandalous Libel, called *Malice Defeated*, &c. At the Sessions in the Old Bailey, held Saturday the 11th and Monday the 13th of Sept., 1680. Whereunto is Added Several Depositions, made before the Right Honourable, the Lord Mayor. London, Printed for *Thomas Collins*, at the *Middle-Temple-Gate*, 1680." Folio, pp. 39.

Elizabeth Cellier, described in the indictment as "being of the Popish Religion," was fined 1,000*l.* and set in "the Pillory three several days in three several publick Places," viz. the Strand, Covent Garden, and Charing Cross.

J. INGLE DREDGE.

This word must have been coined out of the name of Laurence Cellier, a Jesuit, who was born in 1630, and was the author of various works on classical literature. Among others *Musæ Avenionenses*: upon which Michaud's *Biographie Universelle* has the following remarks:—"Ce n'est qu'un simple hommage poétique très-court, a Ste-Marthe de Tarascon. Il fut un temps, comme on sait, ou l'on croyait que Madeleine, Marthe et Lazare étaient venus dans les Gaules." This belief sounds rather like a Cellier to the Protestant mind.

EDWARD H. MARSHALL, M.A.

A KEY TO "ENDYMION" (6th S. ii. 484).—Perhaps others as well as myself may have found a key to unlock the mysteries of *Endymion*. I would suggest the following solution of the problem. In every case, I believe, the number of letters in the fictitious name corresponds exactly with the number in the name of the character more or less represented by the author. Hebrew



scholars confirm me in this idea, as I understand from them that this is a favourite device of Jewish writers, and therefore very probably adopted by Lord Beaconsfield.

Many of the names admit of a double solution, especially those which are clearly mixed characters, made up by fusing two real persons into a fictitious one. It will be seen that the results I thus arrive at agree in the main with the key which has appeared in "N. & Q." at the above reference.

Endymion ...	Disraeli (or Benjamin).
Edinburgh ...	Palmerston (and perhaps a trait or two of Hartington).
Prince Florestan ...	Emperor Napoleon.
Nigel Penruddock ...	Cardinal Manning (mixed up with John Henry Newman).
Job Thornberry ...	Richard Cobden.
Thornberry (alone)	John Bright.
Hortensius ...	Possibly Historicus (Sir Wm. Harcourt).
Mr. Sainte Barbe ...	Thackeray.
Mr. Gashy ...	Dickens.
Waldershare ...	Strangford.
Lord Montfort ...	Lord Hertford.
Beaumaris ...	The late Lord Derby.
Adriana Neufchatel ...	Lady Bardett Coutts.
Myra Rochester ...	Empress Eugénie.
Knock Craggs ...	Co-operation.
Topsy-Turvy ...	Vanity Fair.

As I have not *Endymion* by me, possibly in some cases the guess is incorrect, but I have little doubt as to the principle which guided the author in the selection of names. Possibly the same test applied to his earlier novels will bring out similar results.

H. T. F.

The description of Hortensius (see vol. i. pp. 222-5), as well as the period at which the debate is supposed to have taken place, November, 1835, seems to indicate the late Lord Chief Justice, Sir Alexander Cockburn, and not Sir William Harcourt, as the original from whom the sketch is derived. Sir Alexander Cockburn would have been commencing his legal career somewhere about that time, or not much earlier.

W. E. BUCKLEY.

"WAGE" FOR "WAGES" (6th S. ii. 387).—Both *wage* and *wages* are respectable forms enough, just as are *house* and *houses*, or any other pairs of singular and plural words. I find *wage* in Langtoft (ed. Hearne), p. 319. *Wage* occurs also in the *Promptorium Parvulorum*, and (according to Strattmann) in *King Alisaunder*, 904; Hoccleve, l. 119; whilst the plural *wages* is in *Piers Plowman*, B. xi. 283. I find Dr. Strattmann's references troublesome, from his tacit alterations of the spellings; on actual reference to *King Alisaunder*, 904, the form turns out to be *gage*, the same word, no doubt, but he should have given it as it stands. As to what is asserted in these matters, it will generally be found that the less a man knows about them, the more dogmatic he is; the way to

test a man's knowledge is to ask him to produce his authorities, and to require of him a quotation or two.

WALTER W. SKEAT.

Whether the use of *wage* for *wages* is, or is not a vulgarism, is a point on which I shall not enter, but I should like to assure your correspondent that it most certainly is not new, as the following quotations will show. Omitting Robert de Brunne, as given by ANON., we have in the *Complaint of the Black Knight*, l. 397:—

"Love, alas! quite him so his wage."

And again we have in 1447, in the *Lyvys of Seyntys* (Roxburghe Club ed.), fo. 14, v. 31:—

"Hyr lord wyl I yeve right good wage."

And in the *Boke of Curtasye*, 1450, l. 618:—

"Undur ben gromes and pages mony one,  
That ben at wage every chone."

In the *Frere and the Boye*, 1460, l. 36:—

"To wyne better wage."

In W. de Worde's *Communycacyon*, 1493, sign. A iii:—

"I am worth none other wage  
But for to dwell in endlesse woo."

In Lauder's *Tractate*, 1556, l. 135:—

"Mak yow lose your latter wage,  
Quhillk is the heuinnis heritage."

These do not by any means exhaust all the instances that might be given, but they will be sufficient for their purpose. The use of *wage* would seem to have to a great extent died out in the seventeenth century, but we find instances of it in the present century. Mrs. Gaskell, in her *North and South*, chap. xvii., uses it, as also does Ellis Bell, in *Wuthering Heights*, chap. xxxiii., but in each case the word seems to be treated as a provincialism.

XII.

Your correspondent ANON. is right, for it is thoroughly incorrect to say that "*wage* for *wages* is...a recent vulgarism." It occurs not unfrequently in old writers; e.g., circa Edward IV.:—  
"Thay askyd *wage* of the brygge, thay paid them thayre hire."

Wright's *Political Poems*, ii. p. 277.

In Scotland:—

"Now, sirs, win weill your *wage*."

"Sirs, I sall schaw you, for my *wage*."

Lyndesay's *Works*, pp. 390, 453 (E.E.T.S.).

Mr. W. Morris has revived it in his translation of Virgil:—

"If fate had willed it so  
That I should fall, I earned my *wage*."

*Aeneid*, ii. 434.

The word occurs not uncommonly in modern writers on political economy, as "It is usually the employer in quest of labour who offers in the first instance a certain *wage*"; which I copied from one of Mr. Thornton's writings. The word seems to have been revived, but while I do not find it in



Longmuir's Jamieson, it is in the *Promptorium* rendered "stipendium." O. W. TANCOCK.  
Norwich.

The use of *wage* in this sense is certainly not a modern vulgarism. Halliwell gives two examples that are quite to the point. With regard to Scottish practice it may be important to mention an interesting distinction observed among the agricultural classes. They use *wage* in reference to the *premium* for which a man gives his services; for example, one "young chield" might say to another, "Jock Tamson's gaun to Muckle Balcormie at the term, and he's gettin' a great big wage." On the other hand, when the service is given and the money due, it becomes *wages*. The same youth, for instance, may have lived beyond even the ample means that had interested his acquaintances, and so have given the speaker already introduced occasion for exclaiming, "Did ye hear that Teelyour Tarras has reistit Jock Tamson's wages?" It seems to be very much the distinction grammarians draw between *unity* and *plurality* of idea.

Helensburgh, N.B.

THOMAS BAYNE.

There can be no doubt that *wage* is a genuine old form of the word *wages*, although, in England at least, as Nares says, it is "now used only in the plural." Examples might be multiplied almost *ad infinitum*. Nares gives, "With deeper *wage* and greater dignitie" (*Span. Trag.*, part ii., O. Pl., iii. 123), and "From those which paid them *wage* the island soon did win" (*Polyolbion*, xi. p. 863). Mr. Halliwell-Phillipps's *Dictionary* has:—

"For thou woldst bring me thys message,  
I wylle give the thy *wage*."

MS. Cantab. Ff. ii. 38, f. 102.

"Ye have a knyght at yowre *wage*,  
For yow he ys an evell page."

MS. Cantab. Ff. ii. 38, f. 166.

EDWARD H. MARSHALL.

This is certainly an archaism, for I find it over and over again in old family account-books, about the beginning of this century. How far it may be also a vulgarism I leave to others.

HERMENTRUDE.

"A fair day's work for a fair day's *wage*," is a common expression in Suffolk. Another expression, where *wages* is used, is, "When you have done the work you shall have your *wages*."

WM. FREELOVE.

*Wages*, and not *wage*, is the word almost universally used in the districts of the north of Scotland. I am familiar with Aberdeen and Banff shires. Thus, one farm servant will say to another, "Faht *waages* hae ye this half-year?" One man, telling another how he is paid, will say, "A get ma *waages* b' the week."

WALTER GREGOR.

The Manse, Pitsligo.

Sir Walter Scott employs this word: "There, catiff, is thy morning *wage*" (*Kenilworth*, chap. iv.).  
W. J. BERNHARD-SMITH.

Temple.

"TRAM" (6th S. ii. 225, 356).—I cannot help coming to the conclusion that *tram* is only another form of *train*, and I can bring forward some little evidence in support of my conclusion. It is evident, from what I find in different dictionaries, and from the passages quoted in the different notes in "N. & Q." referred to by Mr. J. DIXON (see 2nd S. v. 128, xii. 229, 276, 358; 4th S. xii. 299, 420), that the word *tram* was originally applied to the *waggon* only, and not to the *way* itself. Halliwell defines the word, "a sort of sledge running on four wheels, used in coal mines." (1.) Now in O.F. *train* (see Cotgrave, s.v.) has amongst other meanings that of "a sled, a drag, or dray without wheels," a meaning which is still preserved in M.F. in the dim. form *traineau*. (2.) And at the present time *train* in Fr. means "ce qui porte le corps d'un carrosse, d'un chariot" (Littré), i.e. the framework (I do not know and cannot find the correct English term\*) which, in the case of four-wheeled vehicles without springs,† keeps the wheels together and supports the body, and this has a very considerable resemblance to the *tram* described by Halliwell, which is little more than such a framework. *Train* is also applied in French to the fore and hind quarters of a horse, as supporting the body.‡ It is quite clear, therefore, that by a very inconsiderable extension of meaning the Fr. word *train* might have been applied to such a vehicle as the original *tram* was.§ If this is granted, then all that remains for me to do, in order to prove or to give great probability to my case, is to show that the Fr. *train*, besides furnishing our word *train*, could also produce in English the word *tram*. And this I am able to do, for is not the Eng. *program* allowed on all hands to be derived from the Fr. *gros grain*? and if so, then *ain* has in one case, at any rate, become *am* in Eng. Cf. also *buckram*, from the Fr. *bougran*; and in Halliwell one of the meanings actually given to *tram* is "a train, or succession of things." It should be remarked, also, that the sound of *train*, pronounced

\* In Fleming and Tibbins's large Fr. and Eng. Dict. I find it (s.v. "Train") called *carriage*, which is rather too ambiguous—and how could one say "the carriage of a carriage"?—whilst in Hilpert's *Ger. and Eng. Dict.*, s.v. "Wagongestell," it is called "the train or frame."

† In the case of vehicles with springs the train would be divided into two parts, inasmuch as the springs in that case support the body. The *avant-train* would comprehend the two fore wheels with their axle-tree and pole, and the *arrière-train* the two hind wheels with their axle-tree.

‡ The fore quarters are called the *train de devant* or *avant-train*; the hind quarters *train de derrière* or *arrière-train*.

§ Indeed (1) + (2) = *tram*, as defined by Halliwell.



as the French pronounce it, is more like *tram* than our pronunciation of *train*=*trane*. I can besides give examples of the converse change, viz. of *m* into *n*. Thus the Fr. *trame* (from the Latin *trama*), in the sense of *woof* or *weft*, is in Cotgrave to be found in the form *traine*\* as well; whilst in the *Prompt. Parv.* we find the *trayne* of a cloth. This same Fr. word *trame* also means a plot or treacherous scheme (Littre, complot, ruse), and in Halliwell I find not only the same word *trame*, but also *train*, defined as deceit, treachery. I think it will be allowed, therefore, that my evidence, if not conclusive in other eyes than my own, is at least strong.

F. CHANCE.

Sydenham Hill.

I cannot help thinking that Mr. WALLIS has got hold of the real derivation of this word. If I had followed Capt. Cuttle's advice some time ago, I believe I should have been able to produce strong evidence in support of Mr. WALLIS's view. I am almost certain that in one of the volumes of wills published by the Surtees Society I have seen a note of a legacy left for the repair of some "tram or way" in a northern county. I have an impression, too, that it occurred in the *Durham Wills*, edited by Mr. Greenwell as vol. xxxviii. of the society's publications. I cannot at present refer to the book myself, but perhaps some kind northern friend can give us the passage. When the long-promised *Glossary of Northern Words* is provided for us, we shall have a treasury of inestimable value. As each new issue of a volume makes the ultimate labour of compiling such a work greater than before, would it not be well if the society would give us an instalment of the collections already made, if there are any, before the undertaking becomes a desperate one? C.

AN INDIAN BRIGADE SERVING UNDER THE DUKE OF WELLINGTON (6<sup>th</sup> S. ii. 205, 229, 496, 516).—Mr. WEISBECKER is in error in supposing that Lord Beaconsfield's policy in bringing Indian troops to Malta was in any way original, as a brigade of our native Indian troops was transported up the Red Sea to Suez, under, I think, the command of Sir David Baird, at the commencement of the present century. These troops were intended to co-operate with the force under Sir Ralph Abercromby in the attempt to drive the French out of Egypt; they arrived all right, but too late for action, as the business had already been accomplished.

JAMES CULL.

Since my former communication, not claiming to be an authority, I have referred to that exhaustive *History of Waterloo*, by Captain Siborne, and I find in speaking of the 2nd Corps, com-

\* This may possibly be a misprint for *traine*, for the "Trame" he says "as *traine*," but *traine* is not in his dictionary.

manded by Lieutenant-General Lord Hill, he says that, in addition to the English divisions, it consisted "of the 1st Dutch-Belgian division, under Lieutenant-General Stedman, and of a brigade raised for service in the Dutch colonies, called the Indian brigade, under Lieutenant-General Baron Anthing." This is conclusive on the subject.

W. DILKE.

Chichester.

"THE WORTHY SAYINGS OF OLD MR. DOD" (6<sup>th</sup> S. ii. 327).—A Wood has in *Fast. Oxon.*, ad an. 1585, p. 756, Lond., 1691, as to his incorporation:—

"Jul. 11. John Dod, M. of A. of Cambridge. He was a Cheshire man born, educated in Jesus Coll. in that university, afterwards a learned and godly Divine, successively Minister of Hanwell in Oxfordshire, Fenny-Drayton in Leicestershire, Canons Ashby and Fausley in Northamptonshire, tho for a time (\*) silenced in each of them. He is commonly called the *Decalogist*, as having, with Rob. Cleaver another Puritan, written *An Exposition on the Ten Commandments*. He hath also published several sermons, as the Oxford Catalogue informs you, and dying at Fausley in 1645, aged 86, was there buried."

"(\*) Tho. Fuller in *Worthies of English in Cheshire*, [p. 181: "Most true it is, that good father Dod, though he lived to see the flood of our late civil wars, made to himself a cabin in his own contented conscience, and though his clothes were wetted with the waves, (when plundered) he was dry in the deluge, such his self-solace in his holy meditations. He dyed, being eighty-six years of age, anno 1645."]

Fuller states that he was born at Shottlidge, in Cheshire, and refers to Dr. Clark, "by whom his life is written."

ED. MARSHALL.

Sandford St. Martin.

An interesting account of this excellent minister, drawn from many sources, may be found in Brook's *Lives of the Puritans*, iii. It would indeed be a pity for his memory "to be clean died out." The Religious Tract Society some years ago issued, in good type, a large wall placard, entitled "Old Mr. Dod's (or Good Mr. Dod's) Sayings"; but I cannot just now say whether it is still "kept in stock." They were pithy and excellent; doubtless a reprint of the pamphlet to which T. S. refers.

S. M. S.

For biographical notices of "Old Mr. Dod" I would refer T. S. to the list below. The edition of *The Worthy Sayings* mentioned by T. S. was sold at "Twelve Shilling a Hundred to those who buy them to give away." The woodcut portrait, so far as I remember, is not that of Dod. The date of the printing is about 1780, and not equal to that of Gent. A good portrait of Dod was published by Richardson.

State Papers (Domestic Series), 1611-1618, vol. lxxvii.

State Papers (Domestic Series), 1611-1618, vol. lxxvii.

Clarke's Martyrologie, 1651, p. 404.

Capel's Tentations, their Nature, Danger, Cure: the fourth part, London, 1653, pp. 249, 250, 292.

Capel's Remains, London, 1658, reverse of A. A.



Ten Sermons, tending chiefly to the fitting of men for the worthy receiving of the Lords Supper.....The sixe first by J. Dod.....Also there is now added the Authors Life. Collected 1661, with his effigies. London, 1661.

Barkdale's Memorials of Worthy Persons, 1661, p. 143

Fuller's Church History of Britain, 1655, p. 119.

Fuller's History of Worthies of England, 1662, p. 181. (Ches-Shire).

Neal's History of the Puritans, 1732, vol. iii. p. 319.

Burnham's Pious Memorials, 1753, p. 168.

A Sermon, upon the Word Malt. Preached in the Stump of a hollow Tree, by the Rev. John Dod, M.A. Author of the Remarkable and Approved Sayings. To which is prefixed, a brief Account of the Life of the Author. London, M.DCCLXXXVII.

Middleton's Biographia Evangelica, 1779, vol. iii. p. 171.

Bridges's Northamptonshire, 1791, vol. i. p. 70.

The Christian's Magazine, October, 1791.

Chalmers's General Biographical Dictionary, 1813, vol. xii. p. 143.

Wood's Fasti Oxonienses, 1815, vol. i. c. 232.

Baker's Northamptonshire, 1822, vol. i. p. 388.

Watt's Bibliotheca Britannica, 1824, vol. i. 309 f.

Granger's Biographical History of England, 1824, vol. ii. p. 74.

Burke's History of the Commoners, 1836, vol. iii. p. 549.

Burke's History of the Landed Gentry, 1838, vol. iii. p. 549.

Coleman's Memorials of Independent Churches in Northamptonshire, 1853, p. 7.

Darling's Cyclopædia Bibliographica, 1854, c. 929.

Notes and Queries, 1855, 1<sup>st</sup> S. xii. 383, 497.

Rose's Biographical Dictionary, 1857, vol. vii. p. 93.

Allibone's Dictionary of English Literature, 1859, vol. i. p. 507.

Imperial Dictionary of Universal Biography, vol. ii. p. 114.

Bailey's Life of Thomas Fuller, 1874, p. 43.

Memorials of the Rev. John Dod, with Appendix, 1875.

JOHN TAYLOR.

Northampton.

"MAUND" (6<sup>th</sup> S. ii. 388).—The coincidence between the Afghan and English *maund* is probably purely accidental. The E. *maund* is the Old Northumbrian *mond*, Matt. xiv. 20; Mark viii. 8; cognate with O. Dutch *mande*, "a maunde" (Hexham), Mod. Dutch. *mand*. I believe Spelman connects it with *Maundy Thursday*, with which it has nothing to do, as I have proved twice. I do not see *how* it comes from *ma*, to measure, though it is just possible. Of course, such a word, if found in Persian, might be allied to English, because *m* and *n* are stable letters, not subject to Grimm's law; but there is no such word in Persian except the suffix *-mand*, possessed of, which can hardly be the same thing. The only other Persian word like it is *mandarij*, that which contains, which would somewhat answer in sense, only it happens to be of Arabic origin. What we want to know is whether *maund* is an Afghan word or not.

WALTER W. SKEAT.

This Indian commercial term is fully treated of in Prof. H. H. Wilson's glossary and in the *Cyclopædia* by Reeves. It does not appear to have any connexion with the nearly obsolete

English word *maund*, a basket. Wilson traces it to the Arabic *mann*, and, after an account of its value in different parts of India, says: "The Hebrew *mann* or *manah*, from which through Arabic the Indian word is derived, corresponded more nearly to the *sir*." Richardson gives as the meaning of the word, "a weight of 40 *seirs*, also the *mannah* of the Israelites."

The word appears in several of the languages of India, being *man* in Hindi, and *manugu* or *manangu* in the South. Wilson does not connect it with the Sanscrit root *mā*. There is no Indian word like *maund*, meaning a basket or bundle.

R. B. S.

An article recently appeared in the *Times* on "The Empire of the Hittites," and it is mentioned therein that at Carchemish, the capital, where merchants from all parts of the world met together, the *maneh* or *maund* of that city became the standard of weight and money. I think this may add to my query and further the origin of weights and measures.

EDWIN SLOPER.

Taunton.

In the Midland market towns sixty or seventy years ago, the basket in which butter was brought to market by the comely matrons and blooming maidens, wives and daughters of the farmers, was called a *maund*. The word may be still in use, but as much of the butter is now going to shops, the number of the fair venders has sadly diminished.

ELLCEE.

Craven.

ÆSTEL (6<sup>th</sup> S. ii. 386).—The word is not *æstel*, but *æstel*, with one *l*. It is not plural, but singular, used with the article *æn*, one. There is a note on it in Sweet's edition of Gregory's *Pastoral Care*, p. 473. In an A.-S. vocabulary we have, "Indicatorium, *æstel*" (Wright's *Vocab.*, i. 81, col. 1); and again in Ælfric's *Grammar* (ed. Zupitza), p. 31. Mr. Sweet says it occurs to translate Lat. *stylus* in Ælfric's *Glossary*, but it is not there. It is by no means so easy as seems to be supposed. I cannot see that the W. *estyll*, pl. sb., helps us at all, nor is *estyll* certainly a Celtic word; it seems to be nothing but the Low Lat. *astulæ* (Ducange), put for Lat. *assulæ*, thin boards.

WALTER W. SKEAT.

There is a short but interesting "De Voce Anglo-Saxonica Æstel Dissertatio," by Thomas Hearne, prefixed to vol. vii. of Leland's *Itinerary*. It appears that the word is only found in King Alfred's preface to St. Gregory's *Pastorale*, and not in the *Anglo-Saxon Chronicle*, as supposed by your correspondent. Mr. LYNN's citation of the Welsh *estyll* is a decisive accession to one of Hearne's alternative explanations, that it is the pair of covers or boards of a book, and seems to have been unknown to him. It would also be



valuable as a sample of British words surviving in English, but for the likelihood of Asser's hand in that preface. It is believed that such outlying British words are far more numerous than suspected; but, on the one hand, the unreasonable disavowal of the Pan-Teutonists, and, on the other, the unreasoning patriotism of the Welsh, who would otherwise be the best qualified for the task, postpone the hope of an impartial abstraction of them.

THOMAS KERSLAKE.

Bristol.

"LAINE" (6th S. ii. 348).—If Motcomb be a family name, it seems singularly racy of the soil, and the very wording of Qv.'s description of the spot is highly suggestive of a contrary theory. A field named Motcomb, "lying in a hollow close to the old town of —," irresistibly reminds one of a *mot-comb*, a vale used for meetings in the olden time; the number and appropriateness of all the combs clustering around it would certainly point to its and their connexion with the land rather than the landowner.

Without leaving Sussex, we have Balcombe, near East Grinstead; Barcombe and Telcombe, near Lewes; Coombes, near Steyning; Compton, near Chichester; Seddlescombe, near Battle; and Piecomb, near Brighton; not to mention over twenty others to be met with in the same latitude, among them another Motcomb near another old town.

As to *Laine*, would it be too much to surmise that the same Sussex folk who changed *Farleigh* into *Fairlight*, and *Halisham* into *Hailsham*, may have in like manner altered the lane leading to the motcomb into Motcomb Laine?

A reply to the query (5th S. viii. 369) respecting the Lane family of Arundel might possibly throw a different light on the subject, but it is yet (so far as I know) unanswered.

ALPHONSE ESTOCLET.

It occurs to me that this word may be derived from A.-S. *lén*, *læn*, or *lehan*. Bosworth gives *læn*, land, loan or leased land; cf. Germ. *lehen*, fee, fief. In that case, supposing Motcomb is a family name, it would mean land of which some Motcomb had received the enfeoffment. This is also probably the origin of *len* in Lenham, Kent, and Lenton, Nottinghamshire; and of *land* in Kingsland.

F. C. BIRKBECK TERRY.

Cardiff.

This is a Sussex word. The following illustrative quotations are from a glossary of *Old Country Words* which I have just completed for the English Dialect Society, and which will shortly be issued: "'The *laines* or bottoms,' *Annals of Agriculture*, xxii. 230; '*Laine*, land or arable,' *ib.*; '*Laines* or divisions,' *Agricultural Survey Report* (Sussex), p. 26."

Isleworth.

JAMES BRITTEN.

This word is in Coles: "*Laine* (q. laying) courses or ranks of stone in brick or building."

EDWARD H. MARSHALL.

NORRISSEON SCATCHARD (6th S. ii. 514).—Norrisson Cavendish Scatcherd (not Scatchard), author of *The History of Morley*, 1830, was the eldest son of Watson Scatcherd, barrister. He himself was called to the bar at Gray's Inn, Nov. 28, 1806, but practised a very short time. He was elected F.S.A., Jan. 16, 1851, and died at Morley House near Leeds, Feb. 16, 1853, aged seventy-three. As regards his descendants, there is a solicitor at Leeds called Oliver Scatcherd, who is probably a near relation. FREDERIC BOASE.

15, Queen Anne's Gate, Westminster.

"COCKS" (6th S. ii. 387).—This word would appear to be the slang for anything fictitious. See Hotten's *Dictionary of Slang*, where—as applied to the "patterer's" fictitious narratives of murders, fires, and terrible accidents—it is suggested that it may be a corruption of *cook*, or cooked statement, or that the *Cock Lane* ghost may have originated the term. Mr. Henry Mayhew, in his *London Labour and the London Poor*, devotes several pages to "cocks" (vol. i. p. 238; see also p. 228 of the same volume). CUTHBERT BEDE.

THE TEMPORAL POWER OF BISHOPS (6th S. ii. 442, 495).—In answer to MR. RUMSEY's doubt upon this subject, I subjoin my reasons for supposing that the execution of five prisoners at Ely in 1816 took place under the warrant of Bishop Sparke:—

1. Because at that time temporal power was vested in the Bishops of Durham and Ely, the former having jurisdiction over the whole county palatine of Durham, and the latter over certain places.

2. Because three of the four bills in connexion with the execution are made out in the name of the Bishop of Ely, who at that time was Bowyer Sparke.

3. Because a similar proceeding had been enacted in Bishop Dampier's time, as is evident from the foot-note appended to the last bill.

I believe that the secular authority was granted as early as the reign of William the Conqueror to Walcher, Bishop of Durham; and this, together with that of the see of Ely, was only transferred to the Crown in the reign of William IV., 1836.

FRED. W. JOY, M.A.

Crakehall, Bedale.

The jurisdiction of the Bishops of Ely is thus explained in Mr. Serjeant Stephen's *Commentaries*:

"The isle of Ely was never a county palatine, though sometimes erroneously called so. It was, however, a royal franchise, the Bishop of Ely having been formerly entitled, by grant of King Henry I., to *jura regalia* within the district, whereby he exercised a jurisdiction over



all causes, as well criminal as civil. But by 6 & 7 Will. IV. c. 87 (amended by 1 Vict. c. 53) this secular authority of the bishop is taken away and vested in the Crown."—Vol. i. p. 138, ed. 1868.

The marginal note refers to 4 Inst. 220; "Grant v. Bagge," 3 East, 128. Was not this bishopric originally formed out of the diocese of Lincoln with a view to the secular rather than the spiritual needs of the district?

EDWARD H. MARSHALL, M.A.

CHARLES MARSHALL, PAINTER (6th S. i. 415).—My attention has been drawn to the inquiry of W. F. I possess five small water-colour drawings by Marshall, painted for the album of a late relative of mine. I cannot throw much light on the artist's history, but I well remember—some twenty-five or thirty years ago—his immense studio on the side of the London and North-Western Railway, near Kilburn station. He was at that time scene-painter to Her Majesty's Theatre, then in the occupation of Lumley. Possibly scene-painting labours precluded him from devoting much time to the production of smaller drawings, but it would be interesting to know if there are many such in the hands of collectors. Those in my possession have been much admired. I am under the impression that Marshall died about the year 1855. A few years later I noticed that his studio was used as a schoolroom.

CHAS. A. PYNE.

Hampstead.

THE HERON MENTIONED BY SHAKESPEARE (6th S. ii. 369).—ANON. has not stated whether the question is asked with a recollection of the frequent remarks which have been made on *Hamlet*, II. ii., "I know a hawk from a handsaw," *scil.*, on the supposition, from a "hernshaw" or "heronshaw." The question may be seen in brief by comparing the note from Mr. F. J. Furnivall's *the Babes' Book*, p. 193, on "heyronsew" of the text, in "N. & Q." 4th S. x. 376, with Mr. PICTON'S observations, pp. 425-6 *ib.*

ED. MARSHALL.

TWO USEFUL HERBS (6th S. ii. 368).—"Herbe à lait, nom vulgaire des euphorbes, des glaues, des polygalas," &c.; "*Herbe aux perles*, grémil ou lithosperme" (Larousse).

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

*Herbe à lait* is *Pulmonaria officinalis*, and *Herbe aux perles*, *Lithospermum officinale*. The first is sometimes known in English as lungwort, and the second as gromwell.

JOHN R. JACKSON.

Museum, Kew.

MR. GLADSTONE'S LATIN RENDERING OF THE HYMN "ROCK OF AGES," &c. (6th S. ii. 346).—Has not Mr. Gladstone consciously, as a classical scholar, used the nominative case instead of the vocative in the line, "Jesus pro me perforatus"? He has,

at all events, the sanction of Latin authors for such a usage. In Livy, i. 24, we have: "Audi, pater patratus populi Albani; audi tu, *populus Albanus*"; and again, in viii. 9: "Agedum, *pontifex publicus populi Romani*, præi verba," &c. Compare also Persius, i. 61, "*O patricius sanguis*," and Lucretius, i. 45-6:—

"Quod superest, vacuas aureis mihi, *Memmius*, et te,  
Semotum a cureis, adhibe veram ad rationem."

F. C. BIRKBECK TERRY.

Cardiff.

Might one suggest, as a somewhat closer rendering of the first two lines of this hymn,—

"Petra pro me scissa, Christe,  
Te petenti ne resiste"?

C.

THE DEVIL AND THE BEST TUNES (6th S. ii. 369).—The saying has been attributed to the Rev. Rowland Hill.

ST. SWITHIN.

"TO BE THROWN OVER THE RANNAL-BAUK" (6th S. ii. 368).—I heard a similar expression to this in West Somerset the other day. On inquiring when a young woman, who had lived in our family as housemaid, was to be married, I was informed that she had been "thrown out of the desk in church" (*i.e.*, had her banns published) for the last time on the previous Sunday. My informant, an elderly man who had never lived out of West Somerset, told me that this was a common expression in that locality.

D. K. T.

Torquay.

TO "CALL A SPADE A SPADE" (6th S. ii. 310) is a phrase of ancient date and Grecian by birth, viz., τὰ σῦκα σῦκα τὴν σκάφην δὲ σκάφην ὀνομάζων (Aristophanes, as quoted by Lucian in his dialogue, *Quomodo Historia sit Conscribenda*, par. 41). It is among the regal apothegms collected by Plutarch (*Reg. et Imper. Apophthegmata*, Philip, XV.), as having been made use of by Philip of Macedon in answer to an ambassador, who complained that the citizens, on his way to the palace, called him a traitor. "Aye," quoth the king, "my subjects are a blunt people, and always call things by their proper names. Figs they call figs, and a spade a spade" (τὰ σῦκα σῦκα, τὴν σκάφην δὲ σκάφην, ὀνομάζουσι). Cf. Kennedy's *Demosth.*, vol. i. p. 249.

WILLIAM PLATT.

115, Piccadilly.

When this saying first appeared in "N. & Q." it was in the Latin of Melancthon to Archbishop Cranmer (1st S. iv. 274), "In ecclesia rectius scapham, scapham dicere" (*Ep. ad Cranm.*, Mai. 1, 1548), the communication being made by MR. FRASER. It has often been discussed since. The source of it is the answer of Philip to the Olynthian Laesthenes, when the former excused the Macedonians from the charge that they had called the



ians traitors by saying, σκαίους φύσει καὶ οὐκ εἶναι Μακεδόνας, καὶ τὴν σκάφην οὕτως λέγοντας (Plutarch, *Apophthegm.*, p. 178, 1624). The proverb also occurs in Lucian (*ist. Scribend.*, 41). Tzetzes (*Chiliad.*, viii. 1) refers it to Aristophanes, ἐκ κωμωδίας δεξιῶς (ὁ Φίλιππος) Ἀριστοφάνους οἱ Μακεδόνες, ἴς, σκάφην φασὶ τὴν σκάφην. But I am sure that any verse in the existing plays con-

There is (*Clouds*, 1252-3), οὐκ ἂν ἀποδοίην βολὸν ἂν οὐδενί, ὅστις καλέσειε κάρδοπον ῥόδοπον, as Erasmus has it in his *Apophthegm.*

MR. BATES (2<sup>nd</sup> S. x. 58) refers to a rather late use of it than Cranmer's in modern times, occurs in Rabelais (*Pantagr.*, l. iv. c. liv.). A somewhat later use is in the preface to the *My of Melancholy*, where Burton says, "I made a spade" (C. FORBES, 1<sup>st</sup> S. iv. 456).

ED. MARSHALL.

ford St. Martin Manor.

is an instance of the use of the phrase than the one quoted by Mr. FREELOVE:—on those persons that wer at Lasthenes found lyes greued, and toke highly or furnishly, that of the traine of Philippus called them traitours, as answered, that the Macedonians wer feloes of wytte in their termes but altogether grosse, se, and rusticall, as the whiche had not the witte spade by any other name then a spade:—

εἰκα εἰκα τὴν σκαφὴν σκαφὴν λέγων. According to that the common used proverbe of the calling figgues, figgues: and a bote a bote. As meaning was, that they wer traitours in very deede. fair fustie truthe, that the vplandishe, or homely yn clabbes of the countree dooen vse, nameth by the right names."—*Apophthegmes of Erasmus*, reprint 1877, p. 189.

R. R.

a, Lincolnshire.

passage will be found in Plutarch's *ἡγήματα βασιλέων καὶ στρατηγῶν*, τοῦ τοῦ ΑΛ. πατ:—σκαίους ἔφη φύσει οὐκ εἶναι Μακεδόνας, καὶ τὴν σκάφην, οὕτως λέγοντας ("Inepti, inquit, natura et sunt Macedones, utpote qui scapham in vocant.")

R. C.

"A DEAD TRAVEL FAST" (6<sup>th</sup> S. ii. 344).—Bürger's poem of *Lenore*:—

Ich bin, sieh her! der Mond scheint hell,  
Mir und die Todten reiten schnell."

Stanza xvii.

raut Liebchen auch! der Mond scheint hell,  
Mirrah! "u.s.w.

Stanzas xx., xxiv., and xxvii.

WILLIAM PLATT.

breadlilly.

SHIRE NAMES IN THE FOURTEENTH CENTURY (S. ii. 342).—Assuming that Mr. WALSHANT that the names he gave were now

entirely lost, I may say that we still have Gryme (Grime), Hogg, Drake, Brennan (Brenhand?), Laverack (Laveroks?), Hablot (Habolot?). Laverack is yet found at Redcar, on the east coast of Yorkshire, a few miles from Guisborough.

C. G. C.

ISLANDS SACKED BEFORE 1594 (6<sup>th</sup> S. ii. 369).—Has not the reference to "a late sack'd island" in Shakespeare's *Tarquin* and *Lucrece* rather to do with some incident that occurred in the same cycle as the rape of Lucretia, which occurred in n.c. 510? The poet gives the tale as from a spectator's point of view, one who would have recent occurrences on his mind, and none more so than the sack and massacre of Sybaris by the Crotonians, that occurred, it is held, a short time before, if not the same year; and as the city of Sybaris, from its position between "two slow rivers," might well be deemed an "island," it gives the more likely meaning of the expression.

W. PHILLIPS.

RECORDS OF DEATH AT CORFU (6<sup>th</sup> S. ii. 349).—Unless the registers kept by the British chaplains during our protectorate of the Ionian Islands were sent to England at the union of the republic with the Hellenic kingdom, W. C. will probably obtain the information he desires by writing to the British Consular Chaplain at Corfu, who is, or very lately was, the Rev. J. W. C. Hughes.

NOMAD.

SHOTLEY SWORDS (6<sup>th</sup> S. ii. 433).—J. H. M. mentions sword-blades stamped with the name Shotley on one side, and with a bridge on the other, and asks when and by whom the swords were made. See Surtees's *Hist. of Durham*, vol. ii. p. 294, "Parish of Medomsley, Township of Benfieldside":—

"At Shotley Bridge a colony of German sword-cutlers, who fled from their own country for the sake of religious liberty, established themselves about the reign of King William. These quiet settlers.....mingled with the children of the dale and forgot the language of their forefathers. Few of the original names are now left."

Surtees gives some names in a note; amongst others, "Adam, son of Adam and Mary Oley, bapt. 16 April, 1692." And he adds, "This family are still at Shotley, and I believe retain the house in which their ancestor settled."

R. R. DEES.

Wallsend.

"Each sword-blade had stamped upon it, near the hilt, the name Shotley on one side, and on the other a bridge." I suppose these marks to denote the place where the weapons had been manufactured, viz., Shotley Bridge, co. Durham. This town still has its "manufactures of cutlery."

J. INGLE DREDGE.

A WEDDING DAY DEFERRED TO THE ANNIVERSARY OF A BIRTHDAY (6<sup>th</sup> S. ii. 389).—M<sup>y</sup>



relative Sarah George was born in 1796, on February 29. Her marriage, intended for Jan. 1, 1816, was, at her own and her mother's wish, deferred to Feb. 29, 1816, when she became the wife of Mr. Thomas Abraham. As this lady died very early in the year 1864, and as 1800 was not counted a leap year, she had only fifteen anniversaries of her birthday, though nearly sixty-eight years of age at her death.

WILLIAM WING.

Steeple Aston, Oxford.

"THE FORTUNATE BLUE-COAT BOY" (6th S. ii. 514).—In my day—1811–18—there was extant a novel entitled *The History of George Templeman; or, the Fortunate Blue-coat Boy*, a circulating library book. I do not know whether your correspondent J. H. I. alludes to that, but as no extraneous books were allowed to be read, save only such as were "approved" by one or other of the Grecians, the head master having detected it in my possession, I got well horsed for such a breach of discipline, and was looked upon thereafter as "the unfortunate Blue-coat boy."

R. L.

"SO LONG" (6th S. ii. 67, 194, 496).—This phrase is a common salutation in this colony amongst the English and Dutch, and used on a temporary separation of friends, as *au revoir* by the French. I remember hearing it amongst the Blue Noses of Nova Scotia and the New Brunswickers.

AUGUSTUS WEISBECKER.

Grahamstown, South Africa.

AUTHORS OF BOOKS WANTED (6th S. ii. 429).—

*The Chameleon*.—The author of the above was Thomas Atkinson, of Glasgow. It is a highly interesting kind of annual, in three volumes—first series, 1832; second and third series, 1833—beautifully got up by Longmans, and illustrated with pictorial and musical engravings. The work was reissued in 1833, under the title of "*Miscellanies in Prose and Verse*, now first Collected and Enlarged"; also in three volumes, by the same publishers, of which only 175 copies printed, containing, as the author says, "all that I care my friends should remember was mine." The *Athenæum*, speaking highly of the third series of this Glasgow annual, says, "This volume is the work of various hands. The chief writer, however, is Mr. A., who is at the same time bookseller, bard, and orator, and thriving in all." In the preface to the third series, the poor author, anticipating a fatal issue to the disease under which he was then suffering, thus apologizes for errors:—"The volume has been hurried on that it might not be posthumous, and that he might see the Benjamin of his pen." Atkinson wrote and published much; and, as a last chance for prolonging his existence, embarked for the West Indies, dying on the passage out, and leaving considerable property to establish a scientific institution for young men in Glasgow.

J. O.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 469).—

"Fair are the scenes," &c.

The poem inquired for by A. B. was written by the late Rev. Robert Murray McCheyne, minister of the

Church of Scotland, Dundee. It is dated from the "Sea of Galilee, 16th July, 1839," he being then on a tour in Palestine. A man of singular purity of life, and a devoted disciple of the great Master, he died March 25, 1843, at the early age of twenty-nine years. His name is still a household word in Scotland. I will gladly forward a transcript of the poem should your correspondent desire it.

C. R. R.

(6th S. ii. 489.)

"What steam is to machinery," &c.—Any one who has gone down the Edgware Road must have seen a large board, about half-way between the Marble Arch and Praed Street, on which this saying is painted, and ascribed to Lord Macaulay. But I have not been able to make the reference more exact.

EDWARD H. MARSHALL, M.A.

(6th S. ii. 514.)

"Wohl auf Kameraden, auf's Pferd auf's Pferd," &c., is by Theodor Körner, the celebrated and deeply mourned young poet, who was killed in an engagement between Gadebusch and Schwerin in 1813, at the age of twenty-three.

GORILLA.

From Schiller's *Wallenstein's Lager*. The second line, however, should run:—

"In's Feld, in die Freiheit gezogen."

AUGUSTA KREBS.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Records of the English Province of the Society of Jesus.* By Henry Foley, S.J. Vol. VI. (Burns & Oates.)

THIS volume has a special interest of its own, independently of its predecessors, for it contains the annals of the English College at Rome from 1579 to 1773, with the pilgrim-book of the ancient hospice attached to the college from 1580 to 1656, besides a mass of historical information supplemental of the previous volumes.

The English Hospice at Rome dates from the jubilee of 1350, when pilgrims of all nations thronged in crowds to visit the tombs of the Apostles. The ancient hospital, which was built and endowed in the time of the Anglo-Saxon heptarchy for the entertainment of English pilgrims travelling to Rome for purposes of devotion, had completely disappeared in the twelfth century, and the great hospital of Santo Spirito now stands on its site. The English therefore were without a national hospice at Rome until 1362, when John Sheppard, a merchant of London, purchased several houses in a street near the Piazza Farnese, and converted them into a hospice for the reception of English travellers under the patronage of the Blessed Trinity and St. Thomas. Shepherd and his wife Alice became the superintendents of the new foundation, which was augmented in the reign of Richard II. by Sir John Hawkwood, the famous *condottiere* general, and others of his companions in arms. It was rebuilt in 1449, when money was collected for its enlargement in every parish in England, and until Henry VIII. broke off all relations with the Roman see the Hospital of St. Thomas was regarded as an institution of national importance. After the change of religion in England the resources of the hospital gradually failed, and although the wardenship was accepted by Cardinal Pole in 1533, it continued to languish, and would have died out altogether in the next generation if Pope Gregory XIII. had not refounded it in 1579 as a college for the education of fifty divinity students to be employed in the English mission. The foundation was endowed with a pension of six thousand crowns a year, and was



confided to the care of the Jesuits of the English province, who continued to govern it until the suppression of the Society in 1773. It was from the first a fruitful nursery of priests for the English mission, and sent forth a series of martyrs and confessors to brave the penal laws in England in defence of the Catholic faith. The seminary priests were regarded by Cecil and Walsingham as dangerous traitors, and the most unscrupulous proceedings were resorted to for their extirpation. Not only were the priests proscribed and cruelly hunted down, but Queen Elizabeth's ministers stooped to employ spies as sham students in the seminaries, who were bribed to foment dissensions and to attempt the most infamous crimes. This is no calumny of the Jesuits, for it is fully borne out by letters remaining in the State Paper Office. For example, Atkinson, an informer in the pay of the Government, deliberately writes to Cecil in 1595:—"I hoped to do some service worthy of a good reward. I could easily poison Tyrone through a poisoned Host, being in the country to which he resorts, and pretending to be a Franciscan friar under Bishop Macraith," &c.\* Students applying for admission at the college were called upon to answer a long series of interrogatories respecting their families and past careers, which are invaluable for biographical and genealogical purposes. When they were admitted they took an oath on the Holy Scriptures "to be always ready at the bidding of their lawful superior to take holy orders and proceed to England for the aid of souls"; and this obligation was so faithfully observed that twenty-five of them suffered martyrdom before the end of the sixteenth century. The annual reports of the college begin from the foundation in 1579, and abound with interesting details, but from some unexplained cause they gradually fell into disuse after 1593, and ceased altogether after 1659. The English Hospice of St. Thomas was united to the English College on St. Thomas's Day, Dec. 29, 1580, by a bull of Pope Gregory XIII., with the obligation of entertaining English travellers according to the original statutes, which ordained that poor pilgrims should be received for eight days, and travellers of the higher class for three days only. The statutes only contemplated persons visiting Rome out of devotion, but the college never refused hospitality to Englishmen properly introduced. Amongst other illustrious Protestant visitors, Milton the poet was entertained there, and arrived with his servant Oct. 30, 1638, when his fellow guests were the Hon. Mr. Cary, a younger brother of Lord Falkland, Dr. Holling of Lancashire, and Mr. Fortescue. Milton is not the only English poet whose name appears in the pilgrim-book, for Richard Cra-haw came to Rome in a pilgrim habit on Nov. 28, 1646, and spent fifteen days in the college.

We are glad to find that this supplemental volume is not to be the last of Mr. Foley's interesting series, for he has in preparation a complete catalogue of the deceased members of the English province from the earliest times to 1879, with a catalogue of more than eight hundred aliases assumed by Jesuit fathers in times of persecution, which will form a fitting sequel to *The Records of the English Province of the Society of Jesus*.

*Studies of the Eighteenth Century in Italy.* By Vernon Lee. (Satchell & Co.)

On the first page of this book the author states that he is an "aesthetician." Those whose courage is proof against this portentous announcement will probably find that the "aesthetician's domain" is a new world, opening out fresh scenes of varied interest. The musical and

dramatic life of Italy in the eighteenth century is to most persons a blank. Yet music and the drama were then to Italy what philosophical and political thought were to France and England, and they stand out during that period as the only imperishable portion of Italian history. Mr. Lee commences with a sketch of the Arcadian Academy, that artificial society of amateur-shepherds and shepherdesses whose pipes and pastora's awoke Rome from her slumber. Before the close of the century the Academy sank into decay, but the movement which it represented continued to gather strength. The national enthusiasm was first displayed in music, and the reader finds a picture of the musical world as it existed when Dr. Burney visited Italy, and is introduced to the great composers, musicians, and singers of the day. It was to satisfy this passion for music that Metastasio, whose life is perhaps the most interesting portion of the book, wrote his tragic operas. As the writer of unacted dramas and unsung songs he has been harshly judged by posterity, who have accepted his self-satisfied account of himself—"a tolerable poet among bad ones"—as a fair description of his literary merit. Lastly, we have a description of the ancient Italian comedy of the masks. The "commedia dell'arte," whose pedigree dates from prehistoric times, died away in the seventeenth century to revive during the next in the realistic comedy of Goldoni and the fairy comedy of Gozzi. Mr. Lee's mastery of his subject enables him to clothe the spectres of the past with flesh and blood, and to impart that warmth and colour to his sketch without which pictures of Italian life are unfaithful.

*Deutsches Familienblatt.* (Berlin, J. H. Schorer.)

THIS high-class illustrated weekly magazine would be an excellent Christmas or New Year's gift from Paterfamilias to his children if he wishes to see them keeping up their German by means of a constant supply of healthy and interesting literature. The *Familienblatt* appears to deserve its name. The subject matter is *ad rem* on questions of the day; the serial stories are partly translations, partly original; and the original tales are generally out of the beaten track. Such, e.g., is "Der Steppenköning," of which the scene is laid in the stillness of the steppes of level Hungary—a stillness that has such power to thrill the heart of the Magyar. The illustrations are excellent.

AMONG foreign *étrennes* we would call attention to the following, as of more than ordinary interest to the lovers of art and letters:—

The Librairie Muquardt (Court Librarians), Rue de la Régence, Brussels, announce, under the patronage of the King of the Belgians, *L'Œuvre de Pierre-Paul Rubens*, reproduced in heliotype after the engravings of old Flemish masters, and accompanied with explanatory letterpress from the pen of M. Fétis. The subject-matter of Rubens's illustration of Bible history renders it specially appropriate to the present season. Another Belgian publication, partaking of the character of an *étrenne* from the sumptuousness with which it promises to be brought out, is *La Belgique Industrielle, 1830-1880*, announced by the *Moniteur Industriel*, Boulevard Anspach, Brussels, and intended to commemorate the progress marked by the Exhibition of 1880. Another echo of the year which saw the fiftieth anniversary of Belgian independence is to be traced in *Cinquante Ans de Liberté*, M. Weissenbruch (Imprimeur du Roi), Rue du Poinçon, Brussels, which is announced as intended to comprise four volumes, devoted respectively to Politics, Science, Arts, and Letters.

M. ROUYER, the publisher of *L'Intermédiaire* (Rue des Saints Pères, Paris), promises to do good service to

\* *Calendars of State Papers, Domestic Series, 1595*, vol. ccli. No. 49.



students of foreign heraldry by reprinting the *Traité du Blason* of Jouffroy d'Eschavannes. The same publisher offers a valuable help to the pursuit of the closely allied science of sphragistics in the shape of *Descriptions des Collections de Sceaux Matrices de M. Dongé*, by P. Charvet, containing descriptions of not less than six hundred and thirty-eight seals, with notes, index of names and places, &c. Of this work, we regret to see, only a limited impression is to be struck off, thus enhancing the value of the book no doubt, but at the expense of the general public.

THE *Rivista Europea*—*Rivista Internazionale* (Florence, Via del Castelaccio), with the commencement of a new volume (vol. xxii.), has commenced, apparently, a more vigorous life, under an enlarged and improved form. Among articles of general literary interest which have appeared since the change on November 1st we may name "Heine and German Thought," by Prof. Iona, of Trieste; "Bettino Ricasoli" (the Great Baron, as he was well called in his lifetime), by the sympathetic Florentine pen of A. G.; the Hungarian poet "Petöfi," by Alfredo Mazza; and an interesting account, by Signor Bertolotti, of the details, given as from an eye-witness, of Sir Walter Scott's visit in 1832 to the romantic feudal castle of Bracciano, in company with the Duke of Sermoneta, the head of the house which gave Boniface VIII. to the Roman See, and whom we saw in 1870 bringing to Florence the result of the vote which made "Roma Capitale."

WHAT can possibly be added to what has already been said a hundred times over respecting the eminent merits of *Whitaker's Almanac*? So cosmopolitan, however, has the almanac become, owing to the information, toilsomely and carefully garnered from all quarters, which it annually affords, that we may be forgiven by the editor for suggesting that he should adopt as a motto for his next year's issue:—

"Quæ regio in terris nostri non plena laboris?"

SIR JULIUS BENEDICT's imprimatur will be sufficient to commend to all concerned *The Professional Pocket-Book*; or, *Daily and Hourly Engagement Diary for 1881* (Rudall, Carte & Co.).

AMONG the gift-books of the season, from the specimen furnished us of its illustrations, Mr. Wise's *New Forest*, published by H. M. Gilbert (Southampton), would seem to be very attractive.

MR. JAMES STILLIE (Hanover Street, Edinburgh) sends us specimens both of his bound and unbound catalogues. The bound volume is quite a book of reference for the library shelves. Mr. Stillie, as the last survivor, we believe, of the Ballantyne firm in the days when the author of *Waverley* was one of its members, has a considerable store of "Scottiana," besides many works of great interest to various classes of students, e.g., Piranesi's *Lapides Capitolini*, *Letters to Lord Charlemont*, &c., the Funeral at Rome of Maria Clementina (Sobieska), wife of James VIII. and III., and other rarities.

IN these days of *Hibernia excitata* Irish book-catalogues are few and far between. Therefore M. W. Rooney (Wicklow Street, Dublin) deserves to attract the attention of collectors to his catalogues of works on Irish history, Cruikshankiana, &c.

WE have lost within the last week one of the oldest and most esteemed correspondents of "N. & Q." the Rev. Mackenzie Walcott, F.S.A., Precentor of Chichester Cathedral. He was widely known as an archaeologist and as a careful and pains-taking topographer, and was

particularly well acquainted with the archæite and customs of the earlier ages of the Church a subject on which his pen never tired of writing only fifty-nine years of age, and till within weeks he seemed to be as likely as any one to an allotted span of life. But in November he was with an illness which nearly proved fatal, and from the effects of which he never perfectly recovered. The only son of the late Admiral J. E. W. time M.P. for Christchurch, Hants, he was born and was educated at Winchester School, Moberley, and afterwards took his degree at Balliol College, Oxford. Whilst holding the curacy of St. Margaret's, Westminster, he compiled a most interesting history of that parish, which was published in 1847. This he followed up by *Memories of Westminster; A Handbook of St. James's, Westminster; William of Wykeham and his Colleges; The Priory of the United Kingdom; History of Chichester Priory, Hampshire; The Interior of a Gothic Cathedral; A History of the Cathedrals of the Western Church; The Cathedral Cities of England; Wales, &c.* He re-edited Plume's *Life of Hackett*, and was also an extensive contributor to *Archæological Journal*, the *Gentleman's Magazine*, *Transactions of the Institute of British Archaeology*, &c. Mr. Walcott had held the ship at Chichester for about seventeen years, and was Fellow of the Society of Antiquaries, of the Northern Antiquaries, of the Society of Antiquaries of Normandy, and a Corresponding Member of the Sociological Society of France. His death is regretted by a large circle of attached friends.

#### Notices to Correspondents.

We must call special attention to the following:

ON all communications should be written the address of the sender, not necessarily for publication as a guarantee of good faith.

JOSEPHUS ("Jeremy Bentham").—After wood Smith's anatomical demonstrations, a statue made of Bentham's bones, which was stuffed with Bentham's own clothes, and a wax likeness of a distinguished French artist, was fitted to the figure. The figure was seated on the chair which Bentham usually occupied, with one hand holding the stick called Dapple, his constant companion when he went abroad. The whole was enclosed in a case with folding glass doors, and may now be seen at University College, Gower Street. See "N. & Q." S. iv. 51.

C. D. (Villa Bruchmatt, Lucerne).—The great at Dresden, Vienna, and Monza are perhaps famous and valuable in Europe.

W. D. P.—We have sent your letter and enclosed to P. J. F. G.

C. F. S. W. (M.A.).—We shall be happy to receive a letter.

BRASES NOT REGISTERED (6th S. ii. 475).—topher "Merivale," read Christopher *Ursyngh*

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### THE QUARTERLY REVIEW.

No. 301, will be published on SATURDAY, January 15.

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JOHN MURRAY, Albemarle Street.



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## Notes.

FISHER'S SERMON ON OCCASION OF  
ANTATION OF ROBERT BARNES:  
BISHOP FISHER.

indness of Dr. Wood, President of  
ollege, Cambridge, I am indebted for  
a work of Bishop Fisher's which has  
notice of bibliographers.

s (*The Whole Workes of W. Tyndall,  
and Doct. Barnes*, London, Iohn Daye,  
sign. \*AAa. iij\*, extracted from the  
onuments) thus describes the scenes at  
on of Dr. Barnes in St. Paul's on Quin—  
Sunday, Feb. 11, 1526 (cf. Hall's  
ed., p. 708):—

inall had a skafolde made for him in the  
stayers before the Quyer dore, where he  
h xxvj. Abbottes, mitred Priors and  
ed he in his whole Pompe mitred (which  
spoken against) sat there inthronized, his  
and spirituall Doctours in gownes of  
id Satten, and he himselfe in Purple, even  
Antichrist. And on the top of the stayers  
is erected a new pulpit for the Bishop of  
hose name was fisher, to preach against  
Barnes, and great basketes full of Bookes  
re the within the rayles, which after the  
sermon, a great fyre being first made before  
Northen, were commaunded to be there

brent, and the aforesayd heretikes after the sermon  
go thrise about the fyre, and to cast in their fagottes.'

Compare p. 225.

The sermon is in small 4to. The upper and  
lower margin of the title have merely ornamental  
borders. The side margins have significant figures:  
to the left above, branches with flowers; below,  
a fowler liming birds on a bush; to the right,  
snails and birds on a branch laden with mul-  
berries (or some such fruit); one of the birds is  
prepared to make a mouthful of a snail. Title:—

Q A sermon had at Paulis by  
the comandment of the most  
reuerend father in god my lorde le-  
gate/ and sayd by John' the bys-  
shop of Rochester/ vpō quika-  
gesom Sonday concernynge  
certayne heretickes/ whi-  
che thā were abured for  
holdynge the heresies  
of Martyn Luther  
that famous he-  
reticke/ and for  
y<sup>e</sup> keepynge and  
reteynynge of  
his bokes  
agaynst  
the or-  
di-  
nance of the bulle of  
pope Leo the  
tenthe.

Cū priuilegio a rege indulto.

Back of title blank. On signature A. ij. begins  
a preface, which ends on the verso of A. iij.:

"Fyrst here foloweth an Epistole | vnto the reder  
by the same byshop.

"My dere brother or syster in our sauour Christe  
Jesu, who so euer ye be/ y<sup>e</sup> shall fortune to rede this  
quere/ our lorde for his great mercy graunt you his  
grace/ that the redyng therof some what may proffit  
your soule.

"Fyrst I shall beseche you nat to misconstrue myn  
entēt in puttyng forth the this quere to be printed/ but  
that ye take it to the best. For verily my wyll and  
mynde is/ that some frute myght ryse by the same vnto  
the christē people/ whiche be the spouse of Christe.  
Unto whom (though vnworthy) I am ordeyned a minister  
for my lytell porcion. My duty is to endeuer me after  
my poure power/ to resist these heretickes/ the whiche  
seasse nat to subuert the church of Christe. If we  
shall syt styll and let them in euery place sowe theyr  
vngratious heresies/ and euery where distroye the soules/  
whiche were so derely bought with that moste precious  
blode of our sauour Christe Jesu/ howe terribly shall he  
lay this vntyll our charge/ when we shalbe called  
vntill a rekenynge for this matter? It shalbe moche  
rebukefull and moche worthy punishment/ if we  
for our party shall nat gyue diligēce for the defence  
of the true christen people/ fro these heresies/ as these he-  
retickes gyue for the corruption of the same/ specially when  
we be certayne/ that our labour shall nat be vnrewarded/  
[sign. A. ij. v\*].....And assuredly these heresies be lyke  
the stynkyng weedes/ the whiche I euery erthe sprynge  
by them selfe: for as these euill weedes nede no settinge/  
no sowynge/ no waterynge/ no wedynge/ nor suche other  
diligenc[es] as the good herbes require/ but sprynge  
anone withouten all that busines: and where they haue  
enteres ones in any grounde/ it is veray harde to deluyen



that groundes from them : euen so it is of these heresies/ they nede no plantyng/ they nede no wateryng/ they nede no lowkyng/ nor wedyng/ but rankly spryng by them selfe/ of a full lyght occasion.....[A. iiij. v<sup>o</sup>] Nowe therefore whan so littell diligence is done about the ministryng of this true doctryne/ it is necessary that all tho that haue charge of the flocke of Christe/ endeour them selfe to gaynestande these pernitiuous heresies. Wherin doutles the moost Reuerend father in god my lorde legate hath nowe meritoriously traueiled, and so entendeth to persouer and to continue/ to the full extirpatio of the same. ....[A. iiij. r<sup>o</sup>] And therefore some what to resist this wicked sede/ by the mocion of dyuerse persōs/ I haue put forth this sermon to be redde/ whiche for y<sup>e</sup> great noyse of y<sup>e</sup> people within y<sup>e</sup> church of Paules/ whan it was sayde/ myght nat be herde. And if paraucture any disciple of Luthers shall thynke/ that myn argumentes and reasons agaynst his maister be nat sufficient : Fyrste let hym consider/ that I dyd shape them to be spoken vntyll a multytude of people/ whiche were nat brought vp in y<sup>e</sup> subtyll disputations of the schole. Seconde, if it may lyke the same disciple to come vnto me secretly/ and breake his mynde at more length/ I bynde me by these presents/ bothe to kepe his secreasy/ and also to spare a leysoure for hym to here the bottom of his mynde/ and he shal here myne agayne/ if it so please hym : and I trust in our lorde/ that fynally we shall so agre/ that either he shal make me a Lutherā/ or els I shall enduce hym to be a catholyke/ and to folowe the doctryne of Christis church.

The text, "Respite : fides tua te saluum fecit," Luke xviii. 42, is from the gospel for the day. The preacher considered first the multitude ; secondly, the blind man as a type of heretics (1, he was singular by himself ; 2, he was blind ; 3, he sat out of the right way and walked not ; 4, he was divided from the people among whom Christ was) ; thirdly, the diversity between the Church Catholic and the heretics ; fourthly, how the blind man was restored to sight, and how a heretic may be restored to the true faith ; fifthly, Luther's opinion of faith.

Under head 4, sect. 3, we read (B. iiij. r<sup>o</sup>) :—

"Thyrde, our sauour dyd comande y<sup>e</sup> this blynde man shulde be brought vnto hym : And so must y<sup>e</sup> heretickes be reduced vnto y<sup>e</sup> wayes of y<sup>e</sup> church. But by whom commaundeth our sauour/ that thus they shall be reduced? truly by them that be set in spirituall auctorite : as nowe y<sup>e</sup> most reuerēt ffather I god my lorde Legate/ hauyng this most souerayne auctorite/ hath indeuored hymselfe for [B. iiij. v<sup>o</sup>] these men here present/ & other/ whiche were out of the way/ to reduce them in to the wayes of the church. The heretickes contende/ that it shal nat be lefull thus to do : but they wold haue euery mā lefte vnto theyr libertie. But doutles it may nat be so : For the nature of man is more prone to all noughtynes rather than to any goodnes. And therefore many must be compelled/ accordyng as the gospell sayth in an other place : *compellit eos intrare*. If euery mā shuld haue libertie to say what he wolde/ we shuld haue a meruelous worlde. No mā shulde stere any where for heresies."

Towards the middle of the sermon a pause was allowed for prayer (sig. C. iiij. r<sup>o</sup>). Afterwards followed

"iiij. collectiōs : by the whiche to all them that be nat ouer peruersedly drowned in the heresies of Luther/ it shall appere (as I verily suppose) that his doctryne is veray pestilent and pernitiuous."

The theme of these collections is the parable of the sower, and they relate to (1) the sower, (2) the seed, (3) the good earth, (4) the great increase of fruit. The book is imperfect, ending with G. iii., but it seems certain that only one leaf is wanting. Dr. Wood, in a MS. note, makes this clear :—

"Ames mentions an edition of the sermon against Luther printed by Wynkyn de Worde, which occupied fifty-six pages. If G was the last signature of this sermon it would have just fifty-six pages.

"Ames had not himself seen the edition which he describes. Is it possible that some copy of this later sermon was mistaken by Ames's informant for a copy of the earlier sermon, and then assumed to have been printed by Wynkyn de Worde, and that this mistake gave rise to the notion that there were two editions by W. de Worde of the earlier sermon (1521) ? The edition reprinted by Mayor [for the Early English Text Society] has only forty-four pages. This volume was probably printed by Peter Treveris in or after 1526."

It is highly probable that some of our ancient Roman Catholic families possess a complete copy of this sermon, so important for the Church history of Henry's reign. I shall be very grateful to any one who will enable me to procure a transcript of the missing leaf. Possibly other English works of Bishop Fisher, beside his letters, may be extant. It is important that the collection of the Early English Text Society should be complete, and I entreat your readers for help to make it so. It is said that Fisher is to be canonized ; if so, it is to be hoped that some one will collect all extant materials for his life. J. E. B. M.

Cambridge.

(To be continued.)

#### BRISSEL-COCK : TURKEY.

Jamieson, in his *Scottish Dictionary*, explains the former of these names by the latter, and in his *Supplement* suggests that it is a corruption of "Brazil cock,"—an explanation that, so far as I know, has hitherto passed unchallenged, though in a communication to a friend, which has found its way into print (Harvie Brown's *The Capercaille in Scotland*, p. 16, note), I tried to account for its derivation in another manner. The characteristic letter from King James VI. of Scotland, recently published in "N. & Q." (6th S. ii. 203), mentioning "Brissell fowlis," has made me look again into the matter, and I am thereby confirmed in the opinion that the generally accepted meaning is wrong. The name seems first to occur in Lindsay of Pitcottie's *Chronicles of Scotland* (p. 146, *vide* Jamieson, but in Dalryell's edition, ii. p. 345), where is an account of the "great and gorgeous provision" made by the Earl of Atholl for James V. when that king "went to Atholl to the huntis" in 1529, though it must be stated that in Dalryell's opinion "this passage bears strong evidence of interpolation." Now the date of the introduction of the turkey to Europe is still a matter of uncertainty, but I am



not aware that it has ever been assigned to an earlier year than 1524,\* and indeed the earliest published description of the bird, which seems to have been first printed in 1525, is that of Oviedo, who says nothing of its having then been brought to the Old World. There is, indeed, the pretty good evidence of Barnaby Googe of its not having been seen in England before 1530. Hence I think we may regard it as almost impossible that the "Brissel cock" provided for the royal table in the forest of Atholl in 1529 could have been a turkey. Again, we know that the turkey was not indigenous to any part of South America; it is, therefore, highly improbable that the name "Brazil cock" should have ever been conferred upon it, and, moreover, evidence is wanting that such a name ever existed. Jamieson's original supposition that "Brissel cock" is a corruption of "bristle cock," in reference to the hairy tuft with which the turkey's breast is adorned, will not, I think, hold, for "bristle" in Scottish takes another form. Accordingly, I venture here to repeat the suggestion I have elsewhere (as above stated) made: that "Brissel cock" is simply *coq de broussaille*, and another instance of a French word adopted into the Scottish language, in support of which I submit that the sixteenth century form of the word, *broissaille*, according to M. Littré, brings it even nearer to the Scottish, as indeed one would expect.

I may, perhaps, be allowed to add a few remarks on what has long been a puzzle to writers on poultry as well as to naturalists. Many conjectures have been hazarded as to how the very inappropriate name of "turkey" has been applied to a bird which we know was introduced from America. I believe the truth of the matter to be this. Several, if not most, of the mediæval zoologists—I may particularly cite Belon and Aldrovandus—hopelessly confounded the turkey and the guinea-fowl under the name, proper to the latter, of *Meleagris*. Gesner must, indeed, be excepted, for he clearly saw that the turkey was not the *Meleagris*, and finding it had been written of as *Gallus peregrinus* or *Pavo Indicus*, he accordingly (in 1555) coined for it the names *Gallopavus* or *Parogallus*, which he used almost indiscriminately. But this confusion was not confined to naturalists. We have in Cooper's edition of the *Bibliotheca Eliota*, published in 1542, "*Meleagrides*, byrdes which we doo call hennes of Genny, or Turkie hennes," the earliest use of the latter name with which I am acquainted.† It is therefore obvious that "Turkey hen" was at first synonymous with "Guinea hen." As the birds became commoner

and better known the confusion was, of course, gradually cleared up, and the name "turkey" clove to the bird from the New World; not, I think, without some reason, for by its constantly repeated call-note, which may be syllabled *turk, turk, turk*, it may be said to have named itself.

The subject of the introduction of the turkey and the guinea-fowl into Europe is, however, full of interest, and I shall be very glad if any correspondent of "N. & Q." can throw more light upon it. I would only warn those who may proffer their aid that what I have above stated shows that it does not follow because one meets with a turkey cock or turkey hen in an old bill of fare that it was the bird we now mean by that name. To this caution I will add another, that they should eschew, or take with all reservation, the statements they will find in Daines Barrington's specious essay (*Miscellanies*, pp. 127-151), which Pennant, in his excellent account of the bird (*Arctic Zoology*, ii. pp. 291-300), did his friend the real kindness of passing over in silence.

ALFRED NEWTON.

Magdalene College, Cambridge.

DR. GUEST ON THE ORIGIN OF LONDON.—In the *Athenæum*, and a local paper, the *Oxford Journal*, as well as in "N. & Q.," attention has been drawn to the literary claims attaching to the memory of the late Master of Caius College. May I mention one point which I trust will interest some of the readers of "N. & Q.?"

In a lecture on the campaign of Aulus Plautius in Britain in A.D. 43, delivered at the Royal Institution, and reported with revision by Dr. Guest in the *Athenæum*, there is a statement as to the origin of London.

Aulus Plautius sailed from Boulogne A.D. 43, and his army, consisting of about 50,000 men, landed in three divisions at Hythe, Dover, and Richborough. But little opposition was experienced from the petty chiefs of Kent, the mutiny in Gaul having put them off their guard. A. Plautius seems to have advanced by Silchester and Marlborough to Cirencester, which became a fresh base of operations. He then probably went down the valley of the Thames by the ancient British trackway, the Icknield Way, which led across the Thames at Wallingford. Here a great battle was fought. Vespasian having forced a way across, Caractacus withdrew, and the next day's fight ended in a victory to the Romans. Plautius pursued the Britons along the Icknield Way by Tring, and then by the Watling Street, southward. The Britons crossed the Thames by a ford, and the Romans higher up by a bridge, when they became entangled in the marshes, and retreated to await the arrival of Claudius. Where was it that they secured for themselves a place of

\* See the authorities cited by Pennant (*Arctic Zoology*, ii. p. 299, note).

† I am indebted to my friend the Rev. Richard Hooper for kindly informing me that the last three words of the passage quoted do not occur in former editions of this work.



safety? Dr. Guest's answer is contained in the following extract from his lecture:—

"When Plautius withdrew his soldiers from the marshes they had vainly attempted to cross, he no doubt encamped them somewhere in the neighbourhood; I believe the place was London. The name of London refers directly to the marshes, though I cannot here enter into a philological argument to prove the fact. At London the Roman general was able both to watch his enemy and to secure the conquests he had made, while his ships could supply him with all the necessaries he required. When, in the autumn of the year 43, he drew the lines of circumvallation round his camp, he founded the present metropolis of Britain. The spot he selected has been—perhaps with one small interval—the habitation of civilized man for 1,833 [cor. 1,823, now 1,837] years. May we not venture to hope that its influence for good has not been altogether unworthy of the position it has occupied among the cities of the world."—*Athenæum*, Aug. 4, 1866, p. 148.

ED. MARSHALL.

Sandford St. Martin Manor.

STAMP ON PAMPHLETS, 1712.—On Jan. 17, 1712, Queen Anne in a message to the House of Commons drew their attention to "the great licence now taken in publishing false and scandalous Libels." The House, on the following day, in their Address to the Queen, in which, repeating the queen's words, they said that the false and scandalous libels "against your Majesty's Government" were "a Reproach to the Nation," promised to find a remedy. It was necessary to curb the free use of the press, especially in newspapers, broadsides, and pamphlets; and after much consideration the celebrated Act relating to soap, paper, parchment, and other matters, 10 Anne, cap. 19, was passed, which imposed a stamp of a halfpenny per half-sheet on all newspapers and pamphlets. Whether or not Swift assisted in the passing of this measure is not very evident, for though he refers to it in his *Journal*, Jan. 31, 1710/11, as a thing he is trying to prevent, yet subsequently, when the Act was passed, he writes, Aug. 5, in evident triumph, that the low party scribblers were practically extinguished. It is well known that the Act failed in the purpose for which it was intended; that in fact it injured the organs of the Government even more than those which wrote against it; and that in a short time the Act fell into abeyance and the duties were not strictly levied. Grant (*Newspaper Press*, i. 102) says, "I have not been able to ascertain when or why the duties fell into disuse." The effect of the Act on the weekly and other papers is easily to be traced, but there seems to be very little information as to the stamping of pamphlets. Recently looking over a considerable number of single pamphlets published in 1712-16, I only found the red penny stamp on one, namely, Wesley's very curious poem against Curll, entitled *Neck or Nothing*, 1716.

As the stamp would be impressed on the corner

of the paper, in many instances it may have been cut away by the binder's plough. I should be glad to know whether many pamphlets were thus stamped, how long the doing so continued, and whether it was superseded by the payment of the three shilling duty. EDWARD SOLLY.

CULPABLE EMENDATIONS.—One of the most grievous things in English literature is that editors and printers are continually altering texts whenever a word occurs that is in the least unusual. It is a little too bad that they should treat readers as children, and always assume that they are at least as stupid as themselves. I have lately noticed three gross instances of this character, and I think some good might be done by noting more specimens of the same sort. My examples are these, all taken from Richardson's *Dictionary*. In each instance Richardson gives the correct reading:—

1. "The postboy's horse right glad to miss  
The lumbering of the wheels."

Cowper, *John Gilpin*, sixth stanza from end, ed. 1818.

Altered by some blockhead to *rumbling*. Who was the blockhead?

2. "As gilds the moon the *rimpling* of the brook."

Crabbe, *Parish Register*, pt. i.

Altered by Crabbe's own son to *rippling*. This is indeed a sad instance.

3. "And as a goose  
In death contracts his talons close,  
So did the knight, and with one claw  
The *tricker* of his pistol draw."

*Hudibras*, pt. i. c. 3.

Altered in Bell's edition, with calm effrontery and without any notice given, to *trigger*. Yet *tricker* had not long been introduced into the language from the Dutch *trekker*, and the later form *trigger* is a mere corruption. The first duty of every editor is to let his text alone, unless there is certainly a corruption in it. Unfortunately editors often measure their authors by themselves, and think that everything must be corrupt that is not at once obvious to their own understandings. The reason is plain enough. It is less trouble to alter than to investigate, and the chances are considerably in favour of their escaping detection.

WALTER W. SKEAT.

Cambridge.

INDENTURES RELATING TO THE SHELLEY FAMILY.—In December, 1877 (5th S. viii. 441), your correspondent HORATIO gave a learned account of two deeds witnessed, the one by Hellen Bysshe and George More, the other by John Shelley and Hellen Shelley; and he showed that, Hellen Bysshe and Hellen Shelley being one and the same, it was through this alliance between the Shelleys and the Bysshes that the name of Bysshe borne by the poet Shelley, and the name of Hellen with two l's borne by his sister, came into the



family. A third deed should have been with these two in the natural course of events, and HORATIO asked, "Where in the drift of ages is that third deed now?" Echo answered, and still answers, "Where!" In the mean time two other indentures relating to the Shelley family have come to the surface together, though their connexion is not clear upon the face of them. In one of these deeds, dated March 25, 1738, John Shelley of Fen Place (*jure uxoris*), who died in the following year, again figures, as do also George Waller of Horsham, linendraper, and John Waller of Ifield, Sussex, yeoman. The other deed, dated April 7, 1659, is between John Holmden of Tinchley, in the parish of Limpsfield, Surrey, Esquire, and Elizabeth his wife, of the one part, and George Shelley the elder, of Nutfield, Surrey, yeoman, and George Shelley the younger, his son and heir apparent, of the other part. The deed relates to property in the parish of Nutfield, called "Salmons, otherwise Crabbe hill." In the Shelley pedigree which I have lately published, there is a George Shelley of Hindon, Sussex, Gentleman, born 1611, died 1661. I should be glad if some correspondent of "N. & Q.," more learned in such matters than I am, could say whether George Shelley of Hindon could possibly be the George Shelley the elder of the earlier deed referred to, or if not, what relationship, if any, existed between George Shelley of Nutfield and John Shelley of Ichingfield, the grandfather of John Shelley of Fen Place. In regard to the later of the two deeds (and why they have been kept together if they have no family connexion I do not see), it would be interesting to know whether George and John Waller were of the family of Edmund Waller the poet.

H. BUXTON FORMAN.

HOGARTH'S RESIDENCE IN CIRENCESTER.—In no life or memoir of Hogarth has mention ever been made of his residence in Cirencester, at the "Ram" inn, in the early part of his life, in 1719, his marriage with the daughter of Sir James Thornhill occurring in 1730. I have in my possession a most characteristic work by Hogarth, given to me, in a partly damaged state, nearly sixty years ago by a tradesman in the town, to whom it had been given by Mr. Tyler, then of the "Ram" inn, as mentioned below. The picture is about 2 ft. 2 in. by 1 ft. 8 in. On the right hand, a young officer with a weak face, in the military costume of the period, is listening to, and evidently impressed by, the leave-taking of the ill-looking host, with the parting glass in hand. A female is standing behind, and, with lips compressed, is relieving the officer of the contents of his coat-pocket—his papers, &c. On the left of the picture is the counterpart. The smart young groom is most ardently embracing and deeply imprinting a kiss on the cheek of the pretty young

waiting-maid, who, with her left arm around him, is taking his handkerchief from his hind coat-pocket, the beery-looking tapster looking on approvingly, with the bottle and parting glass of beer, and a scullion girl, with a bucket of water, coming up with a wondering look; the ill-drawn hindquarters of two horses stand behind, accounted for the journey. Over a balustrade, leading to a house or mansion, are two or three stiffly drawn females (of a certain age) looking on, and the parson of the day, with his pipe, apparently beckoning them on in their good work.

Mr. Tyler came to the "Ram" inn when about ten years old, about the year 1760; he subsequently became landlord, and afterwards owner. He told me there were some other pictures and relics at that time. Advancing in years, Mr. Tyler gave up possession in favour of the Messrs. Weaver, one of whom had married his daughter. Another picture was then extant, representing the interior of the "Ram" yard, which as it then was some of our old inhabitants and myself well remember. The Weavers had the picture engraved—having the name of the painter and date, and that of the landlord, John Shaw, and the figure of a ram—as their billhead, the picture being in the possession of Mr. Philip Watkins, whom I knew well; but I had not this information in my possession at that time, and his widow (the second wife) told me she had never seen the picture.

Mrs. Weaver, however, gave me the copperplate, and I had some copies struck off (of which I send you a specimen), but I could never recover the plate. The engraving was executed by Mr. Power of Gloucester, or under him. Mrs. Weaver also gave me a neat small engraving, in the stippled style, of Hogarth, from a portrait on vellum in "possession of C. Dyer." Mr. Dyer was probably a resident in Gloucestershire. I have never been able to gain any information on this point; perhaps some of your intelligent readers may be able to afford a clue. The face is that of a young man, with a full wig and a three-cornered hat.

THOMAS WARNER.

Cirencester.

THE ORNAMENTS IN USE IN THE SECOND YEAR OF KING EDWARD VI.—I venture to offer for the perusal of all whom it may concern the following passage from a book of some rarity, which very few of those who write for or against Ritualism are likely ever to have heard of, and fewer still likely ever to have in their hands. Your readers will find a good account of the author in Wood's *Ath. Oxon.* (Paliser), vol. i. p. 613:—

"Briefly concerning the whole form of their ecclesiastical service, in the first Communion book it is thus appointed, that *The minister at the time of the Communion, and at all other times in his ministrations, shall use such ornaments in the church as were in use by authority of Parliament in the second year of the reign of*



*King Edward the Sixth.* I appeal now to the knowledge of every man, how well that act of Parliament is observed throughout the realm, in how many Cathedral or parish churches those ornaments are observed, whether every private minister by his own authority in the time of his ministrations disdain not such ornaments, using only such apparel as is most vulgar and prophane."—*A Refutation of Sundry Reprehensions, Cavils, and False Sleights by which M. Whitaker laboureth to deface the late English Translation, and Catholike Annotations of the New Testament, and the Booke of Discovery of Heretical Corruptions.* By William Rainold, Student of Divinitie in the English Colledge at Rhemes. Printed at Paris the yere 1583. Small 8vo. (Epistle to the Reader, p. 19.)

AUGUSTUS JESSOPP, D.D.

"PLEASE TO RING THE BELL," "KNOCK AND RING," inscribed in letters of brass on many a London door, are phrases familiar to us all. Ringing a merry peal, ringing the alarm, ringing the old year out and the new year in, expressive of joy, of sorrow, or of convenience, it is still *ring*. But why *ring* the bell? How came this active little word *ring* to be so inseparably coupled with the movement which gives tongue to the bell? How did it come about? There have been observed on the towers of some Italian churches, and depending from the walls of the Campo Santo, large metal rings much resembling the great mooring rings we remark by the canals of Venice, and on our own wharves and water-side landing-places. What purpose, however, could they serve in such unusual and apparently useless out-of-the-way positions? My friend Mr. Collingwood Smith writes to me that his curiosity was first excited by the singular appearance of these rings at the cemetery of Chiavenna, and subsequently by a very large one attached to the tower wall of the church of Santa Maria Maggiore at Bergamo.

"I was sketching," he says, "from under the porch of the church in the cool of the evening, near the hour of vespers, and had not been there long before I observed an acolyte make his way to the ring, and, lifting it, commence violently dashing it against the deeply fretted and bruised stone to which it was fastened. The ring gave out a deep bell-like tone, and as the people came slowly into church at this summons it occurred to me that in mediæval times, probably, sonorous metal rings were not uncommonly used for church purposes instead of bells, and, if so, this may go far to explain the close relation between the words *ring* and *bell*."

JOS. J. J.

"TO THE BITTER END."—I am not aware whether it is known that this now common phrase is of nautical origin. Capt. John Smith, Governor-General of Virginia, says: "A Bitter is but the turn of a Cable about the Bits, and veere [slacken or pay] it out by little and little. And the Bitter's end is that part of the Cable doth stay within board" (*Seaman's Grammar*, p. 30). But this *bitter's end* became altered into *bitter-end*. Adm. Smyth in *The Sailor's Word-Book* has "*Bitter-end*. That part of the cable which is

abast the bitts, and therefore within board when the ship rides at anchor. . . . And when a chain or rope is paid out to the bitter-end no more remains to be let go." I need add nothing to the last words of his explanation. B. NICHOLSON.

HATS WORN AT TABLE.—The following is an extract from *Crosby Records: a Cavalier's Note-Book*, edited by the Rev. T. Ellison Gibson, 1880: "June 25th, 1666. I dined at the Castle in Dublin, at the Lord Lieutenant's table. There were, besides the Duke and Duchess, sixteen persons: *we sat with our hats on*." What could have been the reason of their wearing hats at dinner? That it was not the custom in Blundell's time is evident from his thus recording it. In Dutch paintings of this period—we have no English ones to refer to—we often see gentlemen wearing their hats indoors, and in the company of ladies; but to do so at table, and in the presence of the king's representative, seems very strange.

JAYDEE.

[For "Hats worn at Meals," see "N. & Q.," 5th S. v. 27, 96.]

CAMPBELL OF LOCHAW: McMALCOLM OF CORBARRAN.—The following precept, the original of which is now before me, may be worth preserving. I have extended the contractions in italics.

"Duncanus dominus de Cambell miles Dominus de Lochaw dilectis nostris senescallis de Ardschodine & lochaw Duncanus yong Cambell de Duntrone & Erlestino Angusii Cambell de barbrek salutem Quia per inquisitionem de mandato nostro factam & ad capellam nostram retornatam compertum est quod Reginaldus m'molcalum de craginche quondam dominus de corbarran' cum pertinenciis obijt vestitus & saystitus ut de feodo ad pacem domini nostri regis & nostram de predictis terris de corbarran' cum pertinenciis quod Iohannes lator presentium filius quondam dicti reginaldi est legitimus\* & propinquior heres eius dicti quondam patris sui de suprascriptis terris cum pertinenciis & quod est legitimas\* etatis & quod dicte terre de nobis tenentur in capite quare vobis coniunctim & diuisim mandamus & precipimus quatenus eidem Iohanni latori presentium et suo certo assignato aut attornato say-inam hereditariam dicte terre cum pertinenciis ut diuidatæ per se habere faciatis iudicate salvo jure cuiuslibet. Datum sub nostro Sigillo Apud strachur primo die mensis Decembris Anno Domini Millesimo quadringentesimo quadagesimo octauo."

W. F. (2).

CHRISTMAS FOLK-LORE.—An old woman has just told me that in the present year a great many fires will take place, because last Christmas Day was so full of sunshine. She had often heard her old grandmother say the same thing.

ARTHUR SCHOMBERG.



### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THE OLD ORGAN AT ST. PAUL'S.**—I am anxious to obtain the volume of the *English Musical Gazette* which contains an account of the building of the organ of St. Paul's Cathedral by "Father" Smith, and the dispute between him and Sir C. Wren. It is said to be in the January number of the volume for 1819 (? 1719), and to be from the pen of Dr. Busby. I should be grateful for any information, and still more so for the loan of the volume.  
(MISS) L. PHILLIMORE.

5, Arlington Street, S.W.

**A SWIMMING MACHINE.**—Some fifteen or twenty years ago I seem to remember having seen at the Polytechnic, in Regent Street, a machine upon which a person could spread himself in the breast swimming position, placing his hands and feet into strap loops on plates which were so constrained by mechanism that when he moved his hands and feet they were guided in the proper course for breast swimming; the object of the machine was to train the limbs of learners to perform with ease the actions of swimming. I much want to know whether the machine still exists, and whether any published account of it is in existence.

FRED. W. FOSTER.

**"TURNIP."**—Prof. Earle, in *English Plant-Names*, 1880, p. 96, says, "This [Eng.] *nepps* from Lat. *napus*, with prefix *tur-*, made up *turnep*, since *turnip*, i.e., *terra nopus*." What is the history of this word? It seems to be quite modern. In Cotgrave *navet* is rendered by *naven*; *turnip* does not occur.

**SHAWS CASTLE.**—In *St. Ronan's Well*, ch. xx., Sir W. Scott says, "Shaws Castle, though so named, presented no appearance of defence." Query, the etymology or meaning of "Shaws."

A. L. M.

[*Shaw*=wood (Morris, *Etymology of Local Names*). It is the epithet "Castle," not the name "Shaws," which gave rise to Sir Walter's remark.]

**NAPOLEON'S POWER OF SLEEPING AT WILL.**—Where can I find an anecdote to the following effect? Napoleon, returning home suddenly, sent for one of his ministers to attend him in, say, twenty minutes. He then threw himself down in an armchair and slept for, say, a quarter of an hour so soundly that Josephine came in and kissed him without awaking him.

R. M. G.

**THE TEMPLARS IN LINCOLNSHIRE.**—How many preceptories had the Templars in this county? In a paper on Temple Bruer, read at a meeting of

architectural societies at Lincoln in 1857, by the Rev. Edward Trollope, F.S.A., now Bishop (Suffragan) of Nottingham, it was stated:—

"There were three preceptories in Lincolnshire—one at Willoughton, near Kirton-in-Lindsey; another at Aslackby, near Folkingham; and the one termed Temple Bruer, near Sleaford, now under our notice."

In addition to these, Sir C. J. Anderson (*Lincoln Pocket Guide*, p. 179) mentions Eagle, Skirbeck, Grantham, South Witham, Maltby, and Mere, his list, except as regards Skirbeck, agreeing with that given by Mr. Henry Godwin, F.S.A., in the *English Archæologist's Handbook*, p. 172. Who is right and who is wrong? ST. SWITHIN.

**"CONSTITUTIONES ANGLIÆ PROVINCIALES."**—I have what is probably the latest edition of this work, published in octavo, in 1557, by Thomas Marshe, of course in the memorable reign of Mary, and dedicated to Cardinal Pole ("*Carnifex et Flagellum Ecclesiæ Anglicanæ*"). It contains several curious matters relating to the state of religion, &c., in England. What is known about it?  
W. FRAZER, M.R.I.A.

**GREAT SANKEY.**—There is a place in Lancashire thus called; in the thirteenth century, Sanchi Magna or Sanki. Will any one kindly give the derivation of the name? Possibly the saint to whom the church is dedicated may have some connexion with it.  
S. HORSLEY.

**GUERARD DE NANCREDÉ, FRENCH ÉMIGRÉ.**—M. — Guerard de Nancrede (?), Vicomte de Champré, went to America in company, or contemporaneously, with General Lafayette. He became a naturalized American citizen under the name of Nancrede only, married a Miss Dixie, and settled in Philadelphia, where his descendants still remain. A sister, Madame Pauline de Calvé, remained in France. Can any of your correspondents, versed in French pedigrees, assist me in the quest of his parentage and family connexions?  
H. W.

New Univ. Club.

**RAWDON FAMILY.**—At p. 279 of *Rawdon Papers*, edited by Rev. E. Berwick, is a letter from Lord Breadalbane to the Duke of Albemarle (Monk), "asking for his instructions for the House of Peers to Sir Arthur Rawdon on his plea with Mr. Seymour" (*sic*); and in a foot-note it is stated that Edward, last Earl Conway, by his will, dated Aug. 9, 1683, and made under the most suspicious circumstances (he died Aug. 13, 1683), left his estates (Rugely, in Warwickshire, now the property of the Marquis of Hertford, and the Irish estates at Lisburne, now the property of Sir Richard Wallace, Bart.) to Mr. Popham Seymour, a son of Sir Edward Seymour, Bart., a distant connexion, thus cutting out his only nephew, with



whom he appears by the published letters to have been on the most intimate and affectionate terms; and, according to a letter of Sir Thomas Newcomen in the collection, he says, "Sir Arthur was notoriously wronged out of it." Where can I see an account of the trial, and of the circumstances under which the will was made? ECLECTIC.

SIR JOHN HOBART [? HERBERT], KT., M.P. FOR CORFE CASTLE, 1604-11.—In Collins's *Peerage* he is said to have been the eldest son of Chief Justice Sir Henry Hobart, and afterwards his successor in the baronetcy of Blackling. This, however, seems scarcely probable, for although certainly a knight at the time, he having received that honour together with his father, July 23, 1603, the date usually assigned for his birth, April 19, 1593, would make him too young for parliamentary honours at the period in question. Was there a second Sir John Hobart living at this era? Or should the name of the member for Corfe Castle be read as "Sir John Herbert"? In the recently issued Parliamentary Blue-Book it is given "Hobert," which may mean either. W. D. PINK.  
Leigh, Lancashire.

THE ARRANGEMENT OF BOOK-PLATES.—What is the plan adopted by collectors in arranging their *ex libris*? Are they pasted down in books or on loose sheets? If the former plan is the better one, is there any recognized system of classification?  
C. W. S.

THE ETYMOLOGY OF "LACKEY."—The *Academy* of December 18 last contains the following:—

"The *Revista Contemporanea* of November 15 has an essay on 'Lackeys,' by Dionisio Chaulié, showing from the Archives of Simancas that they were originally a royal body-guard, and took their name from Cecilio Laz Cayo, their first captain, in the latter part of the eleventh century. The word was still written 'Lazcayo' in the time of Philip II."

This derivation does not seem to be known to most etymologists. The ordinary derivation of the word is from Gothic *laikan*, to run. Are we, then, to conclude that the lexicographers have all been on the wrong scent? JAMES HOOPER.

Denmark Hill.

TWO CURIOUS HOUSES IN CROMER STREET, W.C.—I often wish to know something of two curious houses in Cromer Street. They are on the right hand on turning from Judd Street. One has plaster mouldings, the other is finished *en barbette*. I have not met in any handbook with a notice; if other readers of "N. & Q." have, a reference will be acceptable.  
G. L.

THE HOUSE OF KEYS.—The popular branch of the Tynwald or Parliament in the Isle of Man is composed of twenty-four members. These are denominated "Keys." The Tynwald is a Scandinavian

institution, and the word, according to Prof. Munch, is "the old Norwegian denomination *þingvöllr*—field of the Thing or Parliament—only slightly modified." But why are the members of the popular branch of the Manx Tynwald called "Keys"? Will any of the learned correspondents of "N. & Q." favour me with information on the subject of this appellation? MANNINAGH.

"THE MURDERED QUEEN."—Who was the author of "*The Murdered Queen; or, Caroline of Brunswick*." A Diary of the Court of George IV. By a Lady of Rank. London: Emans, Cloth Fair, 1838"? The names of Lady Anne Hamilton and Lady Charlotte Bury have been mentioned in connexion with the book. From one passage in it I conclude Lady Anne Hamilton had nothing to do with it. Had Lady Charlotte? It has a strong smack of her *Diary illustrative of the Times of George IV.*, and the title is strikingly like it.  
T. M. Q.

MRS. NEWBY'S NOVELS.—I am very desirous of learning the title of a novel (I believe by Mrs. Newby) which appeared in 1865 or 1866. The hero was an earl, disguised throughout the greater part of the tale as a doctor's assistant. B.

ACCENTUATION OF "UTENSIL."—When did we begin to accentuate this word on the second syllable? From a consideration of the following quotations it would appear that it was usually, if not entirely, accented on the first syllable:—

"And waggons fraught with utensils of war."

Milton, *P. R.*, iii. 336.

"Such zeal he had for that vile utensil."

Garth, *The Dispensary*, ii. 223.

"And the old utensil of tin

Was cold and comfortless within."

Cowper.

F. C. BIRKBECK TERRY.

Cardiff.

TALLAND : TALLANT : TALLENT.—The Honourable Margaret Stanley, second daughter of Thomas, Lord Montague (who died in 1560), by his former wife, Lady Mary Brandon, daughter of Charles, Duke of Suffolk (this Lord Montague was the son and successor of the first baron, better known as Sir Edward Stanley, K.G., the "On, Stanley, on!" of Marmion at Flodden Field), was married—1. to William Sutton; 2. to John Talland. I assume, from this brilliant espousal of his, that John Talland was a gentleman of position, yet I find no arms registered at the Heralds' College under that name. On the other hand, there appear to be three coats under the name of Tallant, two of which have almost identical bearings, differenced, *inter se*, by the one being paly, the other barry, while the third relates to a Cornish family of the same name, and bears no resemblance to either of the others. Philip Tallent, in whose family I am



interested, lived *temp.* Elizabeth, and died in 1618, at Newark, Notts. His wife's name was Frances. His descendants—at least those connected with Newark, commencing with his own son—have always borne the surname of Tallents, and not Tallent, though some of these have again adopted the older style. On reference to some records of early Plantagenet origin I find the name "Talenatz" (qq. represented by the "Talletz," whose arms are registered at the College) among the list of manor holders; and, in records of a little later origin, the name "Talenant" among the general category of feudal tenants, but no nearer approach to Talland, Tallant, or Tallent. Can any fellow reader help me in my researches after the ancestry of Phillip Tallent?

C. T. T.-B.

### Replies.

#### THE MYSTERY OF BERKELEY SQUARE.

(4th S. x. 373, 399; xi. 85; 5th S. xii. 87; 6th S. ii. 417, 435, 452, 471, 514.)

At last we have something like tangible evidence in the communication made by Mr. MEEHAN on this subject. Unfortunately, the links of the testimony are not as closely welded together as they might be. First, we have a "Mrs. —," who related the story of the Berkeley Square house to the writer of the letter addressed to the late Bishop Thirlwall. Then we come to a "Lady M—," who endeavours to establish the locality of the mansion (a work of supererogation that). From her we are passed on to a "Miss H—," who is cited as having told the tale to a "Mrs. P—." This "Miss H—" was informed by some "R. C. friends" (Roman Catholic, I suppose) that a family they knew hired the haunted house, and that it was during their occupation of it the tragic incident occurred which Miss Rhoda Broughton has also related in nearly identical terms. What I should now wish to learn is the name of these "R. C. friends." Will Mr. MEEHAN favour me with it, or will he favour our Editor with it, confidentially?

As for J. C. M., the exorbitancy of his "hopes" is absolutely delightful. The estate agent (Mr. Lofts) assures him that Atkins, an upholsterer, has had charge of the house; that he (Lofts) went over it with Atkins and Lord Fitzhardinge's solicitor about a year ago; that Miss Myers, the then owner, refused to renew the lease; that since then a reversionary lease has been sold to Mr. Fish, a "well-known builder"; and lastly comes his corollary: "I hope these particulars may satisfy the most incredulous."

Need I say that not a grain of satisfaction is to be found in them by the most diligent seeker?

J. C. M. then observes that the Berkeley Square mystery was, for a long time, matter of constant

comment in society, but that of the thousands who believed in it not one was at the pains "to knock at the door (a mistake that), to ask at the vestry, or to inquire of the turncock."

Will some charitable soul make trial of J. C. M.'s expedient: knock at the door, ask at the vestry, inquire of the turncock (especially of the turncock; turncocks are such authorities in matters of mystery), and communicate to "N. & Q." the result?

CLARRY is as conclusive as J. C. M., for I find no analogy between incidents such as those brought forward by Mr. MEEHAN and Miss Broughton, and the maunderings of the "jilted" Mr. Myers "upstairs and downstairs" and in his back yard. CLARRY complains of the inconvenience of living near a haunted house. Will he not help us, then, to clear up the mystery, and so re-establish the peace of the neighbourhood? T. WESTWOOD.

Brussels.

I confess to an old attachment to the Berkeley Square "ghost," and therefore I read with a somewhat mournful sense of humour the evidence in his favour adduced by Mr. MEEHAN in the extract from the letter to Bishop Thirlwall: "Miss H., who repeated the tale to Mrs. P., was told by some R. C. friends [query Rosy-Crucian?] of hers that a family they knew hired the haunted house," &c. True, the story as there told is identical in nearly all details with that I heard from "a man in the street" at about the same date. But this intolerable sequence of hearsay is the more provoking, because a little trouble might have converted (and perhaps might still convert) it into some direct and substantial evidence. Surely it would have been quite easy for the bishop's correspondent to have got into direct communication with the original witnesses; it may still be possible for Mr. MEEHAN (who knows all the names) to do so.

It seems the lease had six years to run when Mr. Myers died. CLARRY has missed the point of my argument, which was not that "the letting value of a house in Berkeley Square" would have been any consideration with Mr. Myers, but that the disregard of it had to be accounted for in the case of the lady who inherited the lease, and who is not suggested to be lunatic or eccentric.

J. C. M. is in error in supposing that no attempts have been made by inquiry to elucidate the mystery. Several persons of my acquaintance have from time to time inquired at the house, in every case being repulsed by refusals to give any information.

Whatever may be the truth as to the past (and these circumstantial stories would hardly have originated in the exclusive habits of Mr. Myers), I cannot help looking forward with some curiosity to the future history of this house. If there was no ghost before, there certainly ought to be one now. It is not necessary to have any personal



acquaintance with haunting ghosts to know from records the sort of persons who make them. These are always either the monomaniacs whose whole lives, internal and external, have been long rooted to one spot, or those whose memories are indissolubly bound to it by some great suffering or crime. Poor Mr. Myers undoubtedly ought to "walk."

C. C. M.

If not an impertinent question, I should like to ask why this house has not been done up and let since the gentleman's death. [C. C. M. stated in our last vol., p. 516, that he has recently "observed that No. 50 had been newly painted and apparently fitted for a tenant."] That occurred some years ago, and the outlay for plain necessary repairs would have repaid itself, one would think, by now. As I am on the subject of haunted houses, let me add the following from Nottingham, which I have direct from the family to whose mother it happened some years ago:—

"It is situated in Middle Pavement. You go under an archway, through some iron gates, and at that time the house or offices were occupied by a solicitor named Plowright. I and another woman were employed to take care of them. The place had the reputation of being haunted, and the clerks used to ask if we ever had a scare. One day after the clerks were gone, and without saying a word to any one, we determined to explore the cellars, and at last came to an old place like a crypt with a stone altar at the end. No one was certainly there, but we suddenly heard such unearthly groans as made us hasten away."

Putting ghosts aside, I should like to know the history of the old building. The locality can be easily identified, for the building was still there in 1873.

SCOTUS.

May I be allowed to say that I entered the house, 50, Berkeley Square, London, on March 20, 1851, in the service of the late Miss Curzon, who died in May, 1859? During the nine years I was in the house, and I have been in it at all hours alone, I saw no greater ghost than myself.

GEORGE VINCENT,

Head Porter, Brasenose College, Oxford.

HERMES, THE EGYPTIAN (6th S. ii. 487).—As your querist C. C. seems to look upon Wilson's *Astral Dictionary* as a work of authority, and is therefore probably a student of the occult sciences, the following information may be of service to him, although he might have got it, and more, on reference to one of the standard works on the mythologies and religions of the ancients. Hermes Trismegistus is not, as C. C. seems to assume, an historical personage in the proper sense of the term, but, as Thot among the Egyptians, and as Hermes among the Greeks, only a personification, the symbol of the priesthood, the essential mediator between the Deity and the people. He therefore is credited with the legislation and civilization of

the country, with the invention of all arts and sciences, which were the property of the Egyptian priests, such as the formation of language, the invention of letters, of mathematics, of medicine, of music, drawing, of gymnastics, of rituals, as well as of all civil and ecclesiastical institutions. Thus, he is the sum total of all priestly art and wisdom; and for that reason the holy writings of the Egyptians, called after him Hermetic writings, were ascribed to him. These writings were, however, only accessible to the priests, and only on great festivities the people were permitted to look at them from a distance. Clement of Alexandria speaks of forty-two books of Hermes as existent in his time, as of a Universal Encyclopædia, comprising the totality of all divine and human knowledge. If thus we are to conceive a really existing work, all the single parts and volumes of which were headed by the name of Hermes, the reputed author, then this name was used among the later Neo-platonists in a much broader sense, and, so to say, transferred to the entire literature. And it is in this sense that Iamblichus designates the entire body of the knowledge of the sciences and arts possessed by the Egyptian priests by the name of Hermes. To him, he says, our ancestors ascribed all inventions of wisdom, and after him named all their writings, writings of Hermes. Nor will this appear strange when we find the same writer, Iamblichus, stating in another passage of his work that Hermes had written 20,000 books, or, according to Manetho, even 36,528. Of such Hermetic writings a few only have been transmitted to us and still remain.

Hermes and his reputed writings have continued, until recent times, to enjoy a great consideration among mystics and dabblers in occultism, a class which called, and probably still call themselves, Hermetics.

Thus we have an Hermetic medicine, an Hermetic Freemasonry, and the expression "hermetically sealed" for things which are so tightly closed that no air can reach them, because Hermes was credited with the art of closing and making inaccessible, by magical seals, treasures and vessels.

The *Pastor*, written by Hermas, one of the so-called Apostolic fathers, does not, of course, belong to the category of Hermetic writings. J. N.

THE GREAT STONE OF THOR (5th S. viii. 364).—The following statement will not be without interest to your archaeological readers. In November, 1877 (as above), I called attention in the columns of "N. & Q." to this venerable relic of prehistoric antiquity, probably of Danish origin, which exists at Thursaston (Thor-stane-ton), Cheshire, about eight miles from Birkenhead, and which, from its secluded position, has almost entirely escaped notice. I then stated my apprehensions that the advance of modern improvements would be likely



to efface this record of Danish heathendom. What I then feared had very nearly come to pass. The lord of the manor, being desirous of improving his property, applied to the Enclosure Commissioners for a permissive order to enclose the common and to lay it out for building villas, for which the site is admirably adapted. A commission of inquiry was sent down, which communicated with the Corporation of Birkenhead, being the nearest market town. It happened, fortunately, that the article in "N. & Q." had been seen and noticed by several members of this Corporation, who drew the attention of the commissioner to the desirability of preserving the monument. The result has been that not only will the monument be preserved, but sixty acres of the surrounding land are to be set apart for a public park. The gigantic rock altar, with its beautiful natural amphitheatre, will thus be kept intact for ages yet to come. This circumstance, I think, affords encouragement to those who interest themselves in the preservation of our remnants of antiquity.

J. A. PICTON.

Sandyknowe, Wavertree.

THE REMOVAL OF BOOK-PLATES (6th S. ii. 445, 491).—As indignation appears to have prompted verses in one of your contributors, perhaps the following old-fashioned performance on this theme may be of interest:—

"The BOOK-PLATE'S Petition.

By a Gentleman of the Temple.

While cynic CHARLES still trimm'd the vane  
Twixt *Querouaille* and *Castelmains*,  
In days that shocked JOHN EVELYN,  
My First Possessor fix'd me in.  
In days of *Dutchmen* and of frost,  
The narrow sea with JAMES I cross'd,  
Returning when once more began  
The Age of *Saturn* and of ANNE.  
I am a part of all the past;  
I knew the *GEORGES*, first and last;  
I have been oft where else was none  
Save the great wig of ADDISON;  
And seen on shelves beneath me grope  
The little eager form of POPE.  
I lost the Third that own'd me when  
The *Frenchmen* fled at Dettingen;  
The year JAMES WOLFE surpris'd Quebec,  
The Fourth in hunting broke his neck;  
The Fifth one found me in Cheapside  
The day that WILLIAM HOGARTH dy'd.  
This was a *Scholar*, one of those  
Whose *Greek* is sounder than their *hose*;  
He lov'd old books and nappy ale,  
So liv'd at Streatham, next to THRALE.  
'Twas there this stain of grease I boast  
Was made by DR. JOHNSON'S toast.  
He did it, as I think, for Spite;  
My Master call'd him *Jacobite*.  
And now that I so long to-day  
Have rested *post discrimina*,  
Safe in the brass-wir'd book-case where  
I watch'd the Vicar's whit'ning hair,  
Must I these travell'd bones inter  
In some COLLECTOR'S sepulchre?

Must I be torn from hence and thrown  
With *frontispiece* and *colophon*?  
With vagrant *Es*, and *Is*, and *Os*,  
The spoil of plunder'd *Folios*?  
With scraps and snippets that to ME  
Are naught but *kitchen company*?  
Nay, rather, FRIEND, this favour grant me:  
Tear me at once; but *don't transplant me*!

"Cheltenham, Sept' 31, 1792."

EX-LIBRIS.

PORTRAIT OF SIR THOMAS BROWNE (6th S. ii. 447).—COL. FERGUSSON will find all the information he requires in Wilkin's Supplementary Memoir of Sir Thomas Browne, in the first volume of his complete edition of his *Works*, 1835, 4 vols., 8vo. (reprinted in "Bohn's Antiquarian Library," 1852, 3 vols.). But in case he has not easy access to the book, I may mention that there is in the College of Physicians of London a portrait of Sir Thomas Browne, supposed by Dr. Munk (*Roll of the Coll. of Physicians*, vol. i. p. 305) to have been given by his son, Dr. Edward Browne, who was president of the College from 1704 till his death in 1708. Sir Thomas Browne's daughter Anne married Henry Fairfax, grandson of Thomas, Lord Viscount Fairfax, and her daughter Frances married David, Earl of Buchan. I take the opportunity of asking some questions about the *Religio Medici*, &c., which I hope will appear shortly, together with the *Letter to a Friend*, &c., and the *Christian Morals*, in a volume forming part of the "Golden Treasury Series."

1. There is reason to believe that an edition of the *Rel. Med.* was published between 1645 and 1656. Can any one give me (from personal inspection or knowledge) the date and other particulars, and also mention where it is to be seen?

2. Sir Thomas Browne says (*Rel. Med.*, pt. ii. sect. 9), "The whole world was made for man, but the twelfth part of man for woman." What does this mean?

3. He says (*Christ. Mor.*, pt. iii. sect. 22), "He is like to be the best judge of time who hath lived to see about the sixtieth part thereof," i.e., apparently when he is seventy or eighty years old. What is the exact meaning of the expression?

4. He mentions (*Letter to a Friend*, sect. 11) "that endemial distemper of little children in Languedock called the Morgellons." Where is any account of it to be found? W. A. G.

Hastings.

A KEY TO "ENDYMION" (6th S. ii. 484; iii. 10).—The author of *Endymion* has far too much tact to make the personages of his novel recognizable imitations of public characters. Of course many traits are copied from the life, or the personages would not be lifelike; but the sketches form so many "dissolving views," which melt into each other in such a way that no sooner do we say, "This is So-and-so," than the person changes into something quite



different. The second marriage of Lady Montfort, while still young, to the man of her choice, is utterly unlike the experience of Mrs. Norton. The only thing common to Adriana Neufchatel and Lady Burdett Coutts is that they are both rich. Prince Florestan is evidently at first Louis Napoleon, but then he changes into his uncle, and the landing on the south coast of France, and acceptance by the army sent against him, form just a repetition of the return from Elba. Lord Beaumaris drives down to the Derby, and that is all I can see to remind one of the late Lord Derby. Cardinal Manning did not join the Church of Rome till he had attained middle life and become Archdeacon of Sussex. Nigel Penruddock joins it when a young man, and then melts into Cardinal Wiseman, who was *born* a Roman Catholic. If Mr. Vigo begins as a fashionable tailor, he ends as Hudson, "the railway king." The only resemblance between Sidney Wilton and Sidney Herbert is that they are both named Sidney. St. Barbe is a writer, and so was Thackeray, and there the resemblance ends.

JAYDEE.

MOWBRAY FAMILY (6th S. ii. 389).—The wife of Roger de Mowbray (son of Nigel de Albini) was Alice de Gant, by whom he had two sons, Nigel and Robert. The former died about the year 1191, and was succeeded by his son William, who was one of the twenty-five barons appointed conservators of Magna Charta in the reign of King John. He died in 1222, and was buried in the priory of Newburgh, in Yorkshire, leaving (by his wife Agnes, daughter of the Earl of Arundel) two sons, Nigel and Roger. The former died without issue in 1228, and the latter, who succeeded him, died in 1266, leaving a son Roger, who died at Ghent in 1297, and was buried in Fountains Abbey, Yorkshire. His wife was Rose, sister to Gilbert, Earl of Clare, by whom he had, amongst others, John, who succeeded him. This baron married the only daughter and heiress of William de Braose, Lord of Gower, and was eventually, with several other barons, taken prisoner at the battle of Boroughbridge in 1322, executed at York, and hung in chains for conspiracy against King Edward II. He was succeeded by his son John, who, after having distinguished himself in the French wars, died of the plague at York in 1360. His son, John de Mowbray, married Elizabeth, daughter of Lord Segrave, heiress of the Earl of Norfolk, and was killed near Constantinople in 1367, being succeeded by his son John, who dying without issue, the titles and estates devolved upon his brother Thomas, who, after having distinguished himself in various ways, died of the plague at Venice in 1400. His wife was Elizabeth, sister and heiress of Thomas Fitz-Alan, Earl of Arundel, by whom he left two sons, Thomas and John (both of whom eventually succeeded to the title and

estates), also two daughters, Isabel and Margaret, afterwards Ladies Berkeley and Howard respectively.

I have in my possession further particulars relating to members of this noble family, which for several centuries, from the Conquest downward, held immense estates in this district, still known by the name of the Vale of Mowbray. If your querist will write to me direct I shall be glad to give him what little assistance lies in my power in furtherance of the object which he has in view.

W. GREGSON.

Baldersby, Thirsk.

If "N. & Q." can find space for the "missing links" (so called by C. T. T.-B.), here they are:—Roger, son of Nigel de Albini, who assumed the name and arms of Mowbray=Alice de Gaunt.

Succeeded by his son Nigel, *ob.* 1191=Mabel, daughter of Earl of Clare.

Succeeded by his son William, *ob.* 1222=Agnes, daughter of Earl of Arundel.

Succeeded by his son Nigel, *ob.* 1228=Maud, daughter of Roger de Camvil.

Succeeded by his brother Roger, *ob.* 1266=Maud, daughter of William de Beauchamp.

Succeeded by his son Roger, *ob.* 1298=Rose, sister of Gilbert, Earl of Clare.

Succeeded by his son John, hanged 1321=Aliva, daughter and coheir of William de Braose of Gower.

Succeeded by his son John, *ob.* 1361=Joan, daughter of Henry, Earl of Lancaster.

These descents are taken from the pedigree given at p. 141 of *The History and Topography of the Isle of Axholme*, by the Rev. W. B. Stonehouse, M.A., London, 1839. Why did C. T. T.-B. not turn to so recent and so useful a work as *The Genealogist's Guide to Printed Pedigrees*, London, 1879, for which all pedigree-hunters are indebted to Dr. G. W. Marshall, who therein refers to no fewer than twenty publications containing pedigrees, more or less full, of Mowbray? W. E. B.

For pedigree of Mowbray family, see Burke.

W. L. K.

"A GAPING, WIDE-MOUTHED, WADDLING FROG" (6th S. ii. 504).—If any of MR. UDAL's lady friends are in possession of *The Girl's Own Book*, by Mrs. Childs, they will find on page 86 (I cannot give the date of my edition, for the title-page was never an integral portion of it since my memory runneth) the only version of this interesting epic to which I can direct them. There are but twelve couplets (if it be not a bull to say so, since two are triplets and four are uniplets, if that be the right word), and there are a few textual variations. Moreover, there are *ten* comets and *nine* peacocks.

HERMENTRUDE.

HERALDIC (6th S. ii. 469).—The arms described closely resemble those borne by the ancient family of Treawyn,—Arg., on a bend vert, between six cross crosslets fitchée, gules, three pastoral staves



or. William Treawyn, who was living 13 Hen. IV., 1413, assumed the name of Weare, but retained his ancestral coat of arms. One of this family held Burrington, near Plymouth, at the close of the seventeenth century. The above described arms are on a monument in St. Pancras Church, Pennycross, impaled with Reede, and also on the Knighton monument in St. Budock Church, near Plymouth. Mr. James Knighton, of Weston Mill, Gent., married Joanna, daughter of Mr. Thomas Were, of Burrington. Mary, daughter of Mr. John Were, married Richard Hall-Clarke, of Halberton, Esq. Mr. Richard Hall-Clarke, of Bridewell, near Collumpton, is the present owner of Burrington and other estates once possessed by Reede, Were, and Knighton.

J. W.

St. Budeaux.

The family of Lake, of Smarden, co. Kent, seated there in 1540, bore these arms, as also did Viscount Lake, with augmentation. See pedigree in Berry's *Kentish Families*, and Burke's *Armory*.

W. L. KING.

Watlington, Norfolk.

COLOURS APPROPRIATED TO THE SAINTS IN ART (6th S. ii. 86).—OSTIARIUS will find full particulars of the colours appropriated to the saints in Mrs. Jameson's *Sacred and Legendary Art*, 2 vols.

MERYARD.

"THROW" (6th S. ii. 386).—This word is frequently used as a noun in Scotland, in the sense of a *crowd*. In the Scotch version of the Psalms (metrical) it has the same meaning, see Ps. cxlviii., second version, v. 11 :—

"Praise God . . . ye kings, ye vulgar throw."

C. E.

This word in colloquial Scotch has three meanings, which are entirely distinct: (1.) *Throng*, a gathering or crowd. (2.) *Throng*, busy. Thus, "I see you're throng the noo." (3.) *Throng*, full. A common expression is, "Was the church throng to-day?" or, "There were a good many people at church, but it wasn't throng."

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

A PASSION PLAY IN ENGLAND IN THE REIGN OF ELIZABETH (6th S. ii. 509).—The circumstance brought forward by Mr. Bone was related by the Rev. John Shawe, some time Vicar of Rotherham, and afterwards of Hull. In 1643 he had to flee to Manchester, where, through Sir William Brereton's influence, he received a ministerial appointment at Lyman, in Cheshire; he preached also in Manchester. Not long after he was invited to Cartmel, in Furness, to a people that were "exceeding ignorant and blind as to religion." He went thither at the end of April, 1644, and remained there

eight weeks. Cf. Broadley's *Memoirs of Shawe*, 1824, pp. 35-37; and *Yorkshire Diaries and Autobiographies*, Surtees Soc., vol. lxx. pp. 137-139, where Mr. Jackson, the editor, says :—

"Here is one argument at least for the use of these miracle plays, which, in spite of the crusade against them, are still acted in the North. I have heard of the life of Noah forming the subject of one of them in the parish of Halifax within the last few years. When the door of the ark was shut some one was represented as seeking for admission. The answer was, 'Why did you not come in with the procession?'"

JOHN E. BAILEY.

THOMAS TODD STODDART, OF KELSO (6th S. ii. 444).—A publication, *Random Shots and Southern Breezes*, by L. F. Tasistro, is alluded to in the notes to Whittier's *Poems* (see Routledge's edition, 1852, p. 129), so that the name appears to be genuine.

W. R. MORFILL.

"BOYCOTTING" (6th S. ii. 511).—It is well that this word should be recorded in "N. & Q.," but it is of even more importance that the correct meaning should be assigned to it; and I know my friend MR. HOLLAND will excuse me if I point out that his interpretation of it is erroneous. As a mere matter of history it should be stated that no "attacks" were made upon Captain Boycott, nor was there any "attempted destruction of his crops," at any rate, until after the process to which he has given his name had been applied to him. Boycotting is simply a popular equivalent for ostracizing; and it was stated in one of our illustrated papers, to which, I am sorry to say, I have no exact reference, to have been invented by Father O'Malley, the parish priest of Lough Mask, who found ostracizing too difficult a word for popular use, and employed *boycotting* as a substitute. It should be noted that so rapidly has this recent invention been adopted into the language, that it is already commonly employed in newspapers without the use of inverted commas or a capital letter.

JAMES BRITTEN.

Isleworth.

MYSTERIOUS LAKE SOUNDS (6th S. ii. 327).—MR. W. H. PATTERSON, speaking of the mysterious sounds heard occasionally by dwellers on the shores of Lough Neagh, inquires "if such sounds have been noticed in connexion with other large shallow lakes with low shores in other parts of the world." There is one body of water which I am acquainted with exactly answering to this description, and which derives its name from the fact that mysterious murmurings are heard in its neighbourhood. This lake is very large, very shallow, and, being in a prairie country, its coasts are very low. I refer to Lake Manitoba, in the Canadian province of the same name. This great sheet of water is regarded with much awe by the Indians, who assert that strange noises are frequently heard,



more especially at a place called the "Narrows," where the lake is contracted.

The name Manitoba is derived from two Ojibewa words signifying the "Straits of the Great Spirit," or "Manitou."

Without giving the matter very serious consideration, I accepted, when in Manitoba, the explanation regarding these sounds which is popularly current there. The "half-breeds" believe that the noise is caused by the waves beating on the shingle in a particular direction, when the wind is blowing from a certain point of the horizon with a moderate velocity. The Indians, however, call the sound of waves beating on the shore "mood-wash-kah," and they apparently distinguish between this noise and that which excites their fear and wonder at Lake Manitoba.

R. STEWART PATTERSON,  
Chaplain H.M. Forces.

Gibraltar.

MARGARET DE CLARE, COUNTESS OF CORNWALL (6th S. ii. 446).—May I be allowed to add a correction of this query by way of postscript? I find that I had overlooked a note made from Rot. Pat. 12 Ed. II., showing that the elder Margaret was defendant in a suit in August, 1309. Her death, therefore, must be subsequent to this date. I am sorry also to have been guilty of a slip of the pen in giving 1315 as the date of the younger Margaret's marriage. It was certainly before Aug. 26, 1309, when "Peter de Gauaston and Margaret his wife" appear on the Fines Roll; and the Chronicle of Dunmow gives the date as Nov. 2, 1307.

HERMENTRUDE.

THE GREATEST RAILWAY SPEED (6th S. ii. 407).—I have always understood Brunel did one hundred miles an hour between London and Bath, and believed it the broad gauge express speed of the future.

SCOTUS.

I remember travelling with the late Mr. Brunel and others associated with him in the construction of the South Devon Railway (Exeter to Plymouth), on an experimental trial of the atmospheric system of traction. The date was about 1846; the run was from Exeter to Starcross, a distance of about eight miles. The speed attained rather exceeded seventy miles an hour. I think the late Mr. W. Froude, F.R.S., was of the party.

R. DYMOND, F.S.A.

Exeter.

THE MARQUESS WELLESLEY'S LATIN VERSES (6th S. ii. 482).—The quotation of the lines described by Savage Landor as *magno fratre digna* reminds me of a criticism, signed "Rugbeiensis," that appeared in the *Times* shortly after the verses were announced as forming the inscription on a statue of the Duke then (1842) recently erected in the City. It was objected that the grammar of the

first couplet, "Conservata [not *conjurata*] A. atque E. . . . coluere" was doubtful, and "Que sensere tuos . . . triumphos" was proposed as a correction. Is the author of the criticism known? Exception has also been taken to the last couplet. I well remember having the lines set in a "Philology" paper at Rugby in December, 1842, and a correction of them desired. The weak point, if there be any, is supposed to lie in the last line; but I think, and a schoolmaster of thirty years' experience may, perhaps, be allowed an opinion, that it does not much matter whether the couplet forms a "consecutive" sentence or a "final": in the first case, as I am sure that I need scarcely point out even to schoolboy readers of "N. & Q.," the construction is quite correct, otherwise *ne qua* is required.

P. J. F. GANTILLON.

S. P. Q. R. (6th S. ii. 426).—The following interpretation of these letters may amuse your readers. They form part of the decoration of the Adam ceiling of the Court Room of the Bank of England, and on a remark by a visitor that they seemed very incongruous in such a place, "Not at all," said one of my colleagues; "they stand for small profits and quick returns."

HENRY H. GIBBS.

Aldenham.

The list of complements may be further increased by the following, which was seen by my friend the present Vicar of Harrow in the examination paper of an undergraduate at Oxford some years ago: "Society for the Promotion of the Christian Religion."

GUSTAVE MASSON.

Harrow.

EDMUND BERRY GODFREY (6th S. ii. 467).—Your correspondent asks, What is the reason that this unfortunate man is never allowed to have his proper Christian names? The fact that the misnomer began so early points, I think, to the reason being the rarity of two Christian names at that time. No doubt the confusion of the name with that of the town of St. Edmundsbury helped the mistake considerably.

S. J. H.

BICKNELL AND BROOKVILLE (6th S. ii. 469).—This name seems likely to be a contracted form of Bickenhill, which is a Warwickshire place-name. The theory is strengthened by the fact that Bicknell was (and perhaps is) a surname in the same county.

WM. F. CARTER.

PUNSTERS AND PICKPOCKETS (6th S. ii. 428, 451).—The terrible dictum referred to is to be found in a scarce little book (there is a copy in the Dyce Library, South Kensington Museum), published in 1722, when Johnson was but thirteen. The title is *An Epistle to Sir Richard Steele, on his Play call'd the Conscious Lovers*, by Benjamin Victor, and it is an answer to "the acute but petulant" critic, John Dennis (see Thompson Cooper's *Bio-*



*graphical Dictionary*, p. 489, for a short notice of him). At p. 28 we read: "Says D[ennis], (starting up) Sir, the man that will make such an execrable pun as that in my company, will pick my pocket, and so left the room." The pun which provoked Dennis's displeasure was uttered by Purcell, who, going into a tavern with Congreve, met Dennis, who went in with them. Wanting Dennis out of the room, and knowing that he was "as much surpriz'd at a pun as at a bailiff," Purcell took this way of getting rid of him. So ends another little literary delusion. The next generation must not be brought up in the belief that it was Dr. Johnson who classed punsters with pickpockets.

R. F. S.

THE MS. OF GRAY'S "ELEGY" (6<sup>th</sup> S. ii. 222, 358, 438, 474).—The manuscript of the *Elegy* is mentioned in Cunningham's edition of Johnson's *Lives of the Poets*. Unfortunately the whereabouts of it is not mentioned:—

"The only existing copy of the *Elegy* in a Country Churchyard in the handwriting of its author was sold August 4, 1854, for one hundred and thirty-one pounds. It is written in his small, neat hand (he wrote with a crow-quill) on one half of a sheet of yellow foolscap, folded into two."—Vol. iii. p. 417 note.

EDWARD H. MARSHALL.

The library, together with his manuscripts, which the poet left to his friend and executor Mr. Mason, was bequeathed by him to Mr. Bright, of Skeffington Hall, Leicestershire, and at his death treated as family property, and sold by auction on Nov. 27, 1845. At that sale Mr. Foss, commissioned by Mr. Penn, of Stoke Pogeis, bid for the original MS. of the *Elegy*, which, after an animated and sensational competition, was knocked down to him for one hundred pounds.\* The MS. was again sold by auction on Aug. 4, 1854, to Mr. Wrightson, of Birmingham, for 131*l*.† May I ask your zealous correspondent MR. BATES to give a helping hand in tracing it further?

By those who are desirous of tracing the MS. it should be borne in mind that Mr. Penn, the purchaser in 1845 of the MS. *Elegy* and *Odes*, had them inlaid on fine paper, bound up in volumes of richly-tooled olive morocco, with silk linings, and each volume finally enclosed in an outer case of plain purple morocco.

WILLIAM PLATT.

115, Piccadilly.

The original of this is in this country, and not in America. I saw it, a few years since, in the possession of a well-known collector, who, I think, well knows the value, and has properly cared for it.

G. E.

\* Of this sale an interesting account is given in the *Genl. Mag.* for January, 1846, pp. 29-33.

† See the *Genl. Mag.* for September, 1854, p. 272; also the *Athenæum*, July 29, 1854, p. 940.

ARTHUR MURPHY (6<sup>th</sup> S. ii. 468).—Is not the word "wit," in the passage cited by Mr. C. A. WARD from Macaulay, a misprint for *pit*? Murphy was a dramatic author, and the pit in his day was occupied by the critics, and, it was supposed, the most intelligent part of the audience.

CHARLES WYLIE.

THE ORIGIN OF THE WORD "SNOB" (6<sup>th</sup> S. i. 436; ii. 329, 358, 415, 433).—It may interest some of your readers to know that in H.M. Navy *snob* is almost invariably used as a nickname for the ship's shoemaker. My servant at present, who does the work of that rating, is always called by that name, and I have heard it used continually for the last ten years.

C. V. S.

Malta.

It is stated (6<sup>th</sup> S. ii. 433), on the authority of Hone's *Every-Day Book*, ii. 837, that "*Snob* was used in the sense of a cobbler in the Garrett election song 1781" (anent "The Garrat(?) Elections," see Chambers's *Book of Days*, i. 659 ff.). De Quincey, in his *English Mail Coach* (iv. 291), observes incidentally in a note:—

"*Snobs*, and its antithesis *nobs*, arose among the internal factions of shoemakers, perhaps ten years later [than 1804-5]. Possibly enough the terms may have existed much earlier; but they were then first made known, picturesquely and effectively, by a trial at some assizes which happened to fix the public attention."

To what trial does De Quincey refer?

H. B. P.

FLAMINGO (6<sup>th</sup> S. ii. 326, 450, 478) is the Portuguese form of the bird's name, whence we have it unaltered in English (see *Encyclopædia Britannica*, ninth ed., *sub voce*). In the edition of Herbert's *Travels* published in 1638, the word occurs twice (pp. 14, 15) as "*flemingo*," with "*passe*" and "*pasche*" prefixed, an addition which has long been a puzzle to me.

ALFRED NEWTON.

Magdalene College, Cambridge.

SIR JOHN CHEROWIN (3<sup>rd</sup> S. i. 328, 378; 6<sup>th</sup> S. ii. 352, 470).—The arms of the family of Curwen of Cumberland on the monument to "John Cherowin, Esq.," afford strong presumptive evidence, but not positive proof, of his connexion with that family. I have met with early examples of the same arms adopted by families bearing different names, a result which might be expected from the fact of our more ancient coat armour being arms of assumption, and not of grant. As we cannot ignore the letters patent, we must assume the name of the person buried at Brading to have been Sherwyn until evidence to the contrary is produced. That John Sherwyn, Esq., the grantee, was a member of the family of Curwen is probable, and that he changed his name, when the family assumed the name of Curwen in lieu of Culwen, in the reign of Henry VI., is not unlikely; but perhaps this



"stout" Constable, not approving of the new cognomen, adopted the name by which he was afterwards known.

MR. JACKSON'S hypothesis of the origin of the name of Sherwen may be correct, but I do not agree with him that "by pronouncing the *ch* on the slab hard you certainly get Curwen." Should not the name be pronounced in three syllables, whether *ch* is pronounced hard or soft, as Ker-o-win, Cher-o-win?

JAMES HORSEY.

Quarr, Ryde, I.W.

DR. CHEYNE OF CHELSEA (6th S. ii. 28, 153, 196).—A question has been asked relating to Dr. George Cheyne, 1671-1743, one part of which received, I believe, no reply, namely, Where did he graduate and whence did he derive the title of M.D.? Whilst seeking for some information on this point, and having looked over his *Philosophical Principles of Natural Religion*, Lond., 1705, 8vo., I was led to examine a little volume which stood next to it on the shelf, *Essays on Partial Derangement in Connection with Religion*, by John Cheyne, M.D., Dublin, 1843, 8vo. At the commencement of this is a brief memoir of the writer, stating that he was the son of John Cheyne of Leith, a medical practitioner, and that his grandfather and great-grandfather had been members of the Edinburgh College of Surgeons, a portrait of the elder of these, painted by Sir J. Medina, being still in the hall of the college. Where is any account to be found of this Mr. Cheyne of Edinburgh, surgeon, who lost much money in consequence of his devotion to the cause of the Stuarts, and how, if at all, was he related to Dr. George Cheyne, F.R.S.?

EDWARD SOLLY.

SEVENTEENTH CENTURY ALTARPIECES (6th S. ii. 384, 494, 524).—The remarks of Mr. BROWN hardly throw much light upon the matter. If these "perspective" reredoses were generally triumphal arches, or, as G. T. suggests, views of other churches, what could possibly be their object or meaning, placed in the most conspicuous position in a church? From G. T.'s note it would appear that such objects were distasteful to the Puritans. Are there any references to them in the controversial literature of the period?

Some years ago I noticed in the church of Parham, Suffolk, a reredos, which I supposed to be "Elizabethan." It consisted, so far as I remember, of three panels under rusticated arches, with mouldings and enrichments, all executed in wood, but there was nothing suggestive of a painting about it. There was a reredos of early Renaissance character in St. Bartholomew the Great, Smithfield, before the restoration (nothing of the kind, of course, now remains), but I do not think there were any pictures about it. I have also some notes on a curious east window in Morden Church, Surrey; they are dated May 17, 1874, and are

as follows:—Glass of seventeenth century: four lights (glass in traceried head of window of a later period, representing Reynolds's cherubs), the two centre lights filled with the Ten Commandments (which have been restored), Moses and Aaron in the two side lights. At the bottom, crossing the whole window, is a representation of an unfurnished apartment, with one window divided by the mullion of the real window; a man stands on the north side of the room in an attitude of astonishment; a woman is in the south side, also expressing fear or astonishment, her face concealed by a kind of veil or hood. No local explanation or information could be obtained as to the meaning of this subject.

G. H. J.

Carlton Chambers, W.

A painting in perspective formerly existed at the west end of Hadleigh Church, Suffolk, and it was painted in the seventeenth century. It is thus described in an old MS. book belonging to the living:—

"At the west end of the wall against the steeple there is drawn in perspective the prospect of a church or some stately fabric, they say done by old Benjamin Coleman, but by the direction of Dr. Good [a former rector, from 1618 to 1638]. In the middle of this is a dial platform, formerly round, but now changed, and in a square over it these two short verses on the wall:—

"O watch, I say;  
God's House sayth Pray."

This painting remained until 1834, when the then rector, Archdeacon Lyall, again applied the brush, but only to obliterate the ingenious contrivance of his predecessor. Many of the inhabitants remember it well, and describe it, perhaps with the exaggeration of fond regret for its loss, as apparently prolonging the length of the church, and causing them to imagine that they were gazing on the stately nave of some vast cathedral.

HUGH PIOR.

Stretham Rectory, Ely.

AMERICAN SPELLING (6th S. i. 16, 161, 204; ii. 74, 195, 471).—If DR. BREWER had alluded to me less kindly than he has done, I should have felt rather frightened to find that my remarks had attracted the attention of so eminent a philologist. As a matter of taste I should not object to pronouncing *traveller* half so much as to spelling *traveler*. But taste, I presume, must hide its diminished head in a question of this sort. As to the travel(ler) himself, UNEDA and I have shaken hands over him across the Atlantic, and agreed to let him return home without further hindrance.

HERMENTRUDE.

THE VISION OF CONSTANTINE AND THE CROSS IN "CYGNUS" (6th S. ii. 384, 436).—I fear the explanation of J. M. H. cannot be accepted, as the cross was alleged by Constantine to have been seen above the meridian sun (Gibbon, *Decline and*



*Fall of the Roman Empire*, vol. i., chap. xx). Some writers have thought the vision was occasioned by solar halos. Gibbon repudiates the whole story as a deliberate imposition, but I see no reason for doing so. Fragments of solar halos intersecting would readily form a cross, and several instances of these occurrences are recorded. Before the fatal accident on the Matterhorn in 1865, three crosses were seen (see plate in Whympers's *Ascent of the Matterhorn or Scrambles in the Alps*, I forget which). Again, the *Brighton Herald* states that at Brighton in April, 1852, "sun setting, evening very fine, with slight haze westward, when a ray of brilliant light shot upwards about 20 deg. above the horizon, directly perpendicular from the sun, and soon after its appearance it was crossed by a horizontal band of a paler colour, but about the same breadth. It formed a perfect cross, and lasted half an hour." In the article "Halo," contributed by me to the *Encyclopædia Britannica*, I have drawn attention to the facts before mentioned and have endorsed the halo theory.

FREDERICK E. SAWYER, F.M.S.

Brighton.

"PARSON": "PERSON" (6th S. ii. 281, 411, 497).—

"Parson, Persona, Signifies the Rector of a Church, because for his time, he represents his Church, and sustaineth the person thereof, as well in suing, as being sued in any Action touching the same (*Fleta*, lib. 9, cap. 18).—*Cowel*, ed. 1634.

"Of the separate rights of Parson and Vicar.....The Distinction of great and small Tythes does no great Service in determining the Rights of Parson and Vicar.....no Tythe of Glebe Land shall be paid of common Right by the Parson to the Vicar, or by the Vicar to the Parson."—*Johnson's Vade Mecum*, S. 251, &c., ed. 1715.

"Parson, Mortal, formerly the Rector of a Church, made so for his own Life, was so called."—*Bailey*, ed. 1747.

The first of these extracts fully endorses the opinion of Blackstone, vol. i. p. 352, ed. 1876. The last two extracts seem to show that formerly rectors only were called parsons.

H. W. COOKES.

"QUADRUPEDEM CONSTRINGITO": "THE SCAVENGER'S DAUGHTER" (6th S. ii. 367, 414).—Shakespeare seems to have been thinking of this mode of torture when he makes Prospero threaten Ferdinand—

"I'll manacle thy neck and feet together."

*Tempest*, II. i.

W. J. BERNHARD-SMITH.

Temple.

"BEAUMONTAGUE" (6th S. i. 256, 304; ii. 98, 297).—Under this heading B. C. speaks of "aqua mirabilis, the juice of a cinder, worth a guinea a spoonful" as a saying used "to evade curiosity." To this may be added a saying for the same purpose which was common enough thirty years ago in

Shropshire, viz., "Layers for medlars and crutches for lame ducks," used when children asked what something was which older persons did not care to explain.

BOILEAU.

"QUI PRO ALIO ORAT PRO SE LABORAT" (6th S. i. 436; ii. 54).—I have been able to trace this to Radulphus Ardens's *Homm. de Temp.*, i. 43, "In Commem. Defuncti." (*Migne's Patrolog.*, t. clv. col. 1485).

ED. MARSHALL.

THE "SPECTATOR" (6th S. ii. 167, 279).—The name "Gardner" in my reply (6th S. ii. 279) should be *Lardner*. I may extend my list by adding the names of Blackmore, seventy-one; Philips, seventy-four; Prideaux, seventy-six; Ramsay, seventy-three; Ray, seventy-six; Watts, seventy-four years old at death.

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

THE TREATMENT OF ANGELS BY THE OLD MASTERS (6th S. ii. 86, 215).—Mrs. Merrifield, *On the Practice of the Old Masters*, may be consulted with advantage, vol. i. ch. vi. of her work containing original treatises (dating from the twelfth to the eighteenth centuries) on the art of painting in oil, miniature, mosaic, and on glass, &c. (London, Murray, 1849, 2 vols.).

WILLIAM PLATT.

115, Piccadilly.

The first volume of Mrs. Jameson's *Sacred and Legendary Art* contains a good account, with examples, of angels as treated by the old masters.

MERVARD.

KING CHARLES II. AND BRAMBLETYE HOUSE (6th S. ii. 488, 524).—An account and a view of Brambletye House is given in Mr. E. Walford's lately published *Holidays in Home Counties*.

MUS RUSTICUS.

But little remains of the ruins of this house. Sir Henry Compton was lord of the manor of Brambletye in the reign of James I., and is supposed to have built the house. The Comptons were seized of the manor in 1660. Who succeeded them is not clear; but Sir James Richards, who was of French extraction—Horsfield says his father came to this country with Queen Henrietta Maria—is described as of Brambletye House in 1683-4.

W.

There is a print drawn by William Scott, and printed by C. Hullmandel, of the ruins of this house. I have a copy in an album, where it has been quite forty years, I think, as the album was in another person's possession long before it came into mine. I enclose a very rough tracing of the print.

H. A. Sr. J. M.

THE EXECUTIONS OF '45 (6th S. ii. 86, 217).—Thanks to W. G. for some information new to me bearing on the subject. I have since found in



the *Scots Magazine*, 1745, p. 580, Lieut. Thos. Deacon, Robert Deacon, Ensign Charles Deacon, given among persons who surrendered at Carlisle. *Ibid*, 1746, pp. 319-330, is the trial and execution of the rebels who were committed to Southwark Gaol from Newgate. Thomas Deacon is there stated to be the son of an eminent and opulent M.D. in Manchester, who designed him for his own profession and sent him to the university, where he got his head full of Jacobite notions. Syddal is stated to have been a Roman Catholic barber. Nothing is said there of the religious manifesto. Charles Deacon, aged seventeen, was reprieved; there was an affecting parting between the brothers; Charles was taken in a coach, under charge of a guard, to see his brother's dreadful end. Deacon and Syddal's heads were put up in Manchester, where Syddal's father's had been placed before in 1715 (pp. 396, 442). The Bishop Deacon must, I suppose, have been consecrated by a nonjuring bishop, as his name does not occur in the lists of episcopal successions. W. G. will know how far he is right in making Thomas Theodorus Deacon his son. I trace the reprieves of Charles Deacon, in the *Scots Magazine*, 1746, pp. 326, 397, 442, 498, 544; 1747, pp. 44, 142. He is not mentioned among them afterwards, and probably was among those pardoned and sent to America (p. 192.)

A pamphlet is referred to under 1746, p. 326: *A Genuine Account of the Behaviour of Francis Col. Townley, &c.* I have no opportunity at present to refer to this or to the other references, for which I thank W. G. A CWT.

"BULLION'S DAY" (6th S. ii. 407).—Taking the latter part of your correspondent's query, July 4 was called "Bullion's day" because it is noticed in the calendar as St. Martin Bullion's translation, though it is not observed. There is a saying which differs a great deal from that which your correspondent quotes, but by which he may be able to find an answer to his query, so I quote it: "If the deer rise up dry and lie down dry on St. Bullion's day, it is a sign there will be a good gose-har'st,"—meaning, apparently, that dry weather is favourable to the crops. Thus the answer required is evidently wet weather. G. S. B.

"In Scotland this [July 4] used to be called St. Martin of Bullion's Day, and the weather which prevailed upon it was supposed to have a prophetic character. It was a proverb, that if the deer rise dry and lie down dry on Bullion's Day, it was a sign there would be a good gose-harvest—gose being a term for the latter end of summer; hence gose-harvest was an early harvest. It was believed generally over Europe that rain on this day betokened wet weather for the twenty ensuing days."—*Book of Days*, ii. 20.

EVERARD HOME COLEMAN.

"A MANY PERSONS" (6th S. ii. 227, 416).—This is a usual form of expression in Lincolnshire with

all classes, and, I believe, in many other parts also. There is another like unto it—a *sight*=many. much: "We've hed a sight o' rain aegan, this backend; it's terrible bad for tha land." "What a sight o' sea-maws I seed this mornin', when I went a-shepperdin', sewer-ly (surely); we mun be gween ta 'ev a storm." "What a blazin' sight o' money that place must a cost a-buildin'!"

R. R.

Boston, Lincolnshire.

In *Gloucestershire Notes and Queries*, pt. i. p. 12, in a quotation from Mr. John Bellows's paper relating to the burning of Bishop Hooper at Gloucester, these words occur:—

"I have mentioned that there is internal evidence to show that the narrative must have been furnished to Foxe by a native of Gloucester or its neighbourhood. He calls, for instance, Cirencester by its local name Ciceter, and tells us, in true Mercian dialect, that Hooper arrived at Ciceter about a *leven* of the clock. This is precisely the form used by the country people about here now, in speaking of numbers. If six cows are seen feeding in a field, and one asks a labourer standing by how many there are, he will not answer 'six,' but 'about a six.'"

ABHBA.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 514).—

ἄ μὴ καθέθου, μὴ ἀνέλυ'

This was a law of Solon (Diog. Laert., *Vit. Sol.*, c. ix), and is cited by Plato ("De Legibus," lib. xi. init., *Opp.*, p. 675 C., Lugd., 1590). The translation by Ficinus, "Quæ non deposuisti, ne tollas," with the substitution of "posuisti," is placed by Erasmus in his *Adagia*.

ED. MARSHALL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*English Sonnets by Living Writers.* Selected and Arranged, with a Note on the History of the Sonnet. By Samuel Waddington. (George Bell & Sons.)

A CLEVER American writer, in a recent work on the *Science of English Verse*, comments upon the absence from our literature of any adequate collection of English sonnets. Without pausing to inquire how far this is just to the labours of Mr. Dennis and Mr. Dyce, it may be noted that the appearance, within a few months of each other, of two books of this class certainly suggests that the subject is not exhausted. The very elaborate and accurate *Treasury of English Sonnets* by Mr. David Main—the worst defect of which is that its dimensions render it rather a warehouse than a "treasury"—sufficiently deals with the work of deceased authors, while Mr. Waddington's volume continues the task for those who are still among us. If to these two books be added the treatise of Mr. Charles Tomlinson upon the *Sonnet and its Origin*, the amateur will only need to procure (like Master Stephen) "a stool to be melancholy upon," and, if he be of an assimilative habit, he shall straightway "overflow you half-a-score or a dozen of Sonnets as a sitting." And it must be admitted that the pastime is singularly seductive. Like duelling, it has (in a measure) the advantage of placing the small men on a level with the great. Once master its mechanical secret, and, with



a fitting inspiration, the otherwise unknown bard may turn out a sonnet which Time will not willingly let die. It is probably this fact which has made so many of the major poets refrain from hazardous competition with their minor brethren. Victor Hugo, we believe, has written but one sonnet; Mr. Browning, master of metres as he is, has published none; and Mr. Tennyson, who is here represented by *Montenegro*, is notoriously not at his own level in this form. Mr. Matthew Arnold and Mr. Rossetti are more fortunate, and it is difficult to say which is the better. The latter, in his splendid sonnet *On Refusal of Aid between Nations*, fills "this small late" with a white heat of lyric intensity which it is hard to find outside his own work, and, the two sonnets *To Rachel* excepted, one turns to the well-known examples of Mr. Arnold with renewed delight in their austere and lofty beauty. Next to these two masters comes Mr. Longfellow, whose sonnets on Dana's burial and the Ponte Vecchio at Florence are among the best work of his tuneful and serene old age. After these, again, there are a crowd of writers, most of whom follow them at no long interval. The sonnets of Mrs. Kemble, of Archbishop Trench, of Mr. J. A. Symonds, Prof. Dowden, Mr. Edmund Gosse, and Mr. George Macdonald are of a high order of excellence. Many of the best examples in this volume are suggested by famous names. Such are Mr. Ernest Myers's *Milton*, Mr. Watson's *Beethoven*, Mr. Lang's *Bacon*, Mr. Brodie's *Keats*, and Mr. Richard Garnett's *Dante*. Of other writers whose work we have found especially attractive may be mentioned Mr. O'Shaughnessy, Mr. Aldrich, Mr. Monkhouse, and Lord Hammer, whose *Old Fisher* is as clear-voiced as Theocritus. We cannot, however, for a moment pretend to exhaust the "infinite riches in a little room" of Mr. Waddington's volume. But we are bound to say that, as a mere book, it is exceedingly pretty. The selection is made with great skill, and (we suspect) with much critical restraint. It is also rendered more valuable by a careful note upon the Sonnet, in which, as well as by examples in the body of the book, the editor shows that he himself possesses a practical and very successful knowledge of the form. In these days of hurry and hand-to-mouth compilation, this anthology deserves special praise for its good taste, its catholicity, and its quiet thoroughness.

*Samuel Pepys and the World He Lived In.* By Henry B. Wheatley, F.S.A. (Bickers & Son.)

THE diary of Samuel Pepys is not only often quoted, but, what is much better, widely read. As an historical record it may easily be valued too highly, for, as Mr. Wheatley has been careful to point out, Pepys was violently prejudiced in favour of those who were kind to him, and unduly bitter against their enemies as well as his own. We should certainly be unwise did we take for truth his estimate of any man's or woman's character if it were unsupported by other and better evidence. As an *illustrator* of social life and manners Pepys stands unrivalled. No one else of any other age or country has been able to produce a memoir at once so simple and so full of the times. Mr. Wheatley's book is not a commentary on the diary—we wish, by-the-bye, he would write one—but a series of essays on the life of the diarist, the work he did, and the age in which he lived. A popular book of this kind requires a combination of good qualities to do it well. A thorough knowledge of old London must be the foundation, but no one could have done what Mr. Wheatley has accomplished had he not possessed a wide acquaintance with the general history of the seventeenth century. Pepys flourished at a time when England was ruled by a gang of harlots, lackeys, and panders, and yet the king, of whom hardly one good action has been recorded, does not seem to have received

in the popular estimation any blame for the deeds of the godless crew whom he retained about him. Charles, as Mr. Wheatley most truly remarks, "was one of the most worthless of our monarchs and the most beloved." It is a strange assertion, and yet we believe it true to the letter. The causes why it was so lie deep and cannot be entered upon here; we may, however, quote with advantage a passage from the poems of John Norris, the rector of Bemerton, than whom a more grave and pious soul was probably not to be found in the kingdom. In his *Pastoral on the Death of His Sacred Majesty King Charles II.* Norris does not think it disgraceful to say:—

"He was all love, all peace, all clemency;  
He allur'd the love and melted down the hate  
Of all; he had no enemy but Fate."

The truth must have been that Norris and other rural people, who lived far away from the court and its vicious circle, had no idea of what manner of folk the king and his courtiers were. We have nothing but praise for Mr. Wheatley's book. The only fault we can think of is that it is not long enough. He evidently knows so very much more than he has cared to tell us about the persons and places which he notices that we are at times inclined to be angry with him for his reticence. We must not conclude without noticing the fact, which we believe Mr. Wheatley was the first to discover, that Samuel Pepys, in an age of cruel sports, had an objection to cock-fighting.

*Souvenirs Historiques sur Bourgoin : Titres et Documents Divers relatifs à cette Ville.* Par Louis Fochier. (Paris, Thorin.)

IN France, as well as in England, local histories are becoming more and more numerous. *Savants* begin to feel that the life of a nation is made up of an aggregate of small elements, and that the character of an epoch, the features of a civilization, are the result of the thought, the feeling, and the utterances of the various centres of population, both large and otherwise, which form together the mother country. We are glad, accordingly, to hail M. Louis Fochier's volume on Bourgoin. It is interestingly written, illustrated with a considerable number of *pièces justificatives*, and if the materials are rather meagre on the epoch previous to the revolution of 1789, this is owing to the fact that no special chronicle has yet been found exclusively treating of Bourgoin and its environs. Nevertheless, Bourgoin not only existed at the time of the Roman conquest, under the name of Bergusium, but, if the laws of etymology are correct, its existence as a town might be traced as far back as the Celtic epoch. However, M. Barillet (*Dictionnaire Universel d'Histoire et de Géographie*) dismisses it with a line and a half, and M. Lalanne (*Dictionnaire de l'Histoire de France*) omits it altogether. M. Fochier's monograph is divided into three parts, of unequal dimensions. The first takes us from the earliest times to the destruction of the Bastille. It occupies only a little more than a hundred pages, and gives us the impression of a writer who sees of the feudal system nothing but its defects, and who is not much better disposed in favour of monarchical institutions; and yet, if ever a district in France had reason to be anti-revolutionist, it was certainly Bourgoin and the province of Dauphiné, of which it forms a part. Its position (we quote from M. Fochier's introduction) on the principal road leading to Italy, its proximity to Lyons, and various other circumstances, made of Bourgoin, for the space of ten years, a focus of violent agitation. It became the scene of dramatic incidents, and within its walls occurred, on a reduced scale, the counterpart of the episodes which were taking place throughout the length and breadth of the land. Bourgoin had its Girondists



and its Jacobins, its Feuillants and its Sans-Culottes. Its Robespierre was a scoundrel of the name of Vauquoy, who introduced the Reign of Terror, and fed the guillotine assiduously in the name of liberty, equality, and fraternity. This portion of M. Fochier's work is by far the most interesting; and, as original documents illustrative of it exist in large numbers, we have a most piquant sketch of the revolutionary epoch; in fact, the author has taken care to give us copious extracts from the journals of the municipal council and the popular clubs. The concluding chapter, referring to Bourgoin during the period included between 1800 and the present day, is, we need scarcely say, important chiefly from a local point of view, and will not long detain the general reader.

*Lancashire Inquisitions: Stuart Period.* Part I. Edited by J. Paul Rylands, F.S.A. (Lancashire and Cheshire Record Society.)

THE counties embraced within the special province of this society, the third volume of whose publications is now before us, constitute a very important district, rich in matter of interest to the genealogist and antiquary. The work which has been already done for it by other societies has by no means exhausted the field. It needs but a glance at the objects which the Lancashire and Cheshire Record Society aims at carrying out to realize how much yet remains to be done. The class of records to which the present volume belongs is one of the most valuable for genealogical workers, and the documents of the Stuart period, though out of the natural chronological sequence, will in many cases, no doubt, come in very usefully as carrying on the chain of family history subsequently to the last printed general series of mediæval inquisitions. The work set before them has been on the whole well done by Mr. Rylands and Mr. Vincent; but we greatly regret that the society did not adopt the plan of the Scottish Retours, which are printed in the language of the original. This would, to our minds, have been a much more satisfactory procedure, and one more in accordance with precedent. It would also have enhanced the value of this very useful record of Lancashire in the olden time.

*Studies in Deductive Logic.* By W. S. Jevons. (Macmillan & Co.)

IN this volume Mr. Jevons devotes himself to deductive logic, which has of late years been somewhat depreciated by logicians. If it is by induction alone that new truths are discovered, yet deduction, as the inverse operation of induction, will never cease to have value. Deduction is also more capable of treatment by the symbolical method of reasoning, of which Mr. Jevons is now the chief exponent. The book, which is thrown into the form of question and answer, should be read by all logical students. Its characteristic, besides the use of symbols to represent logical forms and syllogisms, is the effort made throughout to show the value of logic as an agent in strengthening the reasoning processes and training the mental powers. It is provided with a number of "logical nuts to crack," problems to be worked out, and definite questions to be answered, which will test the student's grasp of the principles of the rules which they illustrate. A logical index is appended to the volume, which furnishes a key to the solution of all problems which involve three distinct terms.

MR. EDWARD WALFORD and Mr. Elliot Stock have both circulated letters embodying their respective views of the history of the foundation of the *Antiquary*. We can only regret the severance which has taken place.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

C. D. (Villa Bruchmatt, Lucerne).—Sir John Cole, of Newland, co. Dublin, created a baronet 1660, was father of Arthur, the only Lord Ranelagh of that family. The names and matches of his daughters (Lord Ranelagh's sisters) may be thus stated by a comparison of Burke's *Peerage*, *Extinct and Dormant Peerages*, and the *Peerages of England, Scotland, and Ireland* (printed for W. Owen, L. Davis, and J. Debrete, Lond., 1790):—1. Catherine, mar. Thomas Berkeley, Esq., of Donegal. 2. Letitia, mar. Dr. William Fitzgerald, Dean of Clonfert, afterwards Bishop of Clonfert. 3. Mary, married, 1675, Henry, third Earl of Drogheda, and had issue Charles, Lord Moore, &c. 4. Frances, married (*s.p.*) Sir Thomas Domville, of Temple Oge, co. Dublin, created baronet 1686. 5. Margaret, married, first, John Burdet, Dean of Clonfert, and had issue; secondly (*s.p.*), Thomas Lloyd, Esq., of Croghan (or Cloghan), co. Roscommon. 6. Elizabeth (*ob.* Aug. 19, 1733), married, Feb. 20, 1671, Sir Michael Cole, Knt., and their great-grandson was first Earl and Viscount Enniskillen.—Ambassadors no doubt attend public court ceremonies and receptions of the sovereign as of right, though possibly some distinction might be drawn between the several grades in the diplomatic hierarchy. There are, of course, private parties at every court which have no official character, and to which no official right of access could exist.

ECLECTIC.—(1) 6 Hen. IV., so called because, in conformity with an ordinance of Edw. III., 1372, no lawyers were returned. See Stubbs, iii. 46, 391; Taswell-Langmead, p. 315. (2) Sharon Turner, Hallam, Lingard, Froude, Green, &c., besides the *Rolls Series* (Hen. VII.) and special works on particular portions of the period to which any of the above authorities would lead you.

BOSCOBEL.—In addition to the Castellar literature translated into English mentioned in "N. & Q." (6th S. ii. 500, 528), a translation of this author's *History of the Development of the Republican Idea in Europe* appeared some years ago in *Harper's Monthly*.

GREVILLE WALLPOOLE.—Consult the works on surnames and Christian names by Lower, Charnock, Bardsley, Miss Yonge, &c., and the references in "N. & Q." General Index, Fifth Series, and the current series.

L.—Customary, but not universal. Whether it could be sustained in an action would probably depend (supposing there were no decided cases) upon the question whether it could be proved to be a custom under the Law Merchant.

M. M. H.—*Miles*=knight; *generosus*=gentleman; *armiger*=esquire; *aldermannus*=alderman.

J. H. L.—A younger brother of Prince Rupert, who died 1663.

J. E. HODGKIN.—Yes.

ERRATA.—6th S. ii. 374, col. 1, l. 6 from top, for "croffe" read *crope*; 507, col. 1, l. 23 from top, for "1829" read 1629.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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RUSSIAN LITERATURE in 1880.

LIBRARY TABLE—LIST OF NEW BOOKS.

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LITERARY GOSSIP.

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**ETON COLLEGE.**—A description of the Library belonging to Eton College will appear in NOTES AND QUERIES for SATURDAY, February 5. Sent post free on receipt of 4d. in stamps.

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LONDON, SATURDAY, JANUARY 15, 1881.

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PRIVATE CORRESPONDENCE OF THE LATE RIGHT HON. JOHN WILSON CROKER.

Some years ago, my old friend Mrs. Croker (who died at Kensington Palace on Nov. 7 last, in her ninety-second year) gave me many of the autograph letters addressed by various eminent men of the day to her husband, the late Right Hon. John Wilson Croker.

These letters, which possess more than a passing interest, I propose to place before your readers from time to time.

J. J. M.

I. From the Earl of Aberdeen, when Prime Minister, to Mr. Croker:—

"Downing Street, Jan. 6, 1855.

"MY DEAR CROKER,

"Your letter contains a melancholy picture of the truth. I never recollect anything like the present state of the daily Press; and I know not what may ultimately be the consequences. I fear, however, we must admit that all hope of a remedy is vain; at least it entirely passes my power to provide one.

"I well recollect the days of the *Courier* to which you refer, and am fully aware of its prompt and successful efforts in the cause of truth. But

you were young, active, and able; and you had useful fellow labourers. I should not now have the least notion how to organize a system of counteraction of this kind.

"I can easily understand why I should be, almost exclusively, the object of their attacks. Whatever may be the qualities of different Ministers, I am the bond by which they are united together. That once destroyed, the whole fabric falls to pieces.

"This is not, however, a Ministerial question. Ministers must always expect to be treated with injustice; but it is new to see our Naval and Military Commanders held up to public scorn in this fashion.

"I thank you very much for your letter, as a proof of confidence and old friendship. I share your apprehensions, but I fairly confess that I am at a loss how to avert the danger. The power of the Press for good and for ill, has been steadily progressive, and will probably continue. My great hope is in the good sense of the people of this country, who are also becoming more enlightened every day, and better able to distinguish the good from the bad. We must educate, by all the means in our power; and we shall be able to trust the people more safely with their own concerns. Many changes of popular opinion have taken place in our day; and we need not altogether despair of seeing a salutary impulse given by apparently inadequate causes.

"Ever my dear Croker

"Truly yours

"ABERDEEN."

[Next week we hope to give a letter from Mr. Croker to Mr. A. Greville, Bath King at Arms, brother of Mr. Charles C. F. Greville, Clerk of the Council; it bears an autograph reply from the Duke of Wellington, on the subject of an incident at the battle of Waterloo.]

RECORDS OF THE BAPTISTS OF CORK.

The following notes are taken from the Baptist Register, Cork, the only record in the possession of that body. It is now in the custody of Mr. Fleming, of this city, one of the trustees, to whom I am indebted for its perusal. It is in a very dilapidated condition, and requires the greatest care in handling. I have no doubt it would be gratifying to many to know that anything of interest in it has been preserved in the pages of "N. & Q." We learn from this register that,—

"The records of the Church (Baptist) of Cork were destroyed by fire in 1729, and that on Mr. Fowke's settlement here he set himself to make up that loss. He collected the few remaining papers and gathered information from some ancient members, one of whom lived to be ninety years old. He digested and entered it in this book with his own hand."

The old member was a Mrs. Rose, who was born 1668, and March 24, 1757, was in the full enjoyment of all her faculties. Some of the materials



were compiled from papers which had been collected by the Rev. Mr. Gibbons.

"First inquiry, Who were the chief instruments in settling a Baptist Church in and about Cork?"

"As far as appears, the first person of eminence of this profession in Cork was Edward Riggs, Esq., of Rigsdale, for many years representative in Parliament for the borough of Bandon, and in the commission of the peace. He came from England with the commissioners for settling the forfeited estates, and settled at Rigsdale about 1651. After some time he was assisted by Mr. Woods, who instructed his children in classical learning. Amongst those he took under his protection was Mr. Thomas Delaune, a gentleman distinguished in the learned world by his writings and plea for the Non-conformists. His parents were Irish tenants to Major Riggs. Designed for a priest, he had the first rudiments of learning in the Friary at Kilcrea,\* near the Ovens. The Major observing his fondness for learning, undertook the care of his education. He was baptized in one of the fishponds at Rigsdale. When he grew up Major Riggs sent him to the west of Ireland, to be a clerk to a fishery, which he had in company with Mr. Barnfield, where he remained some years. During the troubled times he went to England, and meeting there with Mr. Edward Hutchinson, a Baptist pastor from Ormond—removed thence in the common calamity—Mr. Delaune married his daughter Hannah, and went to London. Here he assisted Mr. Keach in compiling his *Tropologia*, a *Key to Open Scripture Metaphors and Types*, and kept a grammar school. But what made his name precious to the Baptists is this elaborate performance, in which he pleaded the cause of Dissenters in general, and Baptists in particular. His sufferings on account of this book are very movingly set forth by Mr. Daniel Defoe in his preface to a new edition, and in Crosby's *History of the Baptists*. Mr. Delaune† was apprehended Nov. 29, 1683, by Sir Thomas Jenner, Recorder of London, and on the 10th a Bill was found against him by the grand jury of London; 13th he was called in the Old Bailey, and in January condemned to pay the fine, after which he continued in Newgate about fourteen months, so that he must have died about 1685. He left a wife and two small children, who died in prison, having no subsistence elsewhere. He was born 1645. The account which Crosby published of him was chiefly taken from a letter which our present pastor, Mr. Gibbons, transmitted before the second volume was published.

"Mr. Woods (above mentioned) at his death left a son and daughter. The son, Mr. George Woods, was many years a deacon of the Church at Cork, and died about 1670. The daughter became Mrs. Lucia Roe.

"Mrs. Anne, relict of Major Riggs, was born in 1652 in Lower Ormond. Her father was Mr. Allen of Kilmowny. They had a meeting-house at Clockeating, under the Rev. James North. This lady was third wife of Major Riggs, who was sixty years of age and she twenty-five at their marriage. The Major died ninety years old, leaving her a good part of his Irish estate, about 1,200*l.* yearly. His children by her were Edward, one of the Commissioners of H.M. Revenue of Ireland, and was possessed of his father's English estate; Thomas, who became one of the new prophets, and was a man of wit and learning; Ruth, married Mr. Caleb Falkiner, banker in Cork; another daughter married — Neville, Esq., a gentleman of estate; Judith, of whose early piety an

account is in print by the Rev. Abdiel Edwards, Pastor of the Baptist Church in Dublin. When Edward, her eldest son, came to proper years, and had a family, she gave him one-third of the Irish estate. In Cork she raised a decent house for worship, provided for its future establishment, and as they were sometimes molested in the burial of their dead, she purchased a burying-ground and had it walled round. She died at Rigsdale, 1741, aged eighty-nine years. Her funeral sermon was preached by Mr. Gibbons from 2 Cor. v. 1. She was also eulogized by Mr. Cuthbert.

"Mr. Caleb Falkiner was the youngest son of Mr. Daniel Falkener of Dublin, who left his children, John, Daniel, and Caleb, a competency. Daniel forsook the ways of his ancestors to prepare for being head magistrate of the city and Member of Parliament. About 1711 Caleb married Ruth, daughter of Ann Riggs, who died young, leaving three children, two of whom are still alive, viz., Mr. Riggs Falkiner and Elizabeth, now Mrs. Herrick. He married secondly Mrs. Mary Newport, and died Feb. 2, 1746/7, aged sixty-one years. His funeral sermon was preached by Rev. Edw. Gibbons from Ps. xxxvii. 37. His body was interred in the Baptist graveyard, with several of his children, where he ordered a handsome monument§ for his family.

"Mr. Thomas Mills, born at Wottonbasset, Wiltshire, came with his wife and many Protestant families after the Revolution. He was baptized May, 1736, and died aged seventy-two years. His first wife died *s.p.* By a second (now married to Rev. James North, Pastor of a Baptist Church in Lower Ormond) he left two daughters and a son, Mr. Stephen Mills.

"Mrs. Sarah Smart died about twenty-six years ago. She left two silver cups|| to the church for communion. She was also instrumental in settling the church at Cork, and exciting Mr. Riggs to contribute largely to it. When Mr. Coleman had been dead some years, and the flock going astray, even the five widows who held out longest were going to join other dissenting congregations, her letter stopped their purpose. And when Mr. Pettit, who came from Dublin, was on the point of quitting on account of the small subscriptions, she made Mr. Riggs supply a maintenance. She died on her birthday, Jan. 20, 1729/30. Her funeral sermon was preached by Mr. Gibbons from Eccles. vii. 1.

Note.—"Mention being made of five widows, we may observe that, from the death of Rev. Mr. Coleman in 1680 to the Revolution, the Protestant Dissenters were not allowed places for public worship in Cork. From the time of Mr. Coleman's death to the settlement of the church by Mr. Pettit was rather more than twenty years. We know that Major Riggs lived until 1707. It is a pity we have no account of the five remarkable women, but suppose this Mrs. Smart to be one of them.

#### "Chapter II.—Notes concerning the Baptist Ministers in the Church of Cork.

"The first we can trace with certainty was Mr. Coleman. He was pastor of a small people who attended his preaching in his own house, 'Coleman's Alley.' He died in Cork, 1680. Mr. Gibbons has found a MS. sermon preached by him 1675-6. He left a daughter,

† The burial ground contains many monuments, but the place has been allowed to go to ruin. It is now surrounded by a high wall, and is closed under the Intramural Burial Act.

§ His monument is still in the south-west corner of the cemetery.

|| One of these cups is now in the custody of Mr. Flemming. It is inscribed, "Ex Dono Saræ Smartt, 1706." The letters A. B. are stamped on the cup.

\* Kilcrea Abbey was built for Franciscans by Cormac Mac Carthy, Lord Muskerry, in 1465.

† A reprint of his *Anglia Metropolis* is just announced by Mr. D. Bogue, to be edited by Mr. E. Walford, M.A.



afterwards Mrs. Sarah Smart. From an extract we have been favoured with from Wales, Mr. Coleman was alive in 1653. Mr. Lambe is mentioned as his predecessor, but of him we have no account.

"1700. Mr. Pettit was ordained at Clonmel as pastor of the Church of Cork. Mr. Riggs then promised thirty pounds a year, and his wife made up more. He was born and married in England; at the age of twenty-five came to Ireland, and five years after became a preacher and pastor of this church, where he continued twenty-five years. He died at Cork, June, 1729, aged fifty-five years, and was interred in the Baptist graveyard, which was purchased and walled in during his life. His funeral sermon was preached by Mr. Gibbons, from 'Well done thou good,' &c. He was comely, of a good size, and inclined to fat; his countenance a mixture of gravity and liveliness. One of his daughters, Ruth, was first wife to Joshua Nun. Mary married, firstly, Caleb Thomas, of Dublin; secondly, Francis Bustead. During Mr. Pettit's illness the church here was supplied by Mr. Gibbons, then assistant to Mr. Abdiel Edwards, by whom he was ordained at Lisnortagh, assisted by Mr. Daniel Green, Mr. Samuel Fowke, and Mr. Giles Mason, at a general meeting anno 1729.

"On Mr. Gibbons coming to Cork the following list of church members was delivered to him, 1729."

These lists are divided into three columns. The first contains the name, the second when baptized, the third events. For instance, the first list contains the names of sixteen men and thirty-one women,—"We are not able to furnish a list prior to this"; members added since 1729; Mr. Gibbons's settlement here; men, forty-eight; women, twenty-eight; names, baptisms, and events.

"Chapter III.—Some remarkable occurrences since Mr. Gibbons's settlement.

"Mrs. Jane Trayer, daughter of Abraham Abbot. This lady was appealed to by Dr. Russell\* and Dr. Clayton,† Bishop of Cork, to give up her opinions, but without effect. She died Dec. 18, 1754.

"Mary Trine, a woman who could neither read nor write. She was born in England, wife to Joseph Trine, skinner. She died about seven years ago. Of a remarkable memory.

"Mrs. Bentley, wife to — Bentley, apothecary, baptized Oct. 2, 1752. Her husband swore he would not cohabit with her if she submitted to baptism. Privately performed, her mother, aunt, and Eliza Warren, only present. Mr. Gibbons officiated.

"Thomas Downs, sheemaker, received a member in Mr. Pettit's time, died 1741; left a widow, Mary, very distressed, and two children, Ann and Southwell. Mrs. Downs, through Mrs. Falkiner and Mrs. Goddard, became nurse to the present Mr. John Bagwell, an infant, who was sent for by his grandfather Calwell to be reared in Bristol, his parents being dead. Ann was maintained by Mrs. Renes and Mrs. Francis, and the boy two years by Mr. Gibbons, who prevailed on John Austen to perfect him in his trade. By this time Mr. Calwell permitted Mrs. Downs to send for her children, grown up to seventeen or eighteen years. Friends provided clothing, and Mr. Gibbons paid the passage and for sea provisions. They had not been long in Bristol before young Mr. Calwell took a liking to Ann, and by the management of the mother and brother married her,

the old gentleman being almost blind and in the decline of life. A few days after the marriage the old man died, leaving his son a fine estate, which he did not long enjoy, for in a few years he died, leaving one daughter entitled to 500*l.* a year, and his wife guardian with a large legacy."

R. C.

Cork.

(To be continued.)

#### EARLY ROMAN CATHOLIC MAGAZINES.

As several of your contributors, myself among the number, have drawn attention to the fact that the British Museum Library does not contain a perfect set of the magazines issued by the Roman Catholic body previous to the Act being passed for their "emancipation" from political grievances in 1829, I have attempted to draw up a list of those in my own possession, in the hope that others may be able and willing to supplement it from their own knowledge and experience. So far as I can learn, the first attempt of the kind was made just sixty-five years ago. I give the title and a short account of each *seriatim* :—

1. *Catholicon; or, the Christian Philosopher: a Roman Catholic Magazine.* Vol. i., July—December, 1815. 8vo. The imprint is "London, printed and published by Keating, Brown & Keating, 38, Duke Street, Grosvenor Square."—The following advertisement is prefixed to vol. i. :—

"The title of *Publicist*, hitherto given to this magazine, we beg leave to change for that of *Catholicon*, which will be more characteristic of its views and objects, as well as more conformable to the prospectus that appeared in the *Laity's Directory* for 1810, when it was first proposed under that title to the Catholic public, although from intervening causes the actual period of its publication was delayed till July, 1815."

This is, therefore, probably the earliest Roman Catholic periodical published in England. It bears the running title "Publicist" at the top of its pages, but is styled "Catholicon" on the title-page. Each number consists of forty pages; no price is mentioned. Its main object consists of "notices of Catholic and strictures on anti-Catholic publications." Its tone is defensive throughout rather than aggressive, and it is rather in the style of the *Edinburgh Review*. Vol. v. extends from June, 1817, to March, 1818, and with it ends the first series. (It contains a supplement to the year 1816.) The *Catholicon* was issued very irregularly in 1817, one month (February) being omitted altogether. A second series is commenced in April, 1818, with same imprint as before, and the price is added—one shilling a number. This new series appears to be completed in one volume, containing nine numbers and a supplement. Upon p. 360 is "End of vol. i.;" but the title-page has no "vol. i." upon it, so that in all probability this is the conclusion. The last fact recorded in it is the death of Dr.

\* Ven. Thomas Russell, Archdeacon and Vicar-General of Cork, 1725-45.

† Dr. Clayton, Bishop of Cork and Ross, 1735-45.



O'Reilly, Roman Catholic archbishop of Armagh, which happened Jan. 31, 1819, and so fixes the date of the conclusion of the publication. A third series of the *Catholicicon* was issued in 1824 as the *Catholic Spectator*, as will be seen hereafter.

2. *The Catholic Miscellany and Monthly Repository of Information*. London, printed and published by Ambrose Cuddon, No. 2, Carthusian Street. 8vo.—It was commenced in January, 1822. The following is an extract from its preface:

"We feel an honest shame when we reflect that the Catholics of England, with so much talent on their side, have not hitherto succeeded in establishing one [periodical publication] dedicated to their service."

In regard of its contents it appears to be a sort of imitation of the *Gentleman's Magazine*, but it is printed in single, not double, columns. The first volume has a frontispiece—a portrait of the Rev. Prince Hohenlohe; the second, one of Pope Leo XII.; the third, that of the Rev. Dr. Milner; the fourth, that of the Rt. Rev. Bp. Poynter; the fifth, a view of St. Edmund's College, Old Hall Green, Hert's; the sixth is illustrated with stone drawings of several convents and monasteries, English and foreign, and the seats of English Catholic gentry. In the fifth and sixth volumes the contents of each number are reduced by nearly one-half in bulk. No price is named throughout. Vol. vi. bears the names of "Sherwood & Co., 20, Paternoster Row," as publishers. Vols. v. and vi. are "printed by Cole & Moore, 27, Old Change." The last part that I have seen is dated December, 1826. I should be glad to learn whether any more volumes were published.

3. *The Catholic Spectator, Selector, and Monitor, or Catholicicon*. Third Series. Vol. I. 8vo. "Printed and published by Keating & Brown, 38, Duke Street, Grosvenor Square, and 9, Ivy Lane, Paternoster Row. 1824."—This volume is interesting as containing the account of the miraculous cure of Miss O'Connor by Prince Hohenlohe at New Hall, Essex, and much information on the condition of the Irish and continental Catholics. It comprises twelve numbers, and has a classified index. I have seen no later number or part than the above, and my copy is bound and lettered with no reference to its being a "vol. i.," so probably this is complete. I should add that to the volume is prefixed a portrait of Pope Leo XII.

4. *The Catholic Journal*.—This is issued in a rather small octavo form. No. 1 is marked "price 7d., London, Saturday, March 1, 1828." No. 13, the last that I have seen, is dated Saturday, May 24, 1828. This number contains a notice that in consequence of its increased sale the paper will be enlarged, but I doubt if the promise was ever performed. This journal is political—in fact, more of a newspaper than a magazine—and contains notices of the proceedings of many public meetings

held to advance the cause of Catholic emancipation both in London and in the provinces. My thirteen numbers are bound up in a volume, but without a title-page. They contain a few advertisements of books, servants, &c. I will bring my list down to a later date on a subsequent occasion.

E. WALFORD, M.A.

Hampstead, N.W.

HISTORICAL ACCURACY.—Looking over Sir Charles Gavan Duffy's work called *Young Ireland: a Fragment of Irish History, 1840-1850* (1880, 8vo.), which gives an account of the origin of the disaffection now so rampant there, and "how the repeal movement began," I stumbled upon one or two passages which appeared to me to be worthy of notice in the pages of "N. & Q." At p. 75 he mentions the "massacre" in Rathlin as taking place "under Charles I." He adds, that he remembers hearing this story when a boy from some of the Senachies. It is natural that the Senachies should have blundered as to the date, but one would have thought that Sir Charles would have known that the so-called "massacre" happened in the year 1575, in the reign of Queen Elizabeth, and not in that of Charles I. Again, at p. 344 there is a blunder connected with his own county, for Sir Charles Duffy is a Monaghan man. He talks of "Clontibret in Ulster, where the Irish had been successful in a memorable battle against the army of the Commonwealth." I conclude he means the skirmish at Clontibret, near Monaghan, where the Irish had a temporary success against Sir William Russell in 1595.

These mistakes are probably due to the work having been written far away from libraries and books of reference, and therefore should not be too severely judged.

EV. PH. SHIRLEY.

Ettington Park.

A NEAT SET-DOWN OF LORD BYRON.—I was lately looking over some letters of my relation Madame Sismondi, written from Geneva in the year 1819, where I met with an anecdote respecting Lord Byron that seems worth preserving. On some occasion when he was visiting Madame de Staël at Coppet he was so unmannerly as to make a violent attack upon Geneva and the Genevese. Rocca, the husband of his hostess, replied, "C'est bien vrai, milord, mais qu'est-ce que vous aviez à faire dans une telle caverne d'honnêtes gens?" ("Very true, my lord, but what had you to do in such a den of worthy folks?") Madame de Staël was much pleased with the neatness of the retort, which Madame Sismondi had from Dumont, who was present at the scene.

H. WEDGWOOD.

THE HALTON FAMILY OF CUMBERLAND AND DERBYSHIRE.—Some interesting MS. notes coming under my notice, I have copied them *verbatim*,



with a view to render them of general as well as permanent service to antiquaries and others by publishing them in the pages of "N. & Q."—

"Memoratu digna hæc sunt.

Im: Halton filius Milonis nat' apud Greystocke, 21<sup>o</sup> Apr., 1625. Baptizat. in Ecclesia de Greystock, 24<sup>o</sup> Apr., 1625.

Timotheus Halton, F. M. Baptizat. 19<sup>o</sup> 7<sup>re</sup>, 1633.

Johnes Halton, F. M. natus A<sup>o</sup>, 1650.

Hieromias Waterhowae inductus in Ecclesiam de Greystocke, 2<sup>o</sup> 8<sup>re</sup>, 1616, sepult. 19<sup>o</sup> Febr., 1632.

Timotheus fil. Immanuelis natus apud Winfield maner. Anno 1679.

Im'anus fil. Timothei nat. apud Greenwhait 29<sup>o</sup> Aug<sup>o</sup>, 1720.

Winfield fil. Im'anus nat. apud Winfield manor 10<sup>th</sup> Maii, 1760.

Im'anus fil. Winfield nat. apud Derby, 14<sup>th</sup> July, 1785. Januarius xxx<sup>th</sup>, 1631. A true & p'fecte Rentall of the whole yeares Rent due unto me Miles Halton gent. by eu'le p'ticular Tenant at Whitsunday and Martinmas by equal portions as followeth.

Motherbie.

John Arnoldson, senior ... vij<sup>a</sup> vj<sup>a</sup>

John Arnoldson, iu'ior ... x<sup>a</sup>

Miles Turner ... v<sup>a</sup>

George Atkinson ... iij<sup>a</sup> vij<sup>a</sup>

William Atkinson ... iij<sup>a</sup>

Berrier.

Thomas Wilson, iu. ... v<sup>a</sup>

Graystocke.

Bartholomew Halton ... vj<sup>a</sup> viij

Anthony Halton ... iij<sup>a</sup>

John Halton ... iij<sup>a</sup>

Janett Cooke ... ij. viij

Edward Turner ... xvj<sup>a</sup>

John Lancaster ... xvij<sup>a</sup>

Will<sup>m</sup> Toppin ... iij

Sum Total 55<sup>a</sup> 4<sup>a</sup>

Graystock, Cumberland.

Memorand. That in the Yeare 1739 the Winter begun sometime before Martinmas with much Snow and Sharp Frosts and so continued untill beginning of December. Sometime before Christmas began againe a Severe hard Frost with cold winds, which continued about a fortnight, and then fell a deep dry snow, the Frost and Snow together the coldest that had been knowne in the memory of man continued without intermission for 8 or 9 weeks; afterwards came very dry weather untill April the 21<sup>st</sup>, 1740 (on which day), with a hard frost y<sup>e</sup> presedent night), fell a Snow which covered all again and was in many places neare a yard deep and very cold. In the 8 weeks Frost I measured Jed [i this word] above a yard thick, and in many places it was much more. N. the 3 last days in the old yeare were the most severe cold of any.

'Our north which alway hath been famous  
For colds wherewith to cramp and lame us,  
Did at that very time resemble a  
Certain d—d place call Nova Zembla.'

Cotton.

'O! Hyems postestate mirabilis.'

I. HALTON."

HENRY T. WAKE.

Winfield Park, near Derby.

"TWINKLE, TWINKLE, LITTLE STAR," DONE INTO LATIN BY SPIRITS.—In Epes Sargent's *Scientific Basis of Spiritualism*, just published (Colby &

Rich, Boston, Mass., U.S.), I find the following, which may be set off against the too frequently well-founded imputations on the educational attainments of "spirits":—

"Mr. John L. O'Sullivan, formerly United States Chargé to Portugal, and a gentleman long personally known to me, has published an account of his experiences (May, 1880) with Alexander Phillips, a medium aged twenty-three, at his rooms, No. 133, West Thirty-Sixth Street, New York. My friend of forty years, Dr. J. R. Buchanan, was present. Under test conditions, and in full gaslight, they repeatedly got the independent writing. Several Latin quotations were given; among the rest the following translation of a stanza from Jane Taylor's little nursery poem, beginning 'Twinkle, twinkle, little star.' The writing, small, close, and back-handed, was finally deciphered thus:—

'Mica, mica, parva stella,  
Miror quonam sis tam bella,  
Splendens eminens in illo  
Alto velut gemma celo.'

To Mr. O'Sullivan's account of repeated experiments, Dr. Buchanan adds his testimony thus: 'To the foregoing statement of Mr. O'Sullivan I would add my indorsement of its absolute and minute correctness.'

I should not be surprised to learn that the above translation has an earlier and less remarkable authorship. The literary consciences of spirits are sometimes elastic. Has any reader of "N. & Q." met with the foregoing Latin lines before, and, if so, where? C. C. M.

STUART EPITAPHS IN ROME AND DUNKELD.—

The following monumental inscription, which I copied in the church of S. Lorenzo in Lucina, Rome, seems to deserve a permanent record in the pages of "N. & Q." :—

"Hic jacet Carolus Stewart Ultimus e stirpe quæ exturbatos ex Anglia reges cum Carolo Odoardo Duce Romæ demum consedit. In Pontificia militia Balistariorum regimen tenuit, ipse curante [?] munitiones centum cellarum aductæ urbis arci præbuit, plurimum equitatum insignia meruit. Patrimonia pauperibus diuturno famulatu sibi addictis relicto, obiit sextas Kalendas Januarii anno 1845 annos natos 86. Corpus ejus voluntate prope illud præmortuæ uxoris hic positum, in Pace Domini diem resurrectionis expectat."

At Dunkeld a still later Stuart memorial, pointed out by the *cicerone* of the cathedral as that of one of the "last of the Stuarts," bears this inscription, which, however, throws no light on the genealogy of Count Roehenstart :—

"Sacred to the memory of General Charles Edward Stuart, Count Roehenstart, who died at Dunkeld on the 28th Oct., 1851, aged 73 years."

It would be interesting to learn who the two Stuarts commemorated at Rome and Dunkeld respectively were, and how they were related to the royal house. C. P. S.

[Count Roehenstart's monument is comparatively well known, and we were aware that the guide had even gone so far as to describe the count as "the last of the Stuarts," but we understood that he only used this description because he found it popular, and not because he had any authority for such a statement.]



THE GREAT BELL OF ST. PAUL'S.—The following extract from the *City Press* should find a place in "N. & Q." :—

"St. Paul's has always possessed, and still owns, a great bell. From time immemorial the citizens claimed the eastern part of the churchyard as the place of assembly for their folk-motes. 'In the great steeple there situate (which, we may remark, was an isolated structure) was their common bell, which being there rung, all the inhabitants might then hear and come together.' Thus Stow. Dugdale supposes this building to have stood where is now St. Paul's School. So far back as the 15th of Edward I. (1286) mention is made, in a *Quo Warranto*, of the custom of ringing a bell in this tower as one existing long ere that date. Henry VIII. lost tower, spire, and bell, at a game of hazard to Sir Miles Partridge, who quickly overthrew his winnings and melted the bell. For not far short of two centuries St. Paul's had no great bell. That which it now possesses was the gift of William III. It was originally cast in the reign of Edward I., and was hung at the gate of Westminster Hall to notify the hour to the judges. It was afterwards called 'Edward of Westminster,' and subsequently 'Westminster Tom.' William gave it to the cathedral of St. Paul, whither it was brought on New Year's Day, 1699. Since then it has been twice recast, each time with an addition of metal. It weighs more than 2 cwt. over 5 tons. It is 10 ft. in diameter, and 10 in. in thickness of metal. The tone is very fine in the musical note A, concert pitch. The hour is struck by a large hammer, and falls on the outside brim of the bell by its own weight. The bell is only tolled—that is to say, the clapper is only used—on the death of one of the royal family, or of the Archbishop of Canterbury, the Bishop of London, the Dean of St. Paul's, or the Lord Mayor."

A. GRANGER HUTT.

8, Oxford Road, Kilburn.

NAMES OF TRAINS.—Would it not be well to put on record a list of the names by which certain trains are known? The Flying Scotchman and the Flying Dutchman are familiar, and I have directed attention (5th S. xii. 147) to the Abyssinian of the London and South-Western Railway loop-line, with which I trust few readers of "N. & Q." are acquainted. The *Echo* for December 29 speaks of an accident to "a fast train known as the Zulu, which left Paddington at three o'clock yesterday afternoon for Plymouth." JAMES BRITTEN.

Isleworth.

THE ENDURANCE OF CROMWELL IN THE POPULAR MEMORY.—I was at school at Rugeley at the time of the Luddite disturbances in 1812. There was an old labourer employed about the garden, whose indignation was roused by the sight of soldiers and guns passing by the playground on their way to put down the just aspirations of the people, as he considered them. He exclaimed, "We want another Oliver, we do." [See "N. & Q.," 6th S. ii. 485].

Another recollection of the same period occurs to me respecting another matter which has lately been noticed in "N. & Q.," viz., the use of the old exclamation, "By'r Lady." A country girl, a servant in the house, excited by some iniquity of

one of the boys, cried out, "Ay, that I will, be-  
leddy." H. WEDGWOOD.

A "DROP."—May it not be as well to place on record in "N. & Q." an extract from my letter to the *Globe* relating to a case of death by poisoning in connexion with the double meaning usually attached to the word "drop"? The matron of an orphanage at Twickenham inadvertently poisoned herself from an overdose of aconite :—

"It appears from the evidence that the doctor verbally recommended a drop of aconite on a lump of sugar. Must not the unfortunate victim have taken him to mean a small quantity, in the same sense as a 'drop of milk,' 'drop of gin,' &c.? On no other supposition can the taking of a large quantity of so deadly a poison be accounted for."

I may remark that a drop (*li.*) would be the maximum dose of Fleming's tincture.

ANDREW W. TUER.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

A VOLUME OF TRACTS BY THOMAS NASHE.—In the library of which I have the honour to be in charge there was some years ago a volume, now missing, of tracts by Thomas Nashe. As books sometimes turn up in a marvellous manner, I think it is just worth the chance to send the items to "N. & Q." If the volume has come into the possession of some of your readers, an amicable arrangement might be possible. The book could be identified both by the order in which the tracts are placed and by the library class marks. The tracts stand thus :—

1. Strange News of the Intercepting Certain Letters and a Convoy of Verses. 1593.
2. The Unfortunate Traveller; or, the Life of Jacke Wilton. 1593.
3. Pierce Pennilesse's Supplication to the Devill. 1595.
4. Have with You to Saffron Walden. 1596.
5. Lenten Stuffe, containing a Description of Yarmouth in Norfolk, with the Praise of the Red Herring. 1599.
6. Christ's Tears over Jerusalem, with an Admonition to London. 1611.

S.

"NEW EPIGRAMS," 1695.—

"A Book of New Epigrams. By the Same Hand that Translated Martial. London, Printed for Henry Bonwicke at the Red Lyon in St. Paul's Churchyard, 1695."

Who was the author of this book? I cannot find it mentioned either by Lowndes or Hazlitt. On the fly-leaf of my copy is the inscription, "J. Colerane, Ex dono Authoris, D.D., Killegrew," with the book-plate of Henry, Lord Coleraine, 1702. There are commendatory verses by N. Tate and S. P.

FREDERIC OUVRY.



SWIFT'S VERSES ON HIS OWN DEATH.—I have a copy of the *Verses on the Death of Dr. Swift*, London, 1739, folio; but there is also a spurious folio edition, published in 1733, and dedicated to Pope. Can any reader of "N. & Q." give me any particulars respecting this latter issue in addition to those contained in Scott's *Life of Swift*?

S. D.

M. NAUROY, 30, Rue de Seine, Paris, is anxious to identify, if possible, the date and place of birth and London residences of a Mrs. Brown, whom he believes to have been married, *circa* 1806, to the Duc de Berri, while the prince was residing in London, apart from the rest of the exiled royal family of France. Any information concerning Mr. or Mrs. Brown would be acceptable, and especially anything throwing a light on the supposed marriage.

[Michaud, *Bioy. Univ.*, s.v., mentions only "une intime liaison avec une dame anglaise," without giving names or exact dates, but approximately *circa* 1800-1804, and 1804-1814. The only acknowledged marriage was announced to the French Chamber in a royal message of March 28, 1816. Michaud's language is certainly entirely against M. Nauroy's theory.]

THE PREMIER BARON OF ENGLAND.—I see in the *Catholic Directory* for 1881, p. 34, that Lord Mowbray, Segrave, and Stourton claims to be premier baron of England as Lord Mowbray, and that the date of the creation of that barony and that of Segrave is given as 1283. In Courthope's edition of Nicolas's *Historic Peerage* it is stated that Roger de Mowbray was summoned to Parliament June 23, 1295, and Nicholas de Segrave Dec. 24, 1264, on which latter day Robert de Roos was also summoned, ten days later than the summons issued to Hugh Despencer, ancestor of the present Lady le Despencer. Unless, therefore, some new lists of summons have been discovered, I fail to see how this peer can justly claim to be premier baron of England as Lord Mowbray, although his rank as Lord Segrave would appear to place him as second or third on the roll of barons.

EDMUND M. BOYLE.

"EVANGELIEN DER SPINNROCK."—Many years ago—for it was before the death of that most intelligent and obliging of booksellers, Tom Rodd—I saw in one of his catalogues a small volume, of which, I believe, the above is the correct title. It is, as I conclude, a Dutch version of the French *Les Évangiles des Quenouilles*. I missed it, and have never since seen or heard of any other copy; and though, so far as I have been able, I have looked into the writings of Mone, Hoffmann von Fallersleben, and such other books on Low Country literature as I possess, I have never seen any allusion to or mention of such a translation. Neither does P. Janet refer to it in his edition (1855) of the French original. Can any reader of "N. & Q." tell me of the existence of a copy, or refer me to

any account of the work in any bibliographical or literary history? WILLIAM J. THOMS.

REV. FRANCIS READE, OF BEDFORD.—He was of Emmanuel College, Cambridge (A.B. 1709, A.M. 1718), and married the sister of a fellow student, the Rev. Towers Ashcroft, who bore him a son and a daughter. The son, John Reade, married Sarah, daughter of — Wilmot, and left an only daughter, Sarah, wife to Sir Thomas Pate Hankin, Lieut.-Col. of the Scotch Greys, who died *s.p.* The widow married secondly Edmund Ferrers, of Oak Ferrers, in Fletching, co. Sussex, and here the daughter, Faith Reade (the heir by survivorship) in 1747 became the wife of the rector of the adjoining parish of Maresfield, the Rev. Henry Michell, whose descendants now quarter for Reade, Gu., three fleurs-de-lis betw. a chevron or. What preferment, if any, did Francis Reade hold? When and where did he die? Who was Sarah Wilmot; and what was the date and place of her husband's death? Information on all or any of these points would greatly oblige. H. W.

New Univ. Club.

"RODNEY."—In Mr. C. H. Poole's recently issued *Glossary of Staffordshire Words* this word is found, meaning "to skulk and idle about; also an idle, skulking fellow who will not work, a loafer." I am informed that the word is used in Caermarthen in the sense of a *vagabond*. What is the origin of the term? Has it been primarily a proper name? F. C. BIRKBECK TERRY.

Cardiff.

A TWICE-TOLD TALE?—In the *Daily Telegraph*, Dec. 27, 1880, an anecdote is given, on the authority of Karatygin, the Russian actor, of the late Emperor Nicholas visiting one of the State penitentiaries. On questioning the prisoners, each one declared he was innocent, excepting a wretched-looking gipsy, who frankly admitted he had stolen a pony, whereupon the emperor ordered his release, lest the innocent should be corrupted by a criminal associate. As the same tale is told of the Duke d'Ossuna when he was viceroy of Naples on liberating a *forçat* from one of the Spanish galleys, it would be interesting to know whether it is founded on fact, or is merely one of those ingenious pleasantries inserted in memoirs at the expense of their historical value. B. D. MOSELEY.

NORTHERN MYTHOLOGY.—Wanted the name of a trustworthy and thorough book on Northern mythology, preferably in English or German, though Danish, Norse, or Swedish might do. I know Grimm's *Handbuch d. Deutschen Mythologie*. NELLIE MACLAGAN.

TETNEY (LINCOLNSHIRE) CHURCH BELLS.—During the episcopate of Bishop Tomline, that prelate, it is said, removed a bell from Tetney to



ornament a "Hermitage" he was then building at Riby; but the bell, being badly packed, sounded in the carrier's cart, and so proclaimed the fact: the bell was afterwards restored. I am told that some amusing verses were written at the time upon the occurrence. I should be grateful for a copy.

THOMAS NORTH, F.S.A.

Ventnor, I. W.

"MITCHAM WHISPER."—This expression occurs in Mr. Spurgeon's *John Ploughman*. Whence its origin?

JAS. CURTIS.

FOLK-LORE AS TO OATHS.—The following curious piece of superstition, which came to light during a recent "morning at Bow Street," may be new to some of the readers of "N. & Q.," as it is to myself:—

"A woman came forward for the purpose of giving evidence on behalf of the prisoners, but she declined to take the oath. In reply to Mr. Vaughan, she stated that her reason for doing so was because she was *enccinte*. Mr. Vaughan: But surely that makes no difference to your being sworn? Witness: Well, it makes a great difference to me, and I shan't do it. Mr. Vaughan: If you come to speak the truth, your condition can make no difference. I cannot accept any statement as evidence unless you are sworn. Witness: Well, I certainly won't be."—*Daily News*, Dec. 29, 1880.

What is the explanation of the woman's objection to taking the oath? EDWARD H. MARSHALL.  
6, King's Bench Walk, Temple.

"ALLOBROGICAL."—What is the meaning of this epithet in the following passages?—

"These which I have abstracted from our judicious surveyor, and an hundred other doubts concerning the extent and managing of the new Consistory, are enough to let an ingenious reader see on what shelves of land this late Allobrogical device is erected."—Bp. Hall, *Episcopacy by Divine Right*, pt. iii. § 5, p. 245.

"Although this allobrogical Brood [the Presbytery of Edinburgh] maintain Parity, there be notwithstanding some few Patriarchs who rule and over-rule all, who lord it and pope it over the Lord's Inheritance."—*The Burden of Issachar*, 1646, in *The Phoenix*, 1708, vol. ii. p. 265.

XII.

ETHELRED THE UNREADY.—What is the earliest passage in which this *sobriquet* occurs?

LEAMINGTON.—This town is of course named from the river Leam. But how is the *ing* to be explained? What are the old forms of the name?

A. L. M.

FRANCIS MOSLEY, RECTOR OF ROLLESTON, STAFFORDSHIRE.—I shall be glad to have his pedigree. He married Jane, daughter of William Ellis, of Kiddall, co. York. His father was Francis Mosley, baptized Sept. 26, 1630, died 1699; Fellow of the Collegiate Church, Manchester, and Rector of Wilmslow, Cheshire.

J. L.

NUMISMATIC.—Silver coin, size of a shilling. Obv.: legend, "Post Tenebras Lux"; field, an

eagle with wings spread standing on a — (?) within a wreath. Rev.: legend, "Egalité, Liberté, Indépendance"; m.m., "W."; field, "15 Sols," in the centre of a radiated circle. Edge milled. Is this a coin of the second French Republic, 1848-52; if not, what is it? Ogilvie states, "Sol, in France a small copper coin, a halfpenny; usually sou or sous. A copper coin and money of account in Switzerland." Were silver coins in "sols" issued of any other value?

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

MISS DRAX: THE HARCOURT PAPERS.—The following letter from Lady Harcourt to her son—not then eighteen—will show the different style of correspondence then carried on between a mother and son, and that, I trust, now in use (*Harcourt Papers*, vol. iii. p. 63):—

"Cockthorp, Sept. 16<sup>th</sup>, 1754.

".....I told you in a former letter of His Grace the Duke of Kingstons Intended Match, if a divorce cou'd be obtained, and likewise of Lord Walgraves [sic] with Miss Drax. The latter I hear is declared, and I am told a person representing to him the flaw there was in that Lady's Character, his Lord<sup>ship</sup> replied, that nothing was worthy of consideration in a woman, but her beauty. Are not these glorious principles; and is not he a proper person to form the mind of a young Prince?"

Note, Lord Waldegrave was then governor to the Prince of Wales, afterwards George III. Who was the Miss Drax here alluded to, and what became of her? ECLECTIC.

IRISHMEN TERMED "GRECIANS."—Why are young Irishmen on arriving in England known as "Grecians"? The term is in general use.

JAMES BRITTEN.

A COPPER TOKEN.—I should feel greatly obliged for information about a copper halfpenny token bearing on obverse G. V. STEWART + LISDOURT + 1867; on reverse, "2.6." A gentleman of this name conducted a colony of settlers to the North Island of New Zealand about the above date. Was he the issuer of this token? Where is Lisdourt?

B. W. ADAMS, D.D.

Santry Rectory, Ireland.

MR. UPCOTT.—I should be glad to have any details regarding this well-known collector of autographs and such things. I believe his treasures were sold; if so, I should like to know when.

ALEX. FERGUSON, Lieut.-Col.

Lennox Street, Edinburgh.

WILLIAM PITT.—I am desirous of making a complete list of the pictures and engravings of William Pitt, and should be much obliged for any assistance from readers of "N. & Q."

G. F. R. B.

SAPPHO.—F. G. Welcher wrote a little work on Sappho, which was published at Göttingen in 1816.



It purports to be a vindication of her personal character. Can any reader favour me *direct* with the pith of it?

C. A. WARD.

Mayfair.

#### AUTHORS OF BOOKS WANTED.—

*Thoughts on Nature and Religion; or, an Apology for the Right of Private Judgment Maintained.* By Michael Servetus, M.D., in his answer to John Calvin. Printed by Phineas Bagnell & Co., 1774.—A copy of the above book, now before me, contains a MS. note stating that the author's "real name was Patrick Blair, Esq., M.D." Is anything known of this book?

C. W. S.

#### AUTHORS OF QUOTATIONS WANTED.—

"The small dark volume rough [or rich?] with tarnished gold."

Q.

"Such silence, one could hear a shadow fall  
Athwart the stillness."

"Where Memnon, ever gazing at the East,  
Waits till the arrows of the brightening dawn  
Smite into song the silent lips of stone."

F. B. ELIOT.

"Amo, amas, I love a lass."

Where can I find the words in full? I fancy it occurs in a drama by O'Keeffe.

JOSEPHUS.

In Pearson *On the Creed* (p. 240 of folio ed.) a passage is cited as from Jerome's *Comm. on Ecclesiastes* which is certainly not in that work. Part of it runs, "Ut Angelus in caminum Babylonis ad tres pueros liberandos descendit, ita Christus ad fornacem descendit inferni, in quo clause justorum animas tenebantur." Where does this really come from?

S.

What Greek father says:—

ἤμιλλε γὰρ ἡ θεότης τελειοῦν τὰ πάντα τὰ κατὰ μυστήριον τοῦ πάθους, καὶ σὺν τῇ ψυχῇ κατελθεῖν εἰς τὰ καταχθόνια.

S.

#### Replies.

##### JOHN READING: THE READINGS.

(3rd S. i. 109; vi. 61; 4th S. i. 12; 6th S. ii. 434.)

##### THE "ADESTE FIDELES."

(4th S. xi. 75, 219; 5th S. xi. 265, 298, 331, 372, 418; xii. 173, 357, 467; 6th S. i. 85, 141, 160, 224; ii. 434, 487.)

The dates of John Reading's appointments at Lincoln, quoted by Mr. CUMMINGS in his recent note, are very valuable; and there is at least a possibility, if not quite (as Mr. CUMMINGS suggests) a "probability," that the John Reading (No. 1) appointed "Junior Vicar" Oct. 10, 1667, "Poor Clerk" Nov. 28, 1667, and "Magister Choristorum" June 7, 1670, may have been the same who was appointed organist of Winchester Cathedral in 1675. Where there are, however, so many Richards in the field as we find here, it is hard to say whether any two are, or are not, identical.

This Reading, or a namesake of his, published in 1663 a tract on church music, a copy of which

was in Dr. Bliss's sale. But it is hardly credible that this was the work of the young man who was four years later appointed "Junior Vicar" at Lincoln. Here, then, we have Reading (No. 2).

In 1681 John Reading (No. 1) resigned his post at Winchester Cathedral, in which he was succeeded by Vaughan Richardson, and accepted that of organist at the College, for which he undoubtedly composed the Election Graces and the "Dulce domum," which was afterwards altered by P. Fussell. These, together with other Graces and a "Hymnus Matutinus" by J. Bishop, and a three-part song by Dr. W. Hayes, were published at Winchester in 1811 by the Rev. Gilbert Heathcote, A.M., Fellow of Winchester College. Several of this Reading's songs are in Playford's *Choice Ayres*, 1681, in the *Theatre of Music*, 1687, and in *Comes Amoris*, 1688. That he "in all probability" composed "Adeste fideles" seems to me to be a very hazardous conjecture, entirely unsupported by any trustworthy evidence. The late Dr. RIMBAULT was silent on the point, though it was the one which was originally mooted in these columns by NOTIA (3rd S. i. 109), to whose query his note was presumably intended as a reply. Mr. H. PARR raised the question again (4th S. i. 12); but no satisfactory answer has ever yet been given to him. The belief in Reading's authorship of the hymn seems to rest on an *obiter dictum* of a "daughter of the late Vincent Novello," who was supposed to have found it and harmonized or arranged it; but Mr. V. Novello's attributions of authorship were not always strictly accurate, as appears from later examination of some masses published by him as the compositions of Mozart. Mr. CUMMINGS, in his interesting note, names Jeremiah Clark (not Clarke) as the successor of Reading, on the death of the latter in 1692, at Winchester College; and Mr. Husk (*Grove's Dictionary of Music and Musicians*) says that Clark "became for a short time organist" there. I suppose, therefore, that there must be good evidence of this, though I have been unable to find it; but I have a note in the handwriting of the late Mr. T. Oliphant, usually an accurate person, to the effect that Reading died in 1695, and was succeeded by John Bishop. This tallies precisely with Dr. RIMBAULT's account, taken "from the records of the Cathedral and College of Winchester." If evidence to the contrary exist, proving Reading's death to have occurred in 1692, and that Clark (and not Bishop) succeeded him, Mr. CUMMINGS will oblige many of your readers by putting them in possession of it.

Unfortunately, Mr. Husk has been precluded, probably by want of space, from telling us in the *Dictionary* anything about J. Bishop. As it may interest some readers, while we are on the subject of Winchester organists, I will add a note of what I know about him at the end of these remarks.



Next to this John Reading comes another, named by DR. RIMBAULT on the authority of "the records of Chichester Cathedral," who was appointed organist in the room of Bartholomew Webbe, 1674, and held the post till 1720, when he was succeeded by Thomas Kelway. This cannot have been the same as either of the Readings named above, and must be called John Reading (No. 3).

Arriving at the next John Reading (No. 4), we may accept it as possible, if not "probable," that he was the son of Reading (No. 1). MR. CUMMINGS tells us that this Reading was born in 1677. I should be glad to know the evidence of this date. If it be correct, which I by no means doubt, it makes it impossible that this should have been (as conjectured by DR. RIMBAULT) the same "Mr. Reading" who sang the song called *The Infallible Doctor*, which was printed in *The Pleasant Musical Companion* by J. Playford in 1685, and published in 1686 and 1687 (for these two editions are identical). No one who reads the words of that song will, I think, venture to suppose that they could have been given to a child only eight years old to sing; had they been different in character, and sung by so young a boy, he would, according to the custom of the time, have been called "The boy," or "Mr. —'s boy," or "Master Reading." We are, therefore, driven to the conclusion that the singer was a Reading (No. 5), for he cannot well have been either the organist of Chichester or of Winchester.

J. Reading (No. 4) certainly was a "child in the Chapel Royal" under Dr. Blow, and became afterwards organist of St. John's, Hackney. While holding that appointment, as appears clearly on their titles, he published his *Book of New Anthems* and *Book of New Songs*. MR. CUMMINGS thinks that both of these "must have been printed before 1700," because he has found that Reading was appointed in 1700 organist at Dulwich. I think, on the contrary, that they cannot have been printed before 1708-9, as the composer on both titles names his old master as "the late Dr. Blow"; and Dr. Blow did not die till Oct. 1, 1708. If the Dulwich organist be really identical with the organist at Hackney, there is here another puzzle; but he may have returned to Hackney from Dulwich, or may have held the two appointments together. Mr. Oliphant, who was well up in the newspapers of that time, says (in another MS. note) that the *Book of New Songs* was published "about 1720." DR. RIMBAULT quotes Reading's preface to that publication as showing that the *New Songs* were Reading's "first essays"; but the composer probably only meant, in using that expression, to say that they were his "first essays" in the "Italian manner," which he was there engaged in recommending.

At any rate, it is hard to believe that Reading (No. 4), who had been an organist at Hackney and at Dulwich (?) in 1700, could have gone as "Junior Vicar" and "Poor Clerk" to Lincoln in 1702, remaining there as "Magister" and "Instructor Choristorum" in 1703 and 1704. The person who filled these places must have been yet another Reading (No. 6); for the publications of the Hackney organist prove beyond question that he was still in London after 1708, if not until 1720. MR. CUMMINGS himself quotes entries "in his own hand" (where made?), showing that Reading (No. 4) was in London in 1737 and in 1750. In the latter year he was organist of St. Dunstan-in-the-West, Fleet Street, and of the united parishes of St. Mary Woolnoth and St. Mary Woolchurch [not *Woolchurchaw*: *Woolchurch Haw*, or *Yard*, was the place adjacent to the church (burnt in 1666) where wool was formerly weighed; it is mentioned as early as *temp. Ed. II.*]. Reading (No. 4) was an original subscriber to the Royal Society of Musicians in 1738, and Hawkins (1766) speaks of his having died "a few years ago, at a very advanced age." MR. CUMMINGS puts the date very precisely, Sept. 2, 1764. May I once more venture to ask for his authority?

It appears, then, that there were at least five or six John Readings between 1663 and 1764 (?). Artists of this name seem to have been "as plentiful as blackberries," and it will be interesting to see what Mr. Husk has made of them when that part of the new *Dictionary* appears. I only hope that the limits imposed upon antiquarian research in that work may be so far relaxed as to allow him space to give us the results of his accurate industry in this direction.

John Bishop, born in 1665, and said (*Dictionary of Musicians*) to have been "a scholar of Rosingrave," cannot have been the pupil of a man who was "early" sent to Italy (1710) to study, and only returned a few years later, while Bishop had become organist of Winchester College in 1695, on the death (?) of J. Reading. In 1701 (*Lond. Gazette*, June 12) he still held that situation; but in 1729 he succeeded Vaughan Richardson as organist of the Cathedral. It appears by his monument in the College Cloisters that he died, *ætat.* 72, in 1737. He was succeeded by Kent, who had competed for the place in 1729. Bishop composed some church music, and published a collection of airs for two flutes: "His 'Hymnus Matutinus' is even now elegant" (*Dictionary of Musicians*).  
JULIAN MARSHALL.

LUCY (?) WENTWORTH, COUNTESS OF CLEVELAND (6th S. ii. 408).—There may be a doubt, I think, as to the Christian name of the subject of MR. BLAYDES's query, but I see no grounds for any doubt as to her parentage.



With regard to her Christian name there is this much uncertainty, that while MR. BLAYDES calls her Lucy, Sir Bernard Burke, in the last edition of his *Dormant and Extinct Peerages* (1866), calls her Catherine. It is certain that her mother was named Catherine, and that the countess gave that name to her own daughter, the wife of William Spencer, of Cople, Bedfordshire. By the December number of *Miscellanea Genealogica et Heraldica* it would appear that the information upon which the query concerning the Countess of Cleveland is based is a series of "Notes in the Parish Registers of Toddington [Bedfordshire]," of inscriptions on coffin-plates of the Wentworth family, "taken in 1845, in which year the vault was opened, and there were found to be thirteen coffins, of which three had no plates." Unfortunately, we are not told by whom the notes were taken, or by whom they were inserted in the parish register. They have clearly—so, at least, it appears to me—not the same authority as the parochial register itself. It would be interesting to know whether the register agrees on this point with the notes. It will be obvious, I trust, that the particular question as to the value of such notes for purposes of evidence does not affect the general value of the monumental and other inscriptions by which MR. BLAYDES is illustrating Bedfordshire family history. Such collections are of great assistance to the genealogist. I may observe that Morant's *Essex*, which had evidently not been referred to by MR. BLAYDES at the time of sending his query, supports the Notes by calling the Countess of Cleveland Lucy. I therefore admit that the preponderance of authority is in favour of that name, and I am disposed to attribute Sir Bernard Burke's Catherine to a clerical or typographical error, easily made where both the mother and daughter of the countess were actually named Catherine. But whatever her Christian name may ultimately be proved to have been, there is no doubt that the second wife of Thomas, the Lord Wentworth of Nettlestead created Earl of Cleveland in 1625, was herself a Wentworth, the fourth daughter of Sir John Wentworth, first Baronet (created 1611) of Gosfield and Codham Hall, by Catherine, daughter of Sir Moyle Finch. The ancestry of the husband and wife meets at a common point in Sir Roger Wentworth, third son of John Wentworth of North Elmsall, Yorkshire, whose own line was a branch of Wentworth Woodhouse, the parent stock of the Earls of Strafford.

Sir Roger Wentworth, by his marriage with Margery Le Despenser, was ancestor, through his eldest son Sir Philip, of the Lords Wentworth of Nettlestead. His second son, Henry, first of Codham Hall, Essex, was ancestor of Lucy (or Catherine), second wife of Thomas, Earl of Cleveland. MR. BLAYDES seems to think that there were other Earls of Cleveland and of the Christian name of

Thomas. I do not know where he has found them. The testimony of the peerages, so far as I have been able to search them, is unanimous to the effect that Thomas Wentworth was the only Earl of Cleveland of any line whatsoever. Earl Thomas, the husband of Lucy (or Catherine) Wentworth, died "piously," as MR. BLAYDES has himself told us in *Misc. Gen. et Her.*, on "March the 25th, A<sup>o</sup> D<sup>i</sup> 1667." I see no reason to doubt the testimony of the peerages to the effect that as he died *s.p.m.* the earldom thereupon became extinct. And I am not aware that any Cleveland title of that degree in the peerage has at any subsequent date been created.

It will, of course, be seen from the account which I have given of her parentage that Lucy (or Catherine), Countess of Cleveland, was not "Lady Lucy Wentworth," according to modern usage. It may interest MR. BLAYDES to know that an earlier intermarriage between the Wentworths of Nettlestead and Gosfield took place in the person of Thomas, second Lord Wentworth (1552-89), grandfather of the Earl of Cleveland, who married Anne Wentworth of Gosfield. She is stated to have been daughter of Sir John, but by mistake, I think, for his father Sir Roger, Sheriff of Essex and Herts, 1499 (*ob.* 1539), who married Anne, only daughter of Humfrey Tyrell, of Little Warley, and thereby obtained Gosfield. This I argue from the fact that Anne, the daughter of Sir John of Gosfield, was thrice married, but never to a Wentworth, and dying *s.p.* the succession passed to her cousin John, grandson of Henry, younger brother of her father, and ancestor of the Countess of Cleveland.

Some points of interest, connected with the two baronies of Wentworth in the Nettlestead family, I must reserve for the separate treatment which they appear to deserve.

C. H. E. CARMICHAEL.

New University Club, S.W.

Lady Lucy Wentworth was daughter and co-heiress of Sir John Wentworth, of Gosfield, Bart. (created 1611, title extinct 1631). There was only one Thomas Wentworth, Earl of Cleveland. The title was created Feb. 7, 1625, and he died March 25, 1667, leaving no surviving son, so the earldom became extinct. He was twice married, first to Anne, daughter of Sir John Crofts, of Saxham, Suffolk, Knt. She died in 1637, and was buried at Tuddington, Beds, leaving three sons, Thomas, William, and Charles, who all died before their father, and three daughters, Anne and Mary, who died unmarried, and Anne, who married Lord Lovelace, and transmitted the barony of Wentworth to her daughter. The Earl of Cleveland's second wife was Lucy, daughter of Sir John Wentworth, of Gosfield, Essex, by his wife Catherine, daughter of Sir Moyle Finch. She died Nov. 23, 1651, and was buried at Tuddington on Dec. 2,



1651 (Collins's *Peerage*, 1735, p. 601). In some peerages she is called Catherine, not Lucy (Burke, *Dormant and Extinct Peerages*, 1866, p. 578). MR. BLAYDES does not state whether he quotes from a monument only or from some better authority. Possibly she bore both names. In Burke's *Extinct Baronetage* (p. 560) she is styled Lucy Wentworth.

EDWARD SOLLY.

COURTENAY PEDIGREE (6th S. iii. 1).—MR. ELLIS's contributions to baronial genealogy are always interesting and important, and I can confirm the accuracy of his pedigree of Courtenay, with some slight modifications which he may be glad to consider.

Hugh de Courtenay had another brother besides Reginald, for Hugh was the heir of his brother Gerard, and had seisin of his brother's lands in Buckinghamshire and Lincolnshire on Nov. 4, 1217 (*Rot. Claus.*). I can scarcely doubt that the bulk of Hugh's great estate was derived from his mother, as it did not descend to his cousin, Robert de Courtenay of Oakhampton, who was his grandfather's heir in 1224. But I cannot think that Hugh de Courtenay was the son of the widow of William de Traci, because the chartulary of St. Nicholas Priory, at Exeter, contains a deed by which Hugh grants to Everard Cole certain lands in his manor of Morton which "William de Traci *avunculus meus* granted to Amy, wife of the said Everard" (*Collectanea Topographica et Genealogica*, vol. i.). It is certain, however, that William de Traci, son of Gervasia de Courtenay, granted in North Shillingsford to Tor Abbey in 10 Ric. I., and it looks as if he were the son of another William de Traci, whose wife was the sister of Hugh de Courtenay's father. I have no books at present to refer to, but it would be easy to ascertain what became of the large fief held by Hugh de Courtenay, and who were its Doomsday owners. It is worth remarking that Gervasia was the name of the heiress of the barony of Dinan in Brittany, who was successively the wife of Juhel de Mayenne, Geoffrey Vicomte de Rohan, and of Richard Marshal, Earl of Pembroke.

It must be doubted also whether Henry de Courtenay was not more probably the grandson than the son of Reginald the founder of the family, for a writ issued on May 16, 1214, to the Sheriff of Somerset to give Henry seisin of the lands of Josce de Baioeis.

TEWARS.

TWO LETTERS FROM TERESA BLOUNT (6th S. i. 71, 90).—Is it not more likely that the Lady Kildare alluded to was Elizabeth, widow of John, eighteenth Earl of Kildare, daughter and coheir of Richard, Earl of Ranelagh, sister of Frances, second wife of Thomas, Earl of Coningsby, and therefore aunt of Margaret, Countess of Coningsby, and that the Lady Catherine whose name imme-

diately follows (6th S. i. 91) was her other sister, Lady Catherine Jones? Lady Southwell was half sister to Margaret, Lady Coningsby.

To show further the intimacy between the Blounts and Coningsbys, I may mention that I have inherited a volume of Houbraken's heads, in which is this inscription: "This Book did belong to Mr. Pope; was left by him to Mrs. Blount, who left it with all his other Prints to Lady Frances Coningsby,"—one of my great-great-grandmothers.

EDMUND M. BOYLE.

GREAT ST. MARY'S CHIMES, CAMBRIDGE (6th S. ii. 500, 528).—In the *History of Great St. Mary's Church*, written by Mr. Sandars, and published by the Cambridge Antiquarian Society, it is stated, p. 32:—

"Their composition is currently attributed to Dr. Crotch, but this is a mistake, the credit of their invention being due to Dr. Jowett, of Trinity Hall, Reg. Prof. of Law, in the latter half of the last century, who was a talented musician."

The Rev. Joseph Power, late of Clare College, and librarian to the University, gave me, shortly before his death, a copy of the chimes, and he is my authority for saying they are in the key of D.

WILLIAM FAWCETT.

THE OLD ORGAN AT ST. PAUL'S (6th S. iii. 27).—I regret that I cannot send Miss PHILLIMORE the volume of the *English Musical Gazette* which she desires to see, but if she would take the trouble to refer to a volume entitled *Documents Illustrating the History of St. Paul's Cathedral*,\* which I edited last year for the Camden Society, she will find one or two papers which may throw some light on the subject about which she is inquiring. At pages 161-4 she will find Father Smith's "Original Specification for the Cathedral Organ, 1694," printed from the very document itself, with Bernard Smith's bold autograph signature appended to it, now in the possession of Mr. W. H. Cummings; and at pages 164-8 a reprint of a curious paper, "Queries about St. Paul's Organ circa 1700," which refers in set terms to Sir Christopher Wren, and which was probably written by some friend of Renatus Harris. Possibly the following paper, "Proposals by Renatus Harris to Erect an Organ over the West Door circa 1702," from a printed copy—rare, if not unique—in the cathedral library may also interest your correspondent.

W. SPARROW SIMPSON.

THE BAGPIPE IN LINCOLNSHIRE (6th S. ii. 407).—I think I may safely say that no Lincolnshire man has been known to play the bagpipes within the memory of the "oldest inhabitant." When I was a boy (more than forty years ago) the ploughmen and other labourers played the Jew's trump (Jew's harp), which is now never seen, and some few the flute. I well remember often listening

[\* Reviewed in "N. & Q." 6th S. ii. 399.]



with delight to the poor blind son of one of our men, whose lonely cottage was in a valley by a beck side at the end of the farm, and who played well on the flute. I have often walked out on the hill side on a summer's evening, when the wind was favourable, that I might hear him. He has been gone many years, and the lonely cottage has been pulled down because it was said to be the resort of poachers. On visiting the place last year, which is now occupied by one of my brothers, I found the accordion was the favourite instrument. I used to hear one of the servant-girls playing it in the kitchen, one of the waggoners in the stables, and the shepherd a' top o' th' hill. Only the other day I met a waggoner playing his accordion by the side of his team as he went to town, and the pleasure it gave the horses was very evident. This was much better than swearing and whipping. People living in large towns form very erroneous ideas of farming men, whom they are in the habit of calling Hodges, Clodhoppers, Johnny Raws, and other contemptuous names. These men are often very kind—the roughness all outside; and the pleasure some of them take in their horses is extraordinary. I know scores of these men, and lose no opportunity of talking to them in their own way and about their own affairs. This "low" taste of mine, I am afraid, sometimes surprises some of my sisters-in-law and nieces, who cannot understand why I have gone with the shepherd "a-shepherding" or to talk to the Irishmen shearing, instead of staying in the garden to play at lawn tennis.

There is the carved figure of a fox with a bagpipe under one of the misereres in the chancel of St. Botolph's Church in this town, supposed to have been there nearly five hundred years, which is some evidence that the bagpipe was then a popular instrument in this locality. Many think that when Shakespeare speaks of the "drone of a Lincolnshire bagpipe" he alludes to frogs. Not a bit of it. No doubt the bagpipe was then a popular instrument with the peasantry in Lincolnshire as well as in most other parts of England. This could be proved by numerous passages from the poets, which I need not quote, as I have no doubt they are as well known to the other readers of "N. & Q." as to myself. Shakespeare probably wrote "Lincolnshire" because this county was then considered one of the most rude and rustical, or, as King Henry once said in great wrath, "the moste brute and beastly in the whole realme & of the least experience, to fynde faute with your Prince."\* (Aye, there was the rub.) And the bagpipe was considered a rude and rustical instrument.

If "Lincolnshire bagpipes" had meant frogs,

Fuller would have so given it in his *Proverbs of the County*, instead of which he says:—

"*Lincolnshire Bagpipes*. I behold these as most ancient; because a very simple sort of Musick; being little more than the *Oaten Pipe* improved with a *Bag*, wherein the imprisoned wind pleadeth melodiously for the Enlargement thereof. It is incredible with what agility it inspireth the heavy heels of the Country Clowns, overgrown with hair and rudeness, probably the ground-work of the poetical fiction of dancing Satyrs. This Bagpipe in the judgement of the *Rural Midas's*, carryeth away the credit from the *Harp of Apollo* himself, and most persons approve the *Blunt Bagpipe* above the *Edge Tool Instruments of Drums and Trumpets* in our Civil dissensions."—Fuller's *Worthies*, 1642, f. 152.

R. R.

Boston, Lincolnshire.

See two notes in "N. & Q." 5th S. iv. 368, 474, for an explanation. O. W. TANCOCK.

THE MYSTERY OF BERKELEY SQUARE (4th S. x. 373, 399; xi. 85; 5th S. xii. 87; 6th S. ii. 417, 435, 462, 471, 514; iii. 29).—In my former communication I simply gave an extract from a MS. letter, once in my possession, and addressed by the writer to the late Bishop Thirlwall. The publication of that has brought correspondence from those who have not only confirmed my story, but who have, I think, the names, or some at least, of the "R. C. friends" mentioned. As I have not the time or opportunity to follow up the clues in my possession, I have handed over all the information in my power to the Rev. C. F. S. Warren, of Farnborough, Banbury, who has undertaken to do so, and to publish the result in "N. & Q." Several names being mentioned in the affair, I think there can be no objection to a private investigation, which in part must necessarily be of a delicate nature. J. F. MEEHAN.

Bath.

C. C. M.'s proposal for permission to be in the house for some nights, especially in the room, should be tried. It would be for the owner's advantage to allow it, as it would settle the matter one way or the other. I have no doubt that known, trustworthy, and determined persons would volunteer. I heard MR. MEEHAN's story years ago, and have no reason to doubt it. SCOTUS.

MR. MEEHAN's ghost story appeared in print in *Temple Bar* some time before 1871; but if my memory serves me it was there said to refer to a house in Sloane Street. I remember thinking it a well-told story, but do not recollect that it was said to be founded on fact. JAMES BRITTEN.

Isleworth.

MR. MEEHAN quotes (6th S. ii. 514) from a letter addressed to the late Bishop Thirlwall, dated Jan. 22, 1871, some rumours then current as to the house in Berkeley Square which was supposed to be haunted. In this letter it is stated that a

\* Hall's *Chronicle*, 1550, f. 229.



servant had been found in a bedroom, at twelve o'clock one night, "in strong convulsions"; and that she was taken to St. George's Hospital, "where she died the next morning, refusing to the last to give any account of what she had seen."

I have been connected with the hospital for nearly twenty years, and I never heard that so remarkable a case had come under observation; nor can those who have been attached to the institution for a longer period recollect anything of the kind.

If Mr. MEEHAN could give the name of the servant, or the date of her admission to the hospital, the statement could be verified or otherwise.

ONE OF THE PHYSICIANS TO ST. GEORGE'S.

"IN A BROWN STUDY" (6th S. ii. 408).—Your correspondent will find an instance of this phrase in Lyly's *Euphues*, 1579, Arber reprint, p. 80, where we have: "It seems to me (said she) that you are in some brown study, what colours you might best wear." A still earlier instance is in the tract on the *Manifest Detection, &c., of the Use of Dice at Play*, 1532, edited for the Percy Society in 1850 by Mr. J. O. Halliwell, p. 6: "Lack of company will soon lead a man into a brown study." See "N. & Q." 1st S. i. 418, where the phrase is suggested to be a corruption of "brow-study," and derived from O.G. *braun*, in its compound form *Aug-braun*, an eyebrow."

S. J. H.

Dr. Brewer suggests that "brown study" is explained by the French expression *sombre rêverie*, and adds that *sombre* and *brun* both mean sad, melancholy, gloomy, dull, and quotes Congreve:

"Invention flags, his brains grow muddy,  
And black despair succeeds brown study."

But this quotation hardly bears out his view of the meaning of the expression, which he gives as "Absence of mind; apparent thought, but real vacuity," for Congreve implies that before the "brains grew muddy" invention did not flag, and that a state of mind very different to vacuity existed.

C. T. PARKER.

Woodhouse Eaves.

THE BELLS OF KING'S COLLEGE, CAMBRIDGE (6th S. ii. 443).—Whilst reading some MS. letters, written about a hundred and fifty years ago by a member of a family long connected with Eton and King's College, Cambridge, I saw DR. RAVEN's note relating to the sale of the bells at King's College. One of these may be thought worth a place in your columns, as showing the expense of living at Cambridge in those days, and how fathers were then addressed by their sons. Septimius Plumptre was the son of the M.P. for Nottingham, and his mother was the daughter of Sir Francis Molyneux, Bart., of Taversall, co. Nottingham, and aunt to the mother of the twelfth Duke of Norfolk.

Septimius's grandson (an Etonian) is living, in his eighty-ninth year, and, now Dr. Bullock Marsham and Lord Stratford de Redcliffe are dead, must be among the elder "Eton boys." Till his death Septimius Plumptre addressed his father as "Honoured sir" in writing to him, and begged "his duty to his mamma" after he was a Master at Eton.

"September 29, 1739.

"HONOURED SIR,—By help of a good horse, pretty good roads and very good company I got safe to Cambridge and am very well as I hope you all continue to be. I have enclosed the sum of my last Qrs. expences. pray give the enclosed letter to my sister Bell. We have pulled down the old Bell House that stood in our Chapel yard and hope to sell the bells soon.

"I am sir your dutyfull

"and obedient son

"SEPTIMIUS PLUMPTRE.

"To John Plumptre Esq.

"Member of Parliament

"at Nottingham.

"By Caxton Bay.

"From June 29 to September 29 1739.

	£	s.	d.
Cooks Bill, 1l. 6s. 7d.; Coals, 1s. 5d. ...	1	8	0
A Periwig, 1l. 1s.; Shoes, 10s.; Taylor, 9s. 6d. ...	2	0	6
Laundress, 9s. 4d.; Barber, 5s. ...	0	14	4
Cobler, 4s. 6d.; Bedmaker, 7s. 6d.; Semstress, 2s. 8d. ...	0	14	8
Bookseller, 12s. ...	0	12	0

£5 9 6"

C. H.

KEIGHTLEY FAMILY (6th S. i. 296).—Thus will find some interesting particulars of the Keightley and Hyde families, drawn up by Lady Frances (whose husband's name is misprinted as Knightley in Burke's *Extinct Peerage*) in the *Gentleman's Magazine* for April, 1829.

EDMUND M. BOYLE.

"BRAG" (6th S. ii. 425).—I cannot endorse MR. KNIGHT's derivation of this word from F. *bragues*, M.F. *braies*, L. *bracas*. Diez, in his *Romance Dictionary*, edited by Donkin, has: "*Brague*, O.F., diversion; F. *braguer*, to be merry; N.Pr. *bragà*, to E. *brag*, O.F. *bragard*, &c. It is not found in O.Pr., hence probably from N. *brak*, noise, *braka*, to brag." It is very likely that the word has this origin, and has nothing to do with *breeches*. The primary sense of the verb seems to be to make a noise, and so to talk in a noisy manner. This derivation is in harmony with the use of the provincial verb to *crack*, to speak boastfully. *Braggere* is found in the *Vis. of Will. concerning Piers the Plowman*, vi. 156, and *brace*, noise, occurs in the *Ormulum*, l. 1233:—

"Wipþutenn bracc and brapþe."

Cf. also A.-S. *gebræc*, D. *brag*. We have, however, still to account for the old adjective *brag*, boastful. Prof. Skeat supposes the words to be of Celtic origin, from W. *bragio*, to boast, *brac*,



boastful. If this is so, may not *brague*, diversion, and *braguer* have the same origin? But is it not probable that there has been both Teutonic and Celtic influence at work in the production of the word as noun, adjective, and verb?

F. C. BIRKBECK TERRY.

Cardiff.

The derivation from *F. braques* is a mere fancy. One great use of my *Etymological Dictionary* is that it so easily disposes of these fancies. I find, on referring to it, that *braggere* (a boaster) occurs as early as in *P. Plowman*, A. vi. 156, which takes us back to A.D. 1360 at once. It is one of the few Celtic words in English; proved to be Celtic by its occurrence in Gaelic, Breton, Irish, and Welsh. Many so-called Celtic words are really borrowed from English, and may often be known from their occurring in *only one* of the Celtic tongues. Instead of looking under *braques* in Cotgrave, look under *bragard*.

WALTER W. SKEAT.

LORD BALMERINO'S VAULT AT HOLYROOD (6th S. ii. 408).—SCOTUS should have gone a mile further east, to the picturesque and historical little hamlet of Restalrig, in whose churchyard is situate the ancient and beautiful sepulchre of the Lords Balmerino. Here probably repose the ashes of the ancestor referred to. The Logan and Balmerino mausoleum, which internally resembles St. Margaret's Well at Holyrood, was the burying-place of the Logans, Barons of Restalrig, from the beginning of the sixteenth century till 1604, when the lands and title became forfeited on account of Robert Logan's participation in the Gowry conspiracy. About this time the baron, being in great poverty, sold his barony of Restalrig to Elphinstone of Balmerino, whose descendants were interred in the historic koimeterion till the days of the second Jacobite rebellion, when the last, bravest, and best Balmerino perished on Tower Hill (1746). The vault, together with the lands of Restalrig, then passed into the hands of Hay, the secretary of "bonnie Prince Charlie," who in turn forfeited their possession for the same unfortunate cause; and so, when Miss Hay, his daughter, the venerable contemporary and friend of Charles Kirkpatrick Sharpe of Hoddam, craved its shelter, the poor boon was churlishly denied by the new proprietor, the Earl of Bute. Referring to this circumstance, the amiable but eccentric antiquary writes:—

"I believe it [the vault] belongs to Lord Bute, and that application was made to him to allow Miss Hay, whom I well knew, daughter of Hay of Restalrig, Prince Charles's forfeited secretary, to be buried in the vault. This was refused, and she now lies outside the door. May the earth lie light on her! old lady, kind and venerable."

A. C. M'BRYDE.

SPANISH PROVERBS: "GARIBAY" (6th S. ii. 513).—I cannot find in any biographical work in

my library a notice of "Garibay," but I have no doubt Mr. PLATT will find one in the British Museum. Garibay (Estevan) y Zamalloa, was a Spanish author, who wrote *Los XL. Libros del Compendio Historial de las Chronicas, y Universal Historia de todos los Reynos de España*. Anvers, Plantin, 1571, 4 tom., en 2 vols. fol. This edition was revised by the author whilst the work passed through the press. There was another, but a less esteemed, edition, printed at Barcelona 1628. Should not the word *quiso* in the proverb quoted be *quisto*? Poor Garibay! I hope his soul has found at last a haven of rest.

GEORGE WHITE.

Ashley House, Epsom.

THE ELECTRIC TELEGRAPH ANTICIPATED (6th S. ii. 403).—If, as I suppose, the first edition of Glanville's *Scep sis Scientifica* appeared in 1655, there are many earlier notices than his of this curiously unscientific and impossible, yet happy, anticipation of the A B C telegraph instrument. I have not been able to get further back than Strada, whose idea amounted to an inspiration, and was appropriated by the compiler of the queer book called *Recreations Mathematiques* (first printed at Pont à Mousson in 1624, and very frequently afterwards both in French and English). This author does not content himself with a description of the instrument, but gives a figure to illustrate the invention. His scepticism is evidenced by the concluding words of the chapter:—"L'invention est belle, mais ie n'estime pas que il se trouue au monde un aymant qui ait telle vertu; aussi n'est-il pas expedient, autrement les trahisons seroient trop frequentes et trop ouuertes." Kircher in his *Magnes* (I quote from the edition of 1643) treats the whole question exhaustively, and in the same critical and enlightened spirit which characterizes most of his writings. He quotes the passage from Strada *in extenso*; he admits that the idea of what he calls *Steganographia Magnetica* has occupied the minds of many; he derides those charlatans who would prescribe the magnetizing of the needle under some particular planet, and at considerable length demonstrates the absurdity of the means proposed to be employed by such "stolid alembicators." But he goes on to observe that he has taken great pains\* to ascertain whether in some other way "those at a distance from each other might by the aid of the magnet converse with each other," yet without fruitful result. Bishop Wilkins, in his *Secret and Swift Messenger*, showing how a man may with "Privacy and Speed communicate his Thoughts to a Friend at any Distance" (first ed., 1641), describes the magnetic dial and ascribes the idea to Strada, but concludes "that we cannot discourse with another

\* "Nihil non egi quo non in bujss magnetice Steganographice mysteria quovis modo penetrarem."



by these Magnetical Virtues at a greater distance than two or three Foot or thereabouts."

J. ELIOT HODGKIN.

THATCHED CHURCHES (6th S. ii. 447).—I believe they are not uncommon in Norfolk. Coveney Church, Cambridgeshire, is still thatched. Metford Church, in the parish of Stretham, in the same county, was thatched until a few years ago, when, on its restoration, the straw was replaced by tiles.

HUGH PIGOT.

Stretham Rectory, Ely.

The chancel only of Tivetshall St. Margaret, Norfolk, is thatched. Tivetshall St. Mary was thatched until 1873. There were many examples in Norfolk until recent restorations. See Ladbroke's *Views of Norfolk Churches*, 1823.

C. R. M.

Diss.

Ingworth, Swafeld (nave only), Thurgarton, Trimmingham (chancel only)—all in Norfolk. The *Handbook of English Ecclesiology*, 1847, mentions also these Norfolk churches: Paston, Ridlington, Ormesby, and Norwich St. Ethelred.

W. D. SWEETING.

Peterborough.

The nave and chancel of Fritton Church, near Fritton Decoy, in Suffolk, are thatched.

G. F. R. B.

The parish church of South Cove, in Suffolk (near Southwold), was roofed with thatch when I saw it in 1876, and probably is so still.

W. R. TATE.

Worplesdon, Guildford.

The church of Pakefield, near Lowestoft, is thatched—was, at least, when I was there in July, 1879.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

See "N. & Q." 3rd S. xii. 35, 100, for a list of churches with thatched roofs.

E. FARRER.

The church of Middleton, in Suffolk, is thatched.

WM. CRAWFORD.

THE PRONUNCIATION OF "GIBRALTAR": "TRAFALGAR" (6th S. ii. 406).—Gibraltar is a corruption of *Gebel-al-Tarik* [*Gebel-al-Tarik*, Gibbon], or "hill of Tarik," it being first fortified in 711 A.D. as a base of operations, and a ready point of access from the Barbary coast, by Tarik-ebn-Zeyad, a Saracen general, when passing into Spain for the conquest of the Visigothic kingdom (Chambers's *Encyclopædia*). Gibraltar is probably, therefore, the correct accentuation, though it might be thought pedantic to employ it in defiance of long established and general usage. Similarly Trafalgar (*Tarif-al-gares*) is correct, despite Braham's "Twas in Trafalgar's bay," and, I may add, that the former accentuation is adhered to in the Nelson family, by whom the courtesy title of the eldest son is

pronounced (Viscount) Trafalgar. It would be interesting to know the present Spanish names (accented) for these places.

X. C.

[The Spanish names have not been altered, nor yet their accent. They are still, in Spanish, Gibraltar and Trafalgar.]

ETIENNE DOLET (6th S. ii. 408).—Accused of atheism by the Sorbonne, for accentuating too pointedly the meaning of a passage in his translation of Plato's *Dialogue* entitled *Aziochus*,\* Etienne Dolet was tried, found guilty, and first tortured, then strangled and burned on the Place Maubert, at Paris, August 3, 1546. On seeing the sorrowful looks of the people who followed him to execution, he is said to have given utterance to this verse:—

"Non dolet ipse Dolet, sed pia turba dolet."

Cf. Née de la Rochette, *Vie d'Estienne Dolet*, Paris, 1799, in-8; Joseph Boulmier, *Estienne Dolet, sa Vie, ses Œuvres, et son Martyre*, Paris, 1857, in-12; Nicéron, *Mémoires*, t. xx.

WILLIAM PLATT.

115, Piccadilly.

He was both hanged and burned. "Suivant la teneur de sa sentence, il fut pendu d'abord et brûlé ensuite" (vide *E. Dolet, sa Vie, ses Œuvres et son Martyre*, by Joseph Boulmier, Paris, 1857, p. 248).

H. KREBS.

Oxford.

Michaud's *Biographie Universelle* gives a short account of Etienne Dolet, and says of his death:—"Mis en prison et condamné au feu, sans qu'on sache bien clairement si le crime qui motiva cet arrêt terrible tenait aux nouvelles opinions ou à l'athéisme." Larousse's account (*Grand Dictionnaire Universel*) is the same, but more explanatory:—"Le 2 Août, 1546, la cour rendit un arrêt, qui condamnait Dolet à être pendu et brûlé ensuite avec ses livres." This account is corroborated by the most recent authority upon the subject, Mr. R. Copley Christie, in his *Life of Etienne Dolet* (Macmillan).

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

NORFOLK TURKEYS (6th S. ii. 427).—Norfolk has long been celebrated for its breed of turkeys, and the London markets at Christmas are largely supplied from that county. The turkey would be the excuse for detaining the children from school, no doubt. I have a picture of the Norwich and London stage coach (a double-bodied coach) on its way up loaded with turkeys at Christmas time, with a pair of leaders to the team, and another of the same coach returning empty with but four

\* *Deux Dialogues de Platon, l'un intitulé Aziochus, l'autre Hipparchus*. Traduits en Français. Lyon, 1544, in-16.



horses. Date 1830. Also another sketch of a coach, 1845, unloading turkeys at Mrs. Ann Nelson's, Bull Inn, Aldgate, at the same season of the year, with these lines underneath:—

"It is a Christmas coach, I vow,  
And whirls along in pride,  
For all its outside passengers  
Are food for the inside.  
With bottles broach, 'The Norfolk coach'  
As good a toast as heard is;  
And long live they who feast to-day  
Upon its Christmas turkeys."

HAROLD MALET.

Manchester.

"PRICKED" MUSIC (6th S. ii. 428).—"A booke of prikked songge"—a manuscript music-book. The expression "to prick," in the sense of "to copy," music is frequently to be heard in country choirs.

J. R.

"CRAVAT" AND "BREAST-PIN" (6th S. ii. 429).—HERMENTRUDE is correct in thinking that a *cravat* is a silk neck-scarf, and a *breast-pin* a brooch. The *cravat* was of half-handkerchief shape, and too small to tie. It was crossed in front, and fastened with a breast-pin, sometimes also called a bosom-pin. I remember, when a girl, in New England, the *cravat*, as I have described it, being worn by my mother, but it has been out of fashion for many years.

S. E. M.

The etymology of *cravat* is thus given by M. Littré: "*Cravate*, de *Cravate*=*Croate*; parce que cette pièce d'habillement fut dénommée d'après les *Cravates* ou *Croates* qui vinrent au service de France."

GUSTAVE MASSON.

Harrow.

"ALL AND SOME" (6th S. ii. 404).—Dr. Morris illustrates both meanings in his *English Accidence*, p. 142. After explaining the ordinary use of the expression, Dr. Morris adds: "It has also the force of wholly, altogether; hence it is supposed that *some*=*same*, O.E. *saemen*, together. Cp. Spenser's phrase, 'Light and dark sam.'" That the phrase is not unique in modern poetry, and that it might well have occurred in the *Earthly Paradise* without special archaic reference, is seen from the fact that it occurs in *Absalom and Achitophel*. Dr. Morris quotes—

"Stop your noses, readers, all and some."

THOMAS BAYNE.

THOMAS MOORE (6th S. ii. 427).—For some notices of Thomas Moore, who was Dean of St. Paul's in the reign of Henry V., and who founded a chantry in the cathedral, see Dean Milman's *Annals of St. Paul's*, pp. 149 and 515.

EDWARD H. MARSHALL, M.A.

BRETHERTON OF BRETHERTON, CO. LANC. (6th S. ii. 427).—A pedigree of this family was entered

at the Heralds' Visitation of 1664-5, which has been printed by the Chetham Society. J. R.

DERIVATION OF "EXTA" (6th S. ii. 428).—*Exta* is a contraction of *ec-i-sta*, a superlative form from *ex* (*ec*), meaning "most prominent," i.e. "most important," (cp. *ἐξοχος* in Homer). It was applied therefore to the most important of the entrails for purposes of augury, the heart, lungs, and liver. It can have nothing to do either with *exitus* or *exsecta*; but it is a curious accident that a word which in its most literal sense means "out" or "outside," should be used in Latin of the inner parts of the body (*ἐντερα*), or, as we sometimes call them, the "inwards."

C. S. JERRAM.

"THE BOOK; OR, PROCRASTINATED MEMOIRS" (6th S. ii. 464, 497, 521).—I have "*Fairburn's Genuine Edition of The Book*, including the Defence of her Royal Highness the Princess of Wales as prepared by Mr. Spencer Perceval." On the first title-page is an open book, on which is written:

"Delicate Investigation. I can, in the face of the Almighty, assure your Majesty that your daughter-in-law is innocent.—Caroline."

The second title-page has—

"An Inquiry or Delicate Investigation into the Conduct of her Royal Highness the Princess of Wales before Lords Erskine, Spencer, Grenville, and Ellenborough, the four Special Commissioners appointed by his Majesty in the Year 1806. Reprinted from an authentic copy, superintended through the press by the Right Hon. Spencer Perceval. Fourth edition. London, 1820."

WM. FREELOVE.

Bury St. Edmunds.

PORTRAITS OF SIR THOMAS BROWNE (6th S. ii. 447; iii. 31).—There is an engraved portrait of "Thomas Browne, med. doctor," in a small half-sheet. This was published before he was knighted by Charles II., in Sept., 1671. Before his *Works*, 1686, fol., is a portrait engraved by R. White. Others were engraved by Van Hove, P. Vaudrebanc, and T. Trotter (see Granger's *Biog. Hist.* iii. 117, v. 215). Granger says: "There is a portrait of him...in the anatomy school at Oxford; and at Devonshire House are the portraits of Sir Thomas, his wife, his two sons, and as many daughters, in one piece by Dobson." Sir Thomas had ten children, of whom one son and three daughters survived him. This son was Edward Browne, an eminent physician, who attended Charles II. on his death-bed, and became President of the Royal College of Physicians. He died Aug. 27, 1708, and a notice of him will be found in the *Biog. Brit.* ii. 638.

J. INGLE DREDGE.

Portraits of the author of *Religio Medici* are in the Bodleian Library, Oxford, and St. Peter's, Norwich. It is possible that the second named may have been removed. The first was engraved by White for the folio of 1686, and again for



Bohn's three-volume edition of the works of Sir Thomas Browne, edited by Simon Wilkin, F.L.S.  
J. H. I.

There is a portrait in the folio edition of the *Religio Medici*, published in 1663. Macaulay in the third chapter of his *History* refers to a *Tour in Derbyshire*, by Thomas Browne, son of Sir T. Browne, also to a *Journal* by the same author.

WM. H. PEET.

There is a finely-engraved portrait of the author in the sixth (and best) edition of the *Pseudodoxia Epidemica* (1672). This edition was published under the author's care ten years before his death; therefore there is every reason to believe the portrait a good one. J. Y. W. MACALISTER.

Leeds Library.

THE HAWICK "RIDING SONG" AND "TERIBUS" (6th S. ii. 446, 495).—A cheap edition of this song, at twopence or threepence, could be had a few years ago, and probably can be had still, from any bookseller in Hawick. C.

WORK SONGS (5th S. x. 344, 477; xi. 158; 6th S. ii. 473).—I have come across some more examples of these in Gover's *Folk-Songs of Southern India*, pp. 180-5. Mr. Gover calls them by the better title of "labour songs." He says:—

"They were all taken down on the spot as they were sung by a gang of coolies engaged in arduous manual labour. The custom follows that of the English sailor—one member of the gang gives the strain, the rest join in the chorus."—P. 180.

G. L. GOMME.

CHARLES MARSHALL, PAINTER (6th S. i. 415; iii. 16).—This landscape painter exhibited at the Royal Academy, 1828-78 (52 works); at the British Institution, 1828-67 (52 works); and at Suffolk Street, 1828-79 (138 works). He lived, 1828-31, at 24, Everet Street, Russell Square; 1831-2, at 14, Parliament Street; 1833-5, at 8, Cumming Place, Pentonville; 1835-41, at 62, Upper Stamford Street; 1846, at 4, Berners Street; 1848-51, at 35, Haymarket; 1853-57, at 1, Upton Road, Kilburn; (in 1852, 1855, 1856, and 1857, he addresses from Her Majesty's Theatre); 1859-60, at 4, Park Cottages, Park Village East; 1861-2, at 4, Great Marlborough Street; 1863-66, at 13, Douro Place; 1867, at Meriden, Coventry; 1868-70, at 35, Haymarket; 1872-3, at 11, Golden Square; and 1874-9, at 72, Park Road, Haverstock Hill. I have not heard of his death. In 1838 he exhibited a "View of Shepperton Lock, Evening." The other three views he does not seem to have exhibited. ALGERNON GRAVES.

CÁBUL (6th S. ii. 269, 418).—In a paper on Mount Caucasus (*Asiatic Researches*, vi. 486) Capt. Francis Wilford, speaking of "Chávilá, where gold is found," says:—

"The country is probably that of Cabul. It is a very ancient denomination, for Ptolemy calls its inhabitants Cabolitæ and the town itself Cabura, which is obviously a corruption from Cabul, for the Persian name for a shed or pent-house is indifferently pronounced *cabul* and *cabur*. Tradition says that Cabul was built by an ancient king of that name, and the place where he lived is still shown near Cabul. They generally call him Shah Cabul."

At p. 495, after speaking of Bámiyan and its distance and bearing from Cabura or Orthospána, the present city of Cabul, he says:—

"One of the Sanskrit names of Cabul is Asa-vana, and sometimes by contraction Urd'h'-As-vana, or, as it is always pronounced in the spoken dialects, Urd'h' Ashbân or Ashána. The upper Nilábi, or Naulibis in Ptolemy, falls in at Ghorbund, or Gorasá-van in Sanskrit, which appears to be the Alexandria ad Paropamisum of the historians of Alexander."

By-the-bye, it does not follow that Cábul was the first name of the river. River names are doubtless occasionally derived from towns. It might have been called "the river of Cábul," and in time the Cábul. R. S. CHARNOCK.

Nice.

MR. GLADSTONE'S LATIN RENDERING OF THE HYMN "ROCK OF AGES," &c. (6th S. ii. 346; iii. 16).—MR. TERRY has resolved any doubt as to the orthodoxy of Mr. Gladstone's grammar in his rendering of the above hymn into Latin. Permit me to adduce two other instances from Horace where the nominative adjective is found agreeing with the vocative substantive, and *vice versâ*. In Ode 1, ii. ll. 30-2:—

"Tandem venias, precamur,  
Nube candentes humeros amictus  
Augur Apollo."

Again, at ll. 35-7:—

"Sive neglectum genus, et nepotes,  
Respicis Auctor  
Heu nimis longo satiate ludo."

R. S. BROOKE, D.D.

Dublin.

LAYTON OF WEST LAYTON (6th S. ii. 287, 351, 457).—There is in the church of Kirby Hill (which is the parish church of Kirby Ravensworth) a monument said to be that of a member of the Layton family, and probably the one referred to by MR. RAINE. It is about ten feet from the ground, at the east end of the north aisle. An organ has been lately built close in front of it, so that it is impossible to find anything more about it. I saw what can be seen, and the sexton told me to whom it belonged. I am sorry I can tell MR. CARMICHAEL no more of it. C. G. C.

RICHARD POMEROY: POMEROY AND HARRIS FAMILIES (6th S. ii. 328, 493).—MR. CARMICHAEL, in noticing my query concerning the descendants of Richard Pomeroy of Bowden, calls his eldest son Sir Henry Pomeroy. I am aware the Harleian Society Visitation calls him so, but I do not find



any authority for it in the Harleian MSS. There is no doubt Edward Harris (to whom Cornworthy Priory was granted in 1559) and his son, Sir Thomas Harris, married mother and daughter, the second wife of the former being Agnes or Anne, daughter and heiress of William Huckmore, and mother, by a subsequent marriage with Henry Pomeroy, of Elizabeth, who married Sir Thomas, son of Edward Harris by his first wife. W. S.

EUPHUISM (6th S. ii. 346, 436).—Allow me, as an illustration, to refer to *The Monastery*, in which Sir Walter Scott has most graphically and amusingly drawn the character of a euphuist of the days of Elizabeth, that of Sir Piercie Shafton. How very easy it is to imagine any one being the "homo unius libri" in those days, when there were so few printed books, comparatively speaking, in existence.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

JOHNSON'S RESIDENCES IN LONDON (6th S. ii. 328, 355).—

"All Johnson's places of resort and abode are venerable.....Nevertheless, in this mad-whirling all-forgetting London, the haunts of the mighty that were, can seldom without a strange difficulty be found.....With Samuel Johnson may it prove otherwise! A gentleman of the British Museum is said to have made drawings of all his residences: the blessing of Old Mortality be upon him!" —Carlyle's *Miscellaneous Essays*, vol. iv. p. 113, edition of 1872.

To what does this refer?

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 429, 458).—

"There is no home," &c.

The poem was written by Josiah Conder. I have it, but it is too long for "N. & Q.," or I should have been tempted to copy, at any rate, the last stanza, which, after half a century, I still consider very beautiful.

ANNE BOWMAN.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Life of William Blake, with Selections from his Poems and other Writings.* By Alexander Gilchrist. New and Enlarged Edition, illustrated from Blake's own Works, with Additional Letters and a Memoir of the Author. (Macmillan & Co.)

"THE artist is never paid; it is the artisan." Thus wrote Goethe of Chodowiecki, and the words might stand for epigraph to the story of William Blake. All through his career he seems to have been fighting against the hard truth of this maxim, girding at it or fretting under it, but absolutely refusing to be repressed by it. The only way in which he could exist at all, apart from the fostering patronage of such men as Mr. Butts and Mr. Linnell, was by engraving; and even his engraving, compared with that of the Heaths and Schiavonettis,

was not to the taste of his public. Now, perhaps, we should prefer to the work of either of those popular artists that manly style which could lend a semblance of strength even to the smooth elegance of Stothard; but in his own day it was not thought safe to allow him to engrave his own designs. They must be lucidly translated by a more compliant burin. It is, therefore, the more remarkable that, remanded as he continually was to the humbler offices of art, he should still have preserved sufficient enthusiasm to enable him, in spite of neglect and discouragement, to produce such splendidly individual work as the *Songs of Innocence and Experience*, the *Gates of Paradise*, the *Grave*, and the magnificent *Illustrations to the Book of Job*. And posterity—the posterity of critics and connoisseurs, at all events—has long done justice to these wonderful performances. One of the foremost admirers was the late Mr. Gilchrist, to whose excellent biography we owe it that Blake is no longer a *Pictor Ignotus*, a qualification which, we observe, is very properly omitted from the title-page of this new edition. We say "new edition," though the words but imperfectly describe the present handsome reissue, which is something more. In the first place, it includes some thirty new letters, addressed by Blake to his pinchbeck patron, William Hayley. These, the majority of which belong to Mr. Frederick Locker and Mr. Alexander Macmillan, are of the highest interest, although collectively they convey an almost painful impression of that entirely hollow pact, the friendship of "the enthusiastic, hope-fostered visionary" (as he somewhere styles himself) and the scribbling, flatulent "Hermit of Earham." Then, again, there is the letter defending Fuseli, which Mr. Swinburne unearthed from the *Monthly Review* for 1806, with its vigorous and Hogarth-like fling at dilettantism. Mr. W. M. Rossetti has also much extended his "Catalogue of Paintings and Drawings" in the first edition, so as to bring it down to the latest date; while Mr. F. J. Shields supplies a new and careful description of certain of the recently discovered designs for Young's *Night Thoughts*, now in the possession of Mr. Bain, of the Haymarket, and part of which, engraved by Blake himself, were published by Edwards, of New Bond Street, in 1797. The keenly sympathetic review contributed by Mr. James Smetham to the *London Quarterly* is printed in the second volume, which fitly closes with a brief but welcome memoir of Mr. Gilchrist by his widow. So much for the literary additions to the *Life*. In point of embellishments the gain is equally notable. New facsimiles of the *Job* by the Typographic Etching Company replace the old spotty photo-lithographs of 1863, while excellent copies of sketches by Mr. Herbert Gilchrist enable us to realize the Felpham cottage, with its "thatched roof of rusted gold," and the narrow room in Fountain Court, with its window overlooking the muddy Thames, where Blake drew, and dreamed, and died. In addition there are some finely engraved cuts, borrowed from Mr. Horace Scudder's article in *Scribner's Magazine* for June last, a new plate from the *Jerusalem*, and a striking design to *Hamlet*. These, with a photographic copy of the Phillips portrait in the *Grave*, make up the tale of the principal supplementary illustrations. A very beautiful cover, contrived by Mr. Shields from one of Blake's fairy designs, completes what, without any reservation, is undoubtedly one of the most tasteful and "thorough" editions of a fine-art book which we ever remember to have seen.

*Historical Portraits of the Tudor Dynasty and the Reformation Period.* Vol. II. By S. Hubert Burke. (Hodges.)

A PERUSAL of the second volume of Mr. Burke's work has only served to confirm the opinion which we formed



and expressed on its predecessor. Both parts are conspicuous for the same merits and the same faults. No one can read them through—and we may claim for ourselves that we have carefully studied their contents—without recognizing that the author is well acquainted with the literature of the period, or without acquiescing in the justice of his verdicts on the characters of most of its chief actors. Most of the principal noblemen are now acknowledged to have been time-servers, supporting or abandoning each religious party in turn as its fortunes rose or fell—true to no principle save that of enriching their families with the spoils of the church which they professed themselves desirous of strengthening. The world has gradually discovered that the leading politicians under Henry VIII. were not endowed with such lofty qualities as partisan historians of past ages had assumed, and it tolerates language now which forty years ago would have been borne down to the earth under a storm of condemnation. Even with this change of opinion the charity of Mr. Burke's readers must not unfrequently be subjected to a severe strain; sometimes it must break down altogether under the weight of the burden. The most conspicuous instance of his want of consideration for the dangers which lay in waiting for the statesmen of the Tudors will be found in the reflections on the career of Archbishop Cranmer. The portrait of that unhappy man is painted in the darkest colours—there is no relief to the sombreness of the picture. Even in the facts of the archbishop's life Mr. Burke cannot always be relied upon. If Cranmer was born in 1489, as stated correctly on the first page of this volume, he could not have been in his thirty-ninth year in 1528 (p. 5), nor could he have been forty-nine at the time of his second marriage in Germany. What justification Mr. Burke can allege for calling the archbishop's mother by the name of Mary, we know not; the heraldic visitation calls her Agnes Hatfield. When we find an author stumbling in places where we can follow in his steps, we should scarcely be justified in accepting implicitly his opinions on points where it is impossible to corroborate his statements. We cannot but enter a decided protest against the vagueness with which Mr. Burke often quotes his authorities. Bare references to Lord Herbert's *Life of Henry and White-Kennet* are enough to make the hair of the student "turn white in a single night" with indignation. Why will he not adopt in this matter the advice of those who are anxious to secure a wider popularity for his labours? He must surely be conscious that the difficulty which will beset any one desirous of ascertaining the accuracy of his conclusions will prove a sore hindrance to the use of these volumes.

*New Readings and Renderings of Shakespeare's Tragedies.*  
By Henry Halford Vaughan. Vol. I. (C. Kegan Paul & Co.)

THE attempt to restore the text of Shakspeare offers fewer attractions and needs more labour than the work of a simple commentator. Yet the less attractive task is sometimes the most useful, since without it much of Shakspearian commentary is but wasted industry. The first volume of Mr. Vaughan's *New Readings and Renderings*, containing *King John*, *Richard II.*, and *Henry IV.*, Parts I. and II., seems to us to possess a peculiar value for lovers of the great English dramatist. The learned leisure of a man of letters is often the source whence spring happy suggestions, almost revelations, respecting the subject which occupies his mind. Besides this advantage, Mr. Vaughan possesses mental gifts which qualify him to perform successfully the task he has undertaken. He brings to bear upon the subject trained powers of criticism, a keen insight into the

workings of the poet's mind, and an acquaintance with his methods and his mannerisms. He is rather a practical than a theoretical reformer. He neither makes alterations to display his ingenuity, nor does he emend to effect a fancied improvement or to satisfy his preconceived theories. Where the text affords a satisfactory meaning he scrupulously adheres to it, and only exercises his power of conjectural criticism when the corruption of a passage may reasonably be inferred from some patent ambiguity of expression or from some deficiency or excess in the scansion. Reckless excision or sweeping changes are generally the result of haste, where the evil is seen, but the remedy is not readily discoverable. The expenditure of labour is more truly gauged by the slightness than by the extent of an alteration. In all his emendations Mr. Vaughan endeavours to give sense to corrupt passages by the slightest change possible, and a comparison of his simplicity with the elaboration of some of his predecessors will attest both his labour and his success. The apparent obviousness of many of his suggestions excites surprise—in such cases the highest praise—that no one ever thought of them before. Space does not permit us to quote examples of Mr. Vaughan's skill in textual criticism from a work which all Shakspearian readers would do well to read. We shall look forward with interest to the publication of the succeeding volumes, in the hope that they may prove of equal merit to the first.

WE hope to give a Note next week on the Library of Balliol College, Oxford, by the Rev. T. K. Cheyne, Fellow and Librarian of Balliol College.

### Notices to Correspondents.

We must call special attention to the following notice:

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

JOHN GLASSCOCK.—Rimmer's *Ancient Stone Crosses of England*, 1875. See also *Journal of the British Archaeological Association*, vol. xxxiii., pt. iv., Dec., 1877, *The Ancient Churchyard Crosses of Staffordshire*, by C. Lynam; and consult references, s.v. "Crosses" in *Genl. Index*, vols. i.—xxx. of the *Journal* (printed for the Association, 1875).

E. C. HULME.—The question is one which constantly crops up, for the simple reason that no arguments, however sound, convince those who do not desire to be convinced.

ALEX. FERGUSON.—Larousse (*Gr. Dict. Univ.*) writes the name *Ivanhoe* in the article dedicated to that novel. The Firmin-Didot form, *Ivanhoë*, is only a different mode of marking a pronunciation identical with that in Larousse.

EXQUIRER.—Dio Cassius, translated by Manning, 1704. Eginhard, in Latin and French, by Teulet, published by Soc. de l'Hist. de France, 1840-43. We think we have seen an English translation announced lately, but are unable to specify the publisher.

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LONDON, SATURDAY, JANUARY 22, 1881.

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## Notes.

## THE LIBRARY OF BALLIOL COLLEGE, OXFORD.

The annals of a college library can rarely be traced with an approach to continuity, and those of Balliol are no exception to the rule. When Dervorguilla, our pious foundress, arranged for the living together of her "pauperes scholares," it is not probable that the idea of a library had suggested itself to her. Whatever books the old Domus de Balliolo possessed were doubtless too well worn to last many centuries; and the same remark is probably true of the volumes which Richard de Bury (tutor of Edward III.) bequeathed to Durham College in this university, and some of which are said to have found their way, on the dissolution of "Durham," into the library of Balliol College (Wood's *History and Antiquities of the University of Oxford*, by Gutch, vol. ii. pp. 910-11). Our library of printed books, however, proves that the Fellows of the college were learned and cultivated men, capable of appreciating Florio's *Montaigne* and Sir Walter Raleigh's subtle historical disquisitions, as well as the ponderous tomes of professional theology. Great care must have been taken in forming our fine collection of historical tracts, which, as is the case with other Oxford historical libraries, has not yet, perhaps,

been adequately examined. The study of medicine, too, appears to have been zealously prosecuted at one time in Balliol; otherwise how can we account for the copious store of antiquated medical literature which loads some of our shelves? For an Oxford college library is no bad index to the state of learning and education at various periods of our academical history; and though for a time it would almost seem as if the interest of our Fellows were mainly centred on rapidly obsolescent editions of classical texts, or at any rate on a very narrow study of classical philology, no one who observes our additions for the last thirty years at least will hesitate to infer that, year by year, our conception of study, of antiquity, and of education has been widening. There is an interesting entry in a register of donations to the library consisting of an extract from the will of a Mr. Payne, a Fellow of the college, who died early. It states that the donor leaves certain German works to the library (theology, church history, and poetry are all represented) in the hope that other members of the society may be stirred up to cultivate a language and a literature so fruitful in results. I think that the advice has not been ill attended to. Until the recent transformation of our Balliol library, the majority of the works added annually to the collection were of continental origin. It is true a liberal-minded donor to some extent restored the balance of the languages by the legacy of a large collection of English theological books of the past and the present century; but the collection is wisely kept apart, and awaits the disturbing hand of a future historian of the lower theology. It is much to be regretted that the college, which had the option of selecting some of the books or taking them all *en masse*, did not make a better use of its discretion. Fifty or a hundred books would have been an ample allowance.

About three years ago the college, having at its disposal a fine old dining hall, released from its former use by the splendid building which now domineers over the garden quadrangle, bethought itself of converting it into a new library and reading room. Several years previously a special library, on a very small scale, had been set on foot for the undergraduates, but it was felt that, in the greatly increased size of the college, something more adequate to the wants of young students was highly desirable. Let me state, by way of parenthesis, that Balliol had for some years past done its utmost to improve its library from the point of view of special learning.

When Mr. D. B. Monro, now Vice-Provost of Oriel, broached the idea of "aiding or relieving the Bodleian by the arrangement that each college should develop a particular part of literature" (see MR. MADAN's article in "N. & Q.," 6th S. ii. 321), the Balliol librarian was one of the consenting parties, and the result is that in several depart-



ments this library is, or was at any rate, better supplied than any other college library in Oxford except Queen's. The subjects of philosophy, theology (particularly German), and the history of religions deserve to be honourably mentioned, though since the popularizing tendency has gained ground in our society the specializing has fallen somewhat into arrears. The library is now, excluding the older books, a collection of the best standard works and books of reference in the subjects most studied in Oxford (with a large sprinkling of *wissenschaftlich* works in other languages than English, and therefore adapted to few but graduate readers,—unhappily our undergraduate students seem to shrink from the trouble of reading books not in the vernacular).

Our collection of manuscripts is a large one, but contains few of interest except to very special scholars. Our greatest benefactor was William Grey, Bishop of Ely [and Lord Treasurer, 1454-78]. He endowed us with not less than 127 MSS., including some, exquisitely written, of works of Cicero. It is difficult to specify the important MSS. when so much depends on knowledge of subjects not those of the present writer. "One of your MSS. of Isidorus's *Etymologia*," writes MR. MADAN of Brasenose, "certainly supplements all published editions in several passages." But Mr. Coxe's *Catalogue* is accessible, and to his pages I refer the reader. He does not, indeed, include our most recent benefactions, mostly due to the kindness of Mr. Greville Chester. These consist of various Oriental manuscripts—Hebrew, Arabic, and Armenian (not, however, of critical importance)—acquired by him in his Eastern travels. Among our printed books I ought to mention a choice collection of English translations, and of early editions and translations generally, of the Bible; a copy of the 1512 folio edition of the Sarum Missal, with remarkable MS. notes; and two copies of Dean Nowell's *Small Catechism*, both of which are the only copies known of their editions. I may add a copy of an Italian translation (interesting from the name of its author, Brunetto Latini) of the *Ethics* of Aristotle, printed at Lyons anno 1568.

T. K. CHEYNE.

Balliol College.

#### THE "ROUEN" ROLL OF ARMS.

(Concluded from 6th S. ii. 464.)

	Folio Space
38. "Le Sr de ffelton." Gu., 2 lions passant arg., crowned or* ...	42 <sup>b</sup> 1
39. "Le Sr Bardolphe." Az., 3 cinquefoils or ...	42 <sup>b</sup> 2
40. "Le Staple." Arg., 2 bars nebulée sa., on a chief gu. a lion passant gardant or ...	42 <sup>b</sup> 3

\* G. gives instead, Gu., three lions rampant arg. (not crowned).

	Folio Space
41. "Le Cynq portes." Per pale gu. and az., 3 demi-lions passant gardant conjoined in pale with as many demi-hulks of ships or ...	42 <sup>b</sup> 4
42. "Le Sr Harrington." Sa., a fret arg. ...	42 <sup>b</sup> 5
43. "Le Sr de Wells." Or, a lion ramp., tail forked, sa. ...	42 <sup>b</sup> 6
44. "Le Sr Charleton." Or, a lion ramp. gu. ...	42 <sup>b</sup> 7
45. "Le Sr Matrevers." Quarterly, 1 and 4, Gu., a lion ramp. or; 2 and 3, Sa., a fret or ...	42 <sup>b</sup> 8
46. "Le Sr Lattymor." Gu., a cross patonce or The next shield is left blank (1 indicates separation between barons and knights) ...	42 <sup>b</sup> 9
47. "Monsyer John Stanly." Quarterly, 1 and 4, Or, on a chief indented dancettée of 3 indents az. as many roundles arg.; 2 and 3, Arg., on a bend az. 3 stags' heads caboshed or* ...	42 <sup>b</sup> 10
48. "Monsyer John Cheney." Quarterly, 1 and 4, Or, a lion ramp. per fess gu. and sa.; 2 and 3, Chequy or and az., a fess gu., fretée erm.† ...	42 <sup>b</sup> 11
49. "Monsyer William Cheney." Quarterly, 1 and 4, Az., a cross patonce† or; 2 and 3, Gu., on 5 fusils in fess arg. as many escallops sa. ...	42 <sup>b</sup> 12
50. "Mounsyer William Bourcher." Quarterly, 1 and 4, Arg., on a cross engrailed gu. inter 4 water-bougets sa. a martlet ...; § 2 and 3, Gu., a fess arg. inter 6 billets or ...	42 <sup>b</sup> 13
51. "Mounsyer John Souche." Quarterly, 1 and 4, Gu., semée of roundles or, a canton erm.; 2 and 3, Arg., a fess dancettée sa. bezantée ...	42 <sup>b</sup> 14
52. "Mounsyer John Popham." Quarterly, 1 and 4, Gu., a chevron arg. inter 10 roundles or; 2 and 3, Arg., on a chief gu. a roundle inter 2 stags' heads caboshed or ...	42 <sup>b</sup> 15
53. "Mounsyer John Blunte." Barry nebulée of 6 or and sa.    ...	42 <sup>b</sup> 16
54. "Mounsyer John Cornwayle." Erm., a lion ramp. gu., crowned or, within a bordure sa. bezantée ...	42 <sup>b</sup> 17
55. "Mounsyer Richard Darrundell." Quarterly, 1 and 4, Sa., a fret or; 2 and 3, Gu., a lion ramp. or; and over all a crescent ...¶ ...	42 <sup>b</sup> 18
56. "Mounsier Walter Hungerford." Quarterly, 1 and 4, Sa., two bars and in chief 3 roundles arg.; 2 and 3, Per pale indented dancettée gu. and vert, a chevron or ...	42 <sup>b</sup> 19
57. "Monsyer Raffe Rocheford." Quarterly, 1 and 4, Gu., an eagle displayed or; ...	42 <sup>b</sup> 20

\* The quarters are reversed in G. (i.e., it is Stanley quartering Lathom, not Lathom quartering Stanley).

† In G. the second and third are simply Chequy or and az.; there is no fess.

‡ The cross is "flory" in G., not "patonce."

§ G. has the cross charged with an annulet, not a martlet.

|| This shield is not completed in G., but pencilled for a quarterly coat, i.e. 1 and 4, ..., 2 bars nebulée ...; 2 and 3, ..., a castle triple towered ...

¶ In G. the lions also are charged on the shoulder with a crescent azure, the crescent in centre being of like tincture.



	Folio	Space		Folio	Space
2 and 3, Quarterly gu. and or, within a bordure sa. bezantée ...	43	1	79. "Monsyer Trumpington." Az., crusilly and 2 hautboys addorsed or ...	43 <sup>b</sup>	3
58. "Mounsier Hugh Stafford." Or, a chevron and bordure gu. ...	43	2	80. "Mounsier Raffe Bracebridge." Vair arg. and sa., a fess gu. ...	43 <sup>b</sup>	4
59. "Mounsier Delingregge." Arg., a cross engrailed gu. ...	43	3	81. "Mounsier Thomas Fogge." Arg., on a fess inter 3 annulets sa. 3 pierced mullets of the field ...	43 <sup>b</sup>	5
60. "Mounsier Walter Clopton." Sa, a bend arg., cotised or* ...	43	4	82. "Mounsier Nicholas Hawte." Arg., on a bend az. 3 lions passant or ...	43 <sup>b</sup>	6
61. "Mounsier Hewgh Walterton." Barry of 6 arg. and gu., over all 3 crescents sa., 2 and 1 ...	43	5	83. "Mounsier Thomas Tunstall." Sa., 3 combs arg., 2 and 1 ...	43 <sup>b</sup>	7
62. "Mounsier Pelham." Az., 3 pelicans arg., 2 and 1, vulning themselves gu. ...	43	6	84. "Mounsier John Curson." Erm., a bend chequy arg. and sa. ...	43 <sup>b</sup>	8
63. "Mounsier Percyvall Sowdan." Quarterly, 1 and 4, Gu., a man's head coupé at the neck and wreathed arg.; 2 and 3, Sa., 3 cinquefoils arg.† ...	43	7	85. "Mounsier Curson." Erm., a bend chequy arg. and sa.; in sinister chief a martlet gu. ...	43 <sup>b</sup>	9
64. "Mounsier Will' Arches." Gu., 3 double arches, 2 and 1,† arg. ...	43	8	86. "Robert Curson." Gu., on a bend inter 6 billets or, 3 escallops sa. ...	43 <sup>b</sup>	10
65. "Mounsier Will' Grauntsoun." Paly of 6 arg. and az., on a bend gu. 3 buckles or ...	43	9	87. "John Hore." Sa., 3 cinquefoils arg., pierced gu. ...	43 <sup>b</sup>	11
66. "Mounsier Andrew Butler." Quarterly, 1 and 4, Gu., a cross moline arg. within a bordure engrailed or; 2 and 3, Arg., 6 covered cups sa.§ ...	43	10	88. "Le S <sup>r</sup> de Kyme." Quarterly, 1 and 4, Gu., crusilly and a cinquefoil or; 2 and 3, Az., crusilly and a chevron or ...	43 <sup>b</sup>	12
67. "Mounsier Will' Lyle." Or, a fess inter 2 chevrons sa. ...	43	11	89. "Monsier John Tiptofte." Arg., a saltire engrailed gu. and a label of 3 pendants az. ...	43 <sup>b</sup>	13
68. "Mounsier Edmonde Thorpe." Az., 3 crescents arg. ...	43	12	90. "Monsier Raffe Velemano."† Gu., 3 birds inter 2 cotises arg. ...	43 <sup>b</sup>	14
69. "Mounsier Hefbridge." Or,   a lion ramp. gu. ...	43	13	91. "Monsier Robert Umfreyville." Gu., a cinquefoil within an orle of cross crosslets or† ...	43 <sup>b</sup>	15
70. "Monsier Courtney." Or, 3 roundles gu. and a label of as many pendants az., each charged with 3 annulets arg. ...	43	14	92. "Monsier Hewgh Lutterell." Or, a bend inter 6 martlets sa.; a bordure engrailed of the second ...	43 <sup>b</sup>	16
71. "Mounsier Swinebourne." Quarterly, 1 and 4, Or, a saltire engrailed sa.;¶ 2 and 3, Gu., crusilly and 3 boars' heads arg. ...	43	15	93. "Mounsier Pyers Buckton." Quarterly arg. and gu., in the second and third quarters 3 goats statant, 2 and 1, arg., attired or§ ...	43 <sup>b</sup>	17
72. "Mounsier Will' Bedwell." Quarterly, 1 and 4, Gu., a goat salient or; 2 and 3, Or, an eagle displayed vert ...	43	16	94. "Mounsier Richard Redman." Gu., 3 lozenge cushions erm., tasselled or ...	43 <sup>b</sup>	18
73.** "Monsier Hewgh Standysh." Az., 3 diskes arg. and a label of as many pendants or†† ...	43	17	95. "Mounsier John Strange." Gu., two lions passant arg., each charged on the shoulder with a fleur-de-lis sa.   ...	43 <sup>b</sup>	19
74. "Mounsier Edward Perres."†† Quarterly arg. and sa. ...	43	18	96. "John Norbury." Sa., on a chevron inter 3 bulls' heads caboshed arg. a fleur-de-lis of the field ...	43 <sup>b</sup>	20
75. "Mounsier Thomas Trevet." Arg., a trivet sa. ...	43	19	97. "Mounsier Henry Kardelecke." Az., a castle triple towered or¶ ...	44	1
76. "Monsier Deverous." Arg., a fess and in chief 3 roundles gu. ...	43	20	98. "The Lord S <sup>r</sup> Amand." Or, a fret sa., and on a chief of the second 3 roundles of the field ...	44	2
77. "Mounsier Hoo." Quarterly sa. and arg. ...	43 <sup>b</sup>	1	99. "S <sup>r</sup> Henry Halshum." Or, a chevron engrailed inter 3 lions' heads erased gu. ...	44	3
78. "Mounsier Thomas Erpingham." Vert, an inescutcheon within an orle of martlets arg. ...	43 <sup>b</sup>	2	100. "S <sup>r</sup> Hefbridge." Or, a lion ramp. gu. ...	44	4
			101. "S <sup>r</sup> Nordeyn." Per pale gu. and az., a lion ramp. erm. ...	44	5
			102. "S <sup>r</sup> John Sturton." Sa., a bend or inter 6 roundles,** barry wavy of 6 arg. and [az.] ("fountains") ...	44	6
			103. "Sir John Daperscourte." Erm., 3 bars humettée gu.†† ...	44	7

\* G. has the cotises dancettée, and the chief point of the bend charged with an annulet sable.

† The second and third quarters are not finished in G. In G. the pillars of the arches are or, only the arch itself being argent.

§ The second and third quarters are not filled in in G., the first and fourth being Gu., a cross arg., and a bend engrailed or.

|| G. has the field ermine.

¶ In G. the saltires are charged with an annulet ...

\*\* Between Nos. 72 and 73 G. gives an additional coat (which makes his total up to 108), viz. "Willelmus Wisham." Sa., a fess inter 6 martlets arg.

†† This shield not completed in G.

‡ In G. the name is "Edw: Perrers" (the surname being in pencil only).

\* G. has the name written "Forge," and gives two annulets in base (four in all, instead of three).

† In G. the name is written "August: Valenan."

‡ G. has in the dexter chief a crescent ... (for difference).

§ This shield is not filled in in G.

|| G. has only the top lion charged with the fleur-de-lis.

¶ This shield is left blank in G.

\*\* G. gives only three roundles, instead of six.

†† G. has Ermine, three cocks gules.



		Folio 81, aoe
104.	"S <sup>r</sup> Inge levea."* Gu., 3 bars gemelles or, and a canton arg. billetty sa. ...	44 8
105.	"S <sup>r</sup> W <sup>m</sup> Loring." Quarterly arg. and gu.; over all a bend of the second ...	44 9
106.	"S <sup>r</sup> Thomas Arthur." Gu., a chevron arg. inter 3 clarions or† ...	44 10
107.	"S <sup>r</sup> Warberton." Arg., 3 birds sa.‡ ...	44 11

JAMES GREENSTREET.

P.S.—During the passing of this roll through the press, it has been pointed out to me that the castles in the coat of Cobham, No. 17, were doubtless introduced by the Harleian 6137 copyist, Sir John Oldcastle being dead at the time of the siege. The entry probably relates to the lord of Sterborough, and the charges on the chevrons should be three estoiles sa., not lions rampant. Guillim's copy has a chevron tricked in ink in each of the four quarters, but nothing else added, which seems to indicate that there was some difficulty in making out what the charges were intended for.

PRIVATE CORRESPONDENCE OF THE LATE  
RIGHT HON. JOHN WILSON CROKER.

2. From Mr. Croker to Mr. A. Greville, Bath  
King-at-Arms :—

"West Molesey, Surrey, 14 March, 1852.

"MY DEAR GREVILLE,

"Ask the Duke, from me, to be so good as to answer this question :—

"M. Lamartine, amongst other wonderful (as they seem to me) stories, says that at the *last charge* at Waterloo, the Duke himself *drew his sabre*, and putting himself at the head of the column of cavalry '*charged like a common trooper*.' I don't think that the Duke ever forgot that he was a *general* and not a *trooper*. It would not surprise me to hear that he had not even drawn his sword that day. Perhaps also I might venture to ask his Grace whether he did say '*Up Guards and at them*.' This also is very unlike him; but it was certainly a moment in which he might have departed from his usual style. Pray let me have your answer as soon as you can find an opportunity of speaking to the Duke. Give him my affectionate regards, and, I fear, *farewells*! I write from bed, where I am confined by (we think) some disease of the heart, and can (tho' the danger may not be immediate) hardly hope that I shall ever again see my illustrious and dear friend.

"Ever, my dear Greville,

"faithfully yours,

"A. Greville, Esq.

"J. W. CROKER."

\* In G. the name is written "Inglova."

† This shield is not completed in G. The name stands as "Thomas Archer."

‡ G. draws the birds as shovellers, and against the first four of the shields which succeed this one is written in pencil: "Note wheth[er] these tha[t] follow w[ere] at the sei[ge]." They belong, however, to the collection

On the above letter is endorsed the following memorandum, in the handwriting of the Duke of Wellington :—

"I certainly did not draw my sword. I may have ordered and I dare say I did order the charge of the Cavalry and pointed out its direction, but I did not charge as a common trooper. I have at all times been in the habit of covering as much as possible the troops exposed to the fire of cannon. I place them behind the top of the rising ground, and make them sit and lie down the better to cover them from the fire. After the fire of the enemy's cannon, the enemy's troops may have advanced, or a favorable opportunity of attacking might have arrived. What I must have said, and possibly did say, was, 'Stand up Guards!' and then gave the commanding officers the order to attack.

"My common practice in a defensive position was to attack the enemy at the very moment at which he was about to attack our troops!

"I am very sorry indeed to hear that you are unwell. You must keep yourself quiet and take rest."

[See "N. & Q." 1<sup>st</sup> S. v. 396, 425; vi. 11, 400; viii 111, 184, 204, 275; x. 90.]

A RIGHT OF WAY THROUGH MIDDLE TEMPLE LANE.—On the gates forming the entrance to Middle Temple Lane from the Embankment is affixed a notice to the effect that this entrance (which is the only exit from Middle Temple Lane to the Embankment) is intended for the use of those resident in the two Temples, or having business there. The Temples being private property, it is clear that all ways into or through them are *prima facie* private ways, and the public is only permitted to use them by the sufferance of the owners of the soil. But there seems reason for believing that this presumption of exclusive right in the members of the Temple to the use of Middle Temple Lane can be rebutted, and that by showing a right of way for the public (possibly for limited purposes) over the same during the day-time. Although we cannot show the existence of such a right as this at the commencement of the reign of Richard I. (the commencement of legal memory), nor is it necessary that we should do so, yet we can show that it was in existence in the reign of Edward III., thus raising a presumption that it existed at the former date. There are three mandates of that king, dated respectively 2 Nov., 2 Edw. III. (1329), 15 Jan., 3 Edw. III. (1330), and 10 March, 28 Edw. III. (1354). The first of these is headed, "*de portis novi Templi Londoniæ per majorem obfirmatis,*

of arms *temp.* Edward IV., which in the Harleian MS. 6137 likewise follows the "Rouen" Roll, and is known as the "Gentry" Roll of Arms.



ne per aquam transitus Justiciariis prohibeatur, aperiendis,"—is directed to the Mayor of London—and after reciting that there ought to be, and had been "totis temporibus retroactis, . . . per medium Curie novi Templi Londonie usque aquam Tamisie communis transitus, pro justiciariis et clericis nostris ac aliis, negotia sua apud Westmonasterium prosequentibus, et per aquam transire volentibus," and that the Mayor was in the habit of keeping the doors of the Temple closed during the day, whereby this right was interfered with—contains a command to him to keep the same gates open all day. The second mandate is entitled, "de ponte novi Templi Londonie reparando"—is directed to John de Pulteneye, Mayor, and, after declaring the existence of the "communis transitus" in almost the same language as the first-mentioned document, except that the right is declared to belong "tam clericis de cancellaria nostra et aliis ministris nostris, quam aliis quibuscumque," reiterates the command to keep the gates open; and then, after saying that "Pons per quem transitus ad aquam . . . existet" was in a ruinous condition, commands the Mayor to repair the bridge. The third mandate is directed by the king, "dilecto sibi in Christo Fratri Johanni Pavely, Priori Hospitalis Sancti Johannis Jerusalem in Angliâ" (Edward having, subsequent to the date of the two first-mentioned documents, viz., in the twelfth year of his reign, granted the residue of the manor of the new Temple to the Hospitallers, they having been in the possession of the Church since the suppression of the Templars); and, after mentioning that the bridge by way of which "tam magnates quam alii fideles nostri" were accustomed to take boat for Westminster was again in need of repair, commands that these repairs be effected "sine dilatione," lest, for the want of such repairs, "transitus hominum per pontem illum impediatur aliquid in futuro." These three mandates are to be found in Rymer's *Federa*. Here we have a clear statement that for a long time previous to the reign of Edward III. there had been a right of way through the Court of the Temple to the water, for the justices, clerks of the chancery, and those attending the Parliament and king's councils, and for all others whomsoever (see mandate of Jan. 15, 1330).

It may be argued that the words "alii" and "alii fideles nostri," used in the first and third mandates respectively, must be construed to refer only to persons *ejusdem generis* with "justiciariis" and "clericis" in the one case, and "magnates" in the other; but even if this be allowed, the words of the second mandate are, I believe, sufficient to include the general public, for these words are not, as it observed, "alii" alone, but "alii quibuscumque"; and they may perhaps be taken as explanatory of, and additional to, the "alii"

and "alii fideles nostri" of the first and third mandates. Possibly it may be well contended that this right of way (if there be one) is limited to a right of passage for the purpose of reaching the water, and there taking boat. But supposing this too, to be conceded, we may maintain that there is still occasion for the exercise of the right, for is there not a steamboat pier close to the Temple Gardens, convenient to be used by "our justices and clerks and others" going to Westminster?

It is noticeable that the king, in his grant of the Temple to the Hospitallers, reserves to himself the right of appointing the gate-keeper (*Monast.*, vi. 80), presumably for the purpose of keeping the gates open, and thus preserving the right of way for the public. From the days of Edward III. downwards we constantly read of persons taking boat at the Temple stairs, and no doubt using Middle Temple Lane as the way to the water. In all such maps as include the Temple in Stow's *Survey* (Strype's edition) there is indicated a well-defined, and somewhat broad, way through the Temple down to the water's edge, and this seems to be intended for Middle Temple Lane.

I have no wish to call in question the existence, or suggest the curtailment, of a right, to whomsoever it may belong; least of all of a right belonging to those highly respected and learned bodies, the Honourable Societies of the Inner and Middle Temple. But I would crave leave to ask by what means have "the others whomsoever," i.e. the public, lost their right (as opposed to user by sufferance) to a way over Middle Temple Lane, and the Benchers of the two Societies obtained a right to limit its use, or the use of the gates forming the entrance to it, to certain persons, or certain purposes? F. S. W.

THE "TURK'S HEAD BAGNIO."—More than one well-known locality has, I believe, been traditionally assigned as the scene of the famous chamber duel in Hogarth's "Marriage à la Mode." The only evidence, however, which the picture itself affords in the matter is a bill on the ground, in the right-hand corner, bearing the words "The Bagnio" and the representation of a Turk's head in an oval. Hence Ireland and others speak of the place as the "Turk's Head bagnio." The "Turk's Head" was a common commercial sign, in special favour with bathing houses, and no doubt continued to be used by many establishments in which—as the notes on the "Marriage à la Mode" found among the papers of Mr. Lane, of Hillingdon, discreetly put it—"the bath was but the accessory, the appendix," to a more prosperous, if less reputable, business. I have been fortunate enough to find the old bill of an actual and veritable "Turk's Head Bagnio." I do not for a moment suppose it to refer to the place that Hogarth intended;



indeed, the plate has no date. Still, as a contribution to the humbler literature of the eighteenth century, it may be of interest to the readers of "N. & Q." It is surmounted by a "turban'd," but by no means "malignant," Turk, in a frogged tunic, with a cloak about his shoulders. Then comes this announcement:—

[Turk's Head.]

*At the Turk's Head Bagnio*

in James-Street, Golden-Square,  
it being the Completest in LONDON.

Where Gentlemen, Ladies, & others may  
be Bathed, Sweated, & Cupped, after ye newest  
and best Method in England.

by Alice Neale.

*Well known for having had ye Honour of Cupping  
&c. Great Numbers of Nobility and Gentry in  
& about the City of LONDON, &c.*

*N.B. There is a back Door with a Lamp in Bridle lane  
Brewers Street, where a Chair may come to ye Sweating or  
Bathing Room Door.*

I have no desire to vex the ghost of the departed Alice Neale. Patronized by the "Nobility and Gentry in and about the City of London," she may have been a person of unimpeachable character, having no sort of relationship to the frail sisterhood from which Foote drew his famous "Mrs. Cole." But, without maligning this particular institution, it was doubtless to some such "back Door with a Lamp" that a pair of hired chairs, borne swiftly along by thick-calved Irish chairmen, came furtively from the masquerade on that eventful evening when the earl was killed. And it needs no great stretch of imagination to infer that to those same noisy and combative Hibernian bearers, always ready for a fight or a guinea, the earl was indebted for that precise information which enabled him to follow so speedily upon his faithless lady and her lover.

AUSTIN DOBSON.

IRISH MARRIAGE SETTLEMENT, 1873.—As "the manners and customs of the Irish" just now occupy a good deal of the public attention, perhaps the accompanying copy of a marriage settlement of one of my tenants in the north of Ireland, the original of which (about the size of one's hand) is now before me, may be acceptable to the readers of "N. & Q." It has at least one advantage—there is no unnecessary verbiage. As I believe the parties are all living, I have not given their names:—

—, 19 July, 1873.

"Mrs. —, Having arranged a marriage between my son James and your daughter Mary, I hereby agree to give my land and interest in my holding in the townland of — to my son James, to come into possession after my decease, and that I will give him said land without any incumbrance whatever.

"(Signed) — his  
mark."

"Witness —

EV. PH. SHIRLEY.

"SPARE THE ROD AND SPOIL THE CHILD."—An inquiry has been lately carried on in the columns of the *Illustrated London News* as to the origin and history of this saying, and the discussion has been assumed to be closed with a statement (on the authority of Prof. Skeat, I believe) that its first appearance in print is in Clarke's *Paræmiologia Anglo-Latina*, 1639. It will be found, however, in a similar collection, Thomas Draxe's *Bibliotheca Scholastica*, 1633 (but preface dated 1615), and he probably took it from the following passage in Davies of Hereford's *Scourge of Folly*, 1611:—

"I must

Whippe you for lying, now you lie untrust:

I have tane you with the manner (too vilde).

Untrusse: to spare the Rodd's to spill the childe."

Epigram 212, p. 101.

"Spill" and "spoil" are, of course, convertible terms. It is worthy of remark that, though the proverbs which form the staple of the *Scourge of Folly* are throughout it printed in italics, the line in question is not so printed; from which it may perhaps be inferred that this proverb was first formulated by Davies himself, and so afterwards gained general currency. VINCENT S. LEAN.

Windham Club.

GOOD ADVICE TO LETTER WRITERS AND READERS.—A friend placed in my hands, the other day, a printed slip of advice, which I think might be useful if reproduced in "N. & Q." It runs thus:—

"If a letter consist of one page only, read it at once, for there is probably something in it. If of two pages, it is doubtful; but—read it. If of three pages, put it into your pocket and read it at your leisure. If of four pages, throw it into the fire, for you may be sure that there is nothing in it. A badly written letter is an act of injustice, as well as a practical insult upon the person to whom it is addressed. It is mere selfishness on the part of the writer to inflict upon his correspondent a maximum amount of difficulty and loss of time, simply to save himself from a minimum amount of trouble in writing clearly. A letter without a date is more than a nuisance."

E. WALFORD, M.A.

Hampstead, N.W.

THE BALACLAVA CHARGE.—I think a list of the surviving officers of this memorable charge would be interesting. Can any of the readers of "N. & Q." give a list? The last officer, I believe, who has passed away, who was present at this charge, was the gallant Col. F. A. Weatherley, killed at the Cape, on the Zlobane Mountain, March 28, 1879.

DUNELM.

INN SIGNS PICKED UP IN FRANCE.—"Au Quart de Route." Have we any "quarter-way" houses in England? "Autant Ici qu'Ailleurs." A quaintly modest invitation, the counterpart of which I do not remember seeing here either.

ALPHONSE ESTOILET.



### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THAMES EMBANKMENTS.**—The frontispiece to *The Adventures of Rivella; or, the History of the Author of the Atalantis*, 8vo., 1714, represents the south front of Somerset House, and a very distinct embankment or water wall, with a parapet, over which two gentlemen, in the garden above, are looking down upon the river, on which two swans are sporting themselves. The plate is from a design by P. la Vergne, and seems to have been used by Curll as a frontispiece for other books, such, for example, as Mrs. Baker's novel, *Exilius; or, the Banished Roman*, 1715. Old views all seem to show that the grounds of the houses on the river side were laid out in terraces. There seem to have been three terrace walls to the grounds of old Essex House, and two to those of Somerset House. Is this print to be received as a correct representation, or is it a fancy sketch? Perhaps it is in part correct, as far as the terrace wall is concerned, but incorrect in representing the Thames water as coming up to the foot of the wall.

EDWARD SOLLY.

**ASOK, ASOKA, ASHRAKA, OR ASHOCKA,\* &c.**—Extract from the *Tuzuk-i-Babari; or, Missing Fragment of the Memoir of the Moghal Emperor Babar*, by Sir Henry Elliot, vol. iv. p. 281:—

"Events of the year 935 (1528-29 A.D.).—On Sunday, the 5th Mohurram, intending to visit Gwalior, which in books they write Gálíár, I passed the Jumna and entered the fort of Agra. On the 10th I alighted at the Chár-Bágh, a kós from Gwalior to the north, and next morning I entered Gwalior by the Hathi-Púl gate, which is close by Rájá Mán Singh's palace, and proceeded to Rájá Bikramájít's palace.

"On Tuesday, the 14th, messengers arrived from Bikramájít, the second son of Rána Sanka, who with his mother Padmá-vati, was in Rán-Thambhór. Before setting out to visit Gwalior, a person had come from a Hindu named Asok, who was high in Bikramájít's confidence, with offers of submission and allegiance, expressing a hope that he would be allowed seventy lacs as an annuity. The bargain was concluded, and it was settled that, on delivering up the fort of Rán-Thambhór, he should have parganas assigned him equal to what he had asked. After making this arrangement, I sent back his messengers. When I went to survey Gwalior I made an appointment to meet his men in Gwalior. They were several days later than the appointed time. Asok, the Hindú, had himself been with Padmá-vati, Bikramájít's mother, and had explained to the mother and son everything that had passed. They approved of Asok's proceedings, and agreed to make the

proper submissions, and to rank themselves among my subjects. When Rána Sanka defeated Sultán Máhmúd and made him prisoner, the Sultán had on a splendid crown-cap and golden girdle, which fell into the hands of the pagan, who, when he set Sultán Máhmúd at liberty, retained them. They were now with Bikramájít. By the person who came from him to wait on me he now sent me this crown and golden girdle, and asked Báyána in exchange for Rán-Thambhór. I diverted them from their demand of Báyána, and Shamsábád was fixed on as the equivalent for Rán-Thambhór."

Asok of the above account is supposed to have been Asoka of the bilingual Páli edicts found at different places between Mount Abú, in Meywár, and Kápúr di Giri, in Afghán-i-stán,† one of the Greek palæological dobash double-tongued *pápás*, or priests, who travelled in India during the Mahábháratá, at the time of the Reformation in Europe.

Padmá-vati, meaning wealthy, the second widow of the Rána Sanka of the *Tuzuk-i-Babari*, is evidently the Poppa Bai of the Hindu account of the affair given by Col. Tod.‡ But while he speaks of her disloyalty in having been bribed to agree to the bargain, strange to say, he altogether ignores her name as well as that of Asok, the confidential agent who acted for her on the occasion, and, what is still more perplexing, describes her in a note as being a different person, that is to say, a princess of ancient times, who had then become proverbial among the Ráj-púts on account of her mismanaged sovereignty. When, and by whom, was the popular Indian romance *Qissa Padmá-vati* written, and does it throw any further light upon the matter? R. R. W. ELLIS.

Dawlish.

### VEGETIUS.—

"Vegetius Rénatus of the Distempers of Horses and the art of curing them: as also of the Diseases of Oxen and the Remedies proper for them . . . Translated into English by the Author of the Translation of Columella . . . London, Printed for A. Millar, opposite Catherine Street in the Strand, 1748." 8vo.

This book, which I possess, is curious and interesting in several respects. Will some one give me information as to the original from which it is taken? The article on Vegetius in Smith's *Dictionary of Biography and Mythology* mentions his *Rei Militaris Instituta*, but tells us nothing of any book on the distempers of horses. Is the original or mediæval compilation published under his name, or has the writer of the article been at fault? ANON.

**THE GROWTH OF HAIR.**—A hairdresser, remarking upon the frequency of a stronger growth of hair upon one side of the face than on the other, stated that it always grew more strongly on that

\* *Antiquities and Coins of Afghán-i-stán*, by H. H. Wilson, p. 99; *Illustrated London News*, Nov. 29, 1879, W. Simpson, Esq., p. 490; *Classical Dictionary*, by Prof. John Dowson, M.A., p. 26; *Indian Antiquary*, vol. vi. p. 449.

† *The Lost Tribes*, by G. Moore, M.D., p. 289.

‡ *Annals and Antiquities of Ráj-Asthán*, by Lieut.-Col. James Tod, vol. i. pp. 307-10.



side on which the man himself was stronger. He added that he "had been told by a doctor" that you would never find heart disease in a patient when the growth of hair on the left side of his face was the thicker. (1) Is this a prevalent belief? (2) Has it any connexion with a theory of magnetic polarity in the human body? (3) Is there any literature on the subject?

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

"SUBSIDENCE."—Some years ago the question was asked in "N. & Q." whether the second syllable of this word should be pronounced long or short. The recent extraordinary subsidences at Blackheath (*Times*, Jan. 13, p. 7, col. 5) have renewed the inquiry. Certainly in society we almost always hear it as *sūbsidēnce*. Is this right or wrong?

P.

DISSECTION OF SWINE.—This was the recognized way of learning human anatomy, in the Italian schools at least (Salerno, Bologna, &c.), before dissection of the human subject was sanctioned by Church or State. Can any one furnish me with references to this in any mediæval book on medicine, or university statutes?

NELLIE MACLAGAN.

THE MAYORS OF LINCOLN.—When did William Belle fill the office of Mayor of Lincoln? Some local books say in 1371, others in 1491.

THOMAS NORTH.

MARGARET RUSSELL, THIRD DAUGHTER OF FRANCIS, SECOND EARL OF BEDFORD.—In looking through some old deeds of the Clifford family, which are in my possession, I met with an indenture drawn up between George, third Earl of Cumberland, and one of his tenants, in the year 1603, bearing the signature of R. Russell as an attesting witness. George, third Earl of Cumberland, married, in 1577, Margaret Russell, third daughter of Francis, second Earl of Bedford. Will any of your readers kindly tell me what, if any, was the relationship between this R. Russell and Margaret, Countess of Cumberland? I have not access to Wiffen's *Historical Memoirs of the House of Russell*. FRED. W. JOY, M.A.

Crakehall, Bedale.

A PHILIPPINE.—In Cornwall (and probably in other parts of England) a nut with two kernels is called a "philippine" (or more correctly a *philippina*). The person who cracks such a nut presents it to some one at the table, and a challenge is thereby given and accepted, the condition thereof being that whichever of the two first greets the other next morning with "Good morning, Philippina," is entitled to a present. Whyte-Melville, in his *Sister Louise*, refers to "Philippine," but instead of a nut the fruit is a double strawberry. Athénée

asks Louise, "Have you eaten your Philippine? Then make up your mind; wish, and you shall have." Did this piece of folk-lore obtain in the court of Louis Quatorze, or has the author only taken a novelist's privilege?

H. FISHWICK, F.S.A.

ST. GODWALD.—We read in *The Calendar of the Anglican Church* (Parker, 1851) that a village and church in Worcestershire are named after St. Godwald, who also had formerly a chapel outside Sidbury Gate at Worcester. Further information respecting this saint is desired.

ST. IBAR.—In an Irish charm, written on the last page of the *Stowe Missal*, St. Ibar is associated with the cure of blindness. What authority is there for such an association? To what legend does it refer?

F. E. WARREN.

St. John's College, Oxford.

JOHN BOOKER, OR BOWKER, THE ASTROLOGER.—Can you give me any information as to this once celebrated person's descendants? He was the friend of Lilly, Wharton, and Ashmole, and was buried at St. James's, Duke's Place, London, April, 1667. I should also be glad of any information regarding this family. C. E. B. BOWKER.

Saffron Walden, Essex.

WHEN WERE PHEASANTS INTRODUCED INTO THIS COUNTRY?—In Dugdale's *Baronage*, vol. i. p. 701, I find that King John, in 1199, granted to William Briwere a licence "to hunt the hare, fox, cat, and wolf, throughout all Devonshire," &c., "and to have free warren throughout all his own lands, for hares, pheasants, and partridges."

F. W. J.

W. BARRINGTON, OF NORTH WALES, BORN 1789, DIED 1843.—I ask for any information respecting the above, my grandfather. His history is short. At thirteen or fourteen he ran away from home, because it was against his father's wishes that he should go to sea, and, joining some ship at a port unknown, he went in her to India, where he settled, made a fortune, married, and died. When travelling in the East some years ago, I made a visit to Calcutta, in the hope of gaining some important information about him; but of those who knew him many had passed away, whilst those living could not tell me what part of Wales he came from. At length I visited the old cemetery at Calcutta, and on a massive tombstone I read and copied the following inscription: "Wm. Barrington, Esq., born N. Wales, June 17, 1789; died in Calcutta, June 25, 1843." If any of your correspondents could tell me if any branches of the family are living, or if they have heard of any Barringtons residing in some towns or villages in North Wales, I should feel extremely obliged.

WILLIAM BARRINGTON.

19, Green Park, Bath.



A TREE AT PENANG.—The following passage is extracted from a letter written to a friend of mine in 1842. It is descriptive of a large tree at Penang:—

"One morning we took a jaunt to inspect an enormous tree, the great sight of the island for lionizers. After riding through a narrow valley and passing through a romantic gorge, where the inclining ridges met, and from whence we obtained a lovely view of hill, vale, and ocean, we wound our way through a jungle path to the foot of this monarch. It is a large tree, certainly, but, though it towers far above its friends, it can scarcely be called a leviathan; but here are dimensions—height, from root to first branch, 120 feet, straight as an arrow; girth, 30 feet, 5 feet from the ground."

I should greatly like to know something of this tree,—its species, whether it is still existing, and, if so, its present dimensions. B.

RAWDON FAMILY MEMOIRS.—The Rev. E. Borwich, editor of the *Rawdon Papers*, states, at the end of his preface, that "a memoir of the Rawdon family will shortly be prepared and given to the public so as to bind up with these papers." Was this ever done, as it is not in my copy, published by John Nichols (London, 1819)? ECLECTIC.

"A COMMENTARY UPON DU BARTAS."—In Mr. Arber's *Transcript of the Stationers' Registers* (vol. iv. p. 4) there is this entry:—

"8<sup>o</sup> Nouembria 1620. John Grisman Entred for his copie vnder the handes of master TAVERNOR, and master Lowmes warden, A booke called, *A Comentary vpon DU BARTAS*, translated out of Ffrench by Doctor LODGE. vj."

Mr. Arber adds a query—"Thomas Lodge, M.D., the poet." I have not the slightest doubt that it was by him; such a work was quite in his way. What I want now to know is, if such a work was ever printed; and, if in existence, where could a copy of it be seen? A. S.

"THE MAN IN THE STREET."—

"Certain patriots in England devoted themselves for years to creating a public opinion that should break down the corn laws and establish free trade. 'Well,' says the man in the street, 'Cobden got a good stipend out of it.'"

The above passage from Emerson's *Conduct of Life* contains the first reference I know of to the typical man in the street. Is Emerson the inventor of the happy phrase? JAMES HOOPER.

Denmark Hill.

"POURING OIL ON TROUBLED WATERS."—Whence is this expression derived? W. E. H.

[Our correspondent, it should be stated, is quite aware that Dr. Brewer refers the saying to the Biblical passage, "A soft answer turneth away wrath." He desires "something more conclusive,"]

PIGOTT FAMILY, OF BROCKLEY HALL, SOMERSET.—Will some correspondent of "N. & Q." kindly give me particulars of the marriages of the dif-

ferent male members of this family from 1700 to 1770; also the Brody branch of the family?

J. PIGGOTT.

### Replies.

#### THE DERIVATION AND MEANING OF CHRISTIAN NAMES.

(6th S. i. 195, 243, 365; ii. 171.)

HERMENTRUDE questions some of my etymologies, &c., of the names Beatrice, Bridget, Ferdinand, &c. 1. I did not derive Raymond from *ram-man*, but from *ram-mund*. 2. I see no *get* or *rice* ending in Bridget and Beatrice. In the former name *et* represents the common diminutive, or is, perhaps, rather the final letter in *brecht, bert, bright*. In Beatrice (It. Beatrice, Sp. Beatriz) the last part of the name is derived from a genitive, dative, or ablative of Beatrix. I am aware that there is no such a word as *beatrix* in our Latin dictionaries, and I know of none in mediæval Latin. No doubt most of the Latin feminines in *trix* are formed from a word ending in *or* or *er*; as *amatrix, bellatrix, genitrix, imperatrix, sutrix, testatrix, testrix, venatrix*; but *matrix, natrix, and obstetrix* do not appear to have been so formed. Therefore, in later times, at all events, I do not see why Beatrix could not have been formed from a name *Beatus*. *Beatus* is the name of two saints and of eight other persons mentioned in Zedler's *Lexicon*; and Beatrix was the appellation of a virgin and martyr of the time of Diocletian, and also of seventeen different females given in said lexicon. To hint that the name *Noah* is nearer *Fohi* than *Ferdinand* is to *Bertram*, because the former has two letters in common, is unfortunate. Etymology does not depend so much on the resemblance of one word to another as it does on a word possessing the same, or nearly the same, radicals. No one could doubt that *Noah* is a Hebrew word, whereas *Fohi*, or rather *Füh* (or *Fö*), is a Chinese word, derived from the Sanskrit.\* Now let us put the names Ferdinand and Bertram (Sp. Beltrán) side by side, and examine them by the aid of etymological rules. In etymology *f* and *b* are interchangeable; so are *t* and *d* and *n* and *m*; and *d* is found as a suffix; whilst medial *r* is sometimes dropped; as in Sp. Federico for Frederick. Curiously enough, as an instance of such suffix, we have Beltrandus, the name of a philosopher of the third century, and of a bishop of Acerra of the fifteenth century; whilst Beltrand was the name of a Spanish sculptor and architect of the sixteenth century. Besides, I could give many words or names which would seem to be more far-fetched than Ferdinand from Bertram. In the river name Adige not a single letter (unless it be *d* for *t*) of its original Greek origin remains.

\* Abbreviated, according to the common Chinese fashion, from *Füh-tuh*, from the Sanskrit Buddha.



I did not, however, derive Ferdinand from Bertram. Being in Paris, away from my books, I mentioned what I had read somewhere. It seems Meidinger places Ferdinand under *nand*, *forgerannt*=kundig; and for the first part of the name the etymologist may choose from A.-S. *ferh*, anima, vita; *feorh*, anima, vita, spiritus; *ferhth*, animus; and O. G. *fert*, facilis. Alberic and Amalric or Almaric, are merely different forms of the same name, and are not of Teutonic, but of Gothic, origin. Humboldt has a good deal to say on the etymology of Amalric (whence Amerigo). The name Frederick is nearly always wrongly translated.

R. S. CHARNOCK.

Nice.

HERMENTRUDÉ refers to the Chinese Noah as Fohi. This reminds me that when I was at Canton I accompanied the late Sir Hope Grant on a sight-seeing excursion, during the course of which, under the guidance of the accomplished chaplain of the British Consulate, who left nothing unexplained, I visited a singularly interesting temple, dedicated, so far as I can remember, to "Nuh" (Noah), in which were three colossal images of the Buddhas, and some yards in front of them the recumbent effigy, richly gilt, and nearly life size, of a corpulent old man contemplating a bunch of grapes, which he held up before, or rather above, him. On the proper left of the temple were ranged small images of three men and three women, with a fourth woman larger than the others; and facing these, on the other side, and some yards behind the recumbent Nuh, there were numerous little figures of animals. In one of my subsequent excursions I purchased at an old curiosity shop a long narrow roll of paper, on which was represented a temple floating amongst waves and clouds, with a stork, carrying in its bill a red stick of incense, flying towards it.

It is strange that no one should have given the English public the benefit of a full account of the Canton "hall of the five hundred worthies," an Oriental Valhalla, with literal translations of the inscriptions on the pedestals of the statues, which latter, by the way, seemed to me extremely interesting.

J. H. L.-A.

Is not *Beatrice*=*Beatrix*=she that blesses?

C. F. S. WARREN, M.A.

Farnborough, Banbury.

FELLER'S "PHILOSOPHICAL CATECHISM" (6th S. iii. 5).—If MR. THOMPSON COOPER turns to p. 259 of Dr. Oliver's *Collections towards Illustrating the Biography of the Scotch, English, and Irish Members, S.J.* (London, 1845), he will find it stated that an Irish Jesuit, J. P. Mulcaille, gave "an English translation of Abbé Feller's *Catechisme Philosophique*, in 3 vols., Dublin, 1800. It is

pleasing to observe in the beginning of the first volume the subscription list for nearly 600 copies." In the seventh volume of their *Bibliothèque des Écrivains de la Compagnie de Jésus*, the Pères De Backer accept Dr. Oliver's statement as to an English translation, although in an earlier volume of their excellent work they had said that "en 1801 on en avait commencé une traduction anglaise, mais qui ne fut pas achevée." Unfortunately I have not at hand the later edition of the *Bibliothèque*, &c., so I quote from the one published at Liège between 1853 and 1861 (*vide* t. vii. p. 547; t. i. p. 300). Such were the authorities for the statement made by me in an article, so kindly noticed by MR. COOPER, which the *Month and Catholic Review* published last August. I ought to have mentioned there that the *Catechisme* of De Feller has been likewise translated into Dutch and Spanish. I hope some correspondent may answer MR. COOPER's appeal, and tell us more of the English translation. According to Dr. Oliver, the English translator died in December, 1801, so that he might have been known to De Feller. Do the letters of the latter anywhere mention the former? There are a great many letters of De Feller in the Royal Library at Brussels, as also there were in the house of the Gesù at Rome and in the Jesuits' house, Rue des Postes, at Paris. What has been done with those in Rome and Paris since the invasion of the Vandals of Paris and of Piedmont? WILFRID C. ROBINSON.

Roozendaal, Brugge.

LORD BYRON'S "SET-DOWN" (6th S. iii. 44).—Whatever may have been Lord Byron's opinions of the Swiss—and these are plainly stated in a letter to Mr. Moore, dated Sept. 19, 1821—I am disposed to take the story related by Dumont to Madame Sismondi *cum grano salis*. Lord Byron left the environs of Geneva in 1816. His last visit to Coppet took place on Oct. 1 of that year. The letter to which MR. WEDGWOOD refers was written three years later, besides which the anecdote is obviously at second hand. But who is the authority? Surely not the Dumont who so shocked Mr. Moore and Lord John Russell, during their brief sojourn at Geneva, by retailing a base and wholly unfounded calumny involving the character of an absent man. Moore says that the act of which Dumont accused Byron was made to comprise within itself all the worst features of unmanly frauds upon innocence. The whole story has since been proved false in every particular, and in my opinion wholly disqualifies Dumont from giving evidence about a man whom he evidently disliked. Moore's conversation with Dumont took place in 1819. Thus it is evident the fit was then upon him, and that it broke out in irreflective calumny. If your readers will take advice of one who is by no means blind to By-



faults, they will consign this fresh anecdote to well-merited oblivion. RICHARD EDGUMBE.  
53, Tedworth Square, Chelsea.

QUERIES BY JEREMY TAYLOR (6th S. ii. 512).—Echebar, "who reigned in Mogor," is probably Akbar, Mogul Emperor (1542-1605). Both Mogor and Narsinga are mentioned by Thomas Blundevill in his "Description and Use of Plancius his Mappe" (Blundevill's *Eight Treatises*, ed. 1636, p. 547), where he states that India "containeth many Provinces and Realmes, as Cambaiar, Delli, Decan, Bishagar, Malabar, Narsingar, Orixia, Bengala, Sanga, Mogores, Tipura, Gourous, Ava, Pegua, Aurea Chersonesus, Sina, Camboia, and Campaa." In Robert Morden's *Atlas Terrestris* (circa 1650) the empire of the Mogul appears as a large tract of country north of a line from Bombay to the mouth of the Ganges, extending to the "M. de Caucasus" (otherwise the Hindoo Koosh and Himalayan ranges), and including part of Afghanistan, Cashmere, and part of Assam. Narsingar is marked as a town some one hundred miles north-west of Madras, which is here named Fort St. George, or Madrasapatā. Narsinga was celebrated for its diamonds. Gerard Malynes (*Consuetudo vel Lex Mercatoria*, 1622) informs us that "Diamonds the most perfect, called Nayfe, are found in the Kingdoms of Decan and Narsinga, and the Iland of Ziclan." It may not be out of place to note that in this neighbourhood, or in the adjacent kingdom of Golconda, Sindbad is supposed to have met with some of the adventures of his first voyage. A remarkable confirmation of his marvellous stories will be found in Marco Polo's account of his travels, and in the narration of Nicolò de' Conti, in Mr. R. H. Major's *India in the Fifteenth Century*, published by the Hakluyt Society. Both writers tell of an inaccessible mountainous district, abounding in diamonds and infested with serpents, and their accounts correspond as to the manner in which the stones are obtained. According to the latter writer, the spot where the diamonds abounded was a mountain called Albenigaras, fifteen days' journey north of the city of Bizenegalia. This city is probably identical with Bisnagur, or Bijinagur, which was, according to Major Rennell (*Memoir of a Map of Hindoostan*, 1792), "the capital of the ancient Kingdom of Narsinga," and is situated near the western bank of the Tungebadra river. Mr. Major (Introduction, p. xxxi) supposes this city to be the city of Mahradsje, in which dwelt the Maharaja, or great king, mentioned by Sindbad. If we may accept these and other more important identifications of places spoken of in Sindbad's travels, it would seem that we do wrong to treat his narrative as entirely fabulous, and that we should receive it with as much respect as we do other travellers' tales of the same period.

I have been unable to find any reference to Veneatapadino Ragium. T. W. RUNDELL.  
Liverpool.

As MR. WARREN quotes the *Contemplations on the State of Man* as a work by Jeremy Taylor, the following account of it will be of interest to him, as showing that the work is falsely assigned to Taylor:—

"The *Contemplations on the State of Man* and the *Christian Consolations* are both omitted from the present edition of Taylor's *Works*. The evidence on which they are so rejected and assigned to other writers will be found in full in a small volume which the editor has been allowed to deposit in the Bodleian Library, called *Pseudo-Tayloriana*. The first of the two works is shown in a pamphlet by Archdeacon Churton to be a compilation not very skilfully made from a treatise by Nieremberg, a Spanish writer. The second is from the pen of Bishop Hacket, as was suggested to the editor by the Rev. James Brogden, and it is now proved beyond dispute."—Note at vol. i. p. vii of Eden's *Ser. Taylor*.

There is a marginal note (p. 26, Lond., 1699) which refers to Jarrie, *Thesau. Indic.*, for Echebar. ED. MARSHALL.

HOGARTH'S RESIDENCE IN CIRENCESTER (6th S. iii. 25).—There is an etching of John Shaw's bill-head in J. Nichols's *Genuine Works of William Hogarth*, vol. iii. p. 102, where it is styled "A curious Topographical Print." It bears the words "W. Hogarth f<sup>t</sup>," but is not dated. J. B. Nichols also refers to it at p. 298 of his *Anecdotes*, 1833, but he places it among the "Prints of uncertain date." In the catalogue of Mr. H. P. Standly's famous sale in April, 1845 (p. 95), occurs the following item on this subject: "Shaw's Tavern Bill. A View of the Inn Yard, W. Hogarth sept.; a copy of the above,\* and an autograph letter of the present proprietor of the inn. (3)." The print in stipple—to which MR. WARNER refers—is no doubt the portrait by Worlidge, engraved by T. Priscott, which was used as a frontispiece to the third volume of Nichols's *Genuine Works*, 1817, and to the *Clavis Hogarthiana* of the Rev. E. Ferrers, published by Nichols in the same year. The original drawing on vellum is supposed to have been made in or about the year 1750. In 1817 it belonged to Mr. Charles Dyer, a printseller in Compton Street, Soho, well known as an illustrator of books by inserted plates, &c., a branch of industry of which Mr. J. Gibbs, of Newport Street, is, I believe, one of the last representatives. MR. WARNER's notes as to the "Ram" and the picture in his possession are highly interesting, and his recollections go so far back that I am tempted to ask him to tax them still further. I scarcely know what is meant by Hogarth's "residence in Cirencester." Is there any local tradition to this effect, or is it simply an inference drawn from the fact that he painted the yard of

\* Probably J. Nichols's copy, above referred to.



the inn! And how is the date "1719" arrived at? I am not aware of any paintings by Hogarth which are assigned to quite so early a period. Any definite information on these two points would be of considerable value to Hogarth students.

AUSTIN DOBSON.

LUCY (7) WENTWORTH, COUNTESS OF CLEVELAND (6th S. ii. 408; iii. 50).—MR. CARMICHAEL'S difficulty, expressed in his penultimate paragraph, has grown out of another blunder in the usual printed accounts of the Wentworth family. As he rightly states, Anne, daughter of the first Sir John Wentworth, Knt., of Gosfield, "was thrice married, but never to a Wentworth." It was her sister Mary who married Thomas, second Lord Wentworth. The marriage took place at Gosfield on Feb. 9, 1545/6, and the entry in the parish register distinctly describes the parties. The error in the books is the less pardonable because the match is properly set forth in the Visitation of Essex of 1612. There is not the slightest doubt that the Christian name of the Countess of Cleveland was Lucy. The same Visitation gives the three daughters and coheirs of Sir John Wentworth of Gosfield, Knt. and Bart., as Elizabeth, Cecily, and Lucy. The first died unmarried, and the second married William, first Lord Grey of Werke. By a strange perversity she also is deprived of her proper name in Burke's *Extinct Peerage*, and wrongly called Anne.

JOSEPH LEMUEL CHESTER.

"THE BLUE BONNETS OVER THE BORDER" (6th S. ii. 345, 437, 454).—A friend well versed in the history of our Scottish songs has kindly sent me the following information:—

"Scott seems to have taken his idea from one of two songs in Hogg's *Jacobite Relics*, vol. i. pp. 5-7. The first is 'Lesley's March to Scotland,' of which the first verse is

March! march! pinks of election,  
Why the devil don't you march forward in order?  
March! march! dogs of redemption,  
Ere the blue bonnets come over the border."

The second song is entitled 'Lesley's March to Longmarston Moor,' and begins thus:—

March! march! why the de'il don't you march?  
Stand to your arms, my lads, fight in good order,' &c.

Both these songs are united to an air called 'Lesley's March,' which Oswald gives in his *Second Collection of Scotch Tunes*, and also in his *Caledonian Pocket Companion*, bk. ii. p. 36, date about 1745-50. Oswald, in both the above collections, also gives the air of 'Blue Bonnets,' and directs it to be played *slow*. 'Blue Bonnets' is also in McGibbon's collection, circa 1746-62, and he also directs it to be played *slow*. The air of 'Blue Bonnets,' as given by Oswald and McGibbon, is quite a different tune from 'Lesley's March.' Hogg took his version from the latter. In Neil Gow's *Second Collection of Reels*, p. 5, there is an air called 'Duplin House,' which is 'Lesley's March' remodelled by him and retitled. Mr. R. A. Smith, it is supposed, took his version of the air (to which, or to variations of which, Scott's words are commonly sung) from Neil Gow's collection. (See note by E. F. Graham, Wood's *Songs of Scotland*,

vol. iii. p. 55). Wood adopted Smith's version; but as Neil Gow altered Oswald, and Smith altered Neil Gow, it is not wonderful that so many versions of the air are met with in recent collections of Scotch music.

"Mr. Stenhouse, in his *Illustrations to Johnson's Musical Museum*, No. 460, p. 404, calls the old air of 'Blue Bonnets' 'this fine old pastoral air,' and says it first appeared in a MS. dated 1709. The air in Johnson's *Museum* is identical with that called 'Blue Bonnets' in Oswald, McGibbon, and Hogg's collections. Mr. R. A. Smith, previously mentioned, inserted the air of 'Lesley's March,' united to Scott's words, in *The Scottish Minstrel*, vol. v. p. 10. He there calls the air 'Blue Bonnets over the Border,' which has now been adopted as the usual name of the old march."

If MR. SETH WAIT and MR. HUTH care to compare the two tunes, I shall be glad to lend a small book containing both. NELLIE MACLAGAN,  
28, Heriot Row, Edinburgh.

[The reply at the last reference has evidently escaped your notice.]

CORDINER'S "ANTIQUITIES" (6th S. ii. 447).—The following reference to this work is from Gough's *British Topography*, ed. 1780, vol. ii. p. 752:—

"We may shortly expect, under the patronage of Mr. Pennant, an account of the remote parts of this kingdom, from Banffshire to Ross, Caithness and Strathnaver, in a series of letters to him by the Rev. Charles Cordiner, Minister of St. Andrew's Chapel, Banff, illustrated with two-and-twenty plates of ruins and the most romantic parts of the north: the plates engraved from Mr. Cordiner's drawings. 4to."

Mr. Cordiner had already published these views: *East and West Views of Bothwell Castle*, 1763 (R. Paul, sc.); *The Ancient Chapel of Cruikston* (R. Paul, sc.); *Marr Lodge* (P. Mazell, sc.); *Duff House* (P. Mazell, sc.). Lowndes, edited by H. G. Bohn, details two works by this author—that noticed by Gough, as above (twenty-one plates), and *Remarkable Ruins and Romantic Prospects of North Britain*, London, 1788-95, 2 vols., 4to. (the number of plates not mentioned). In Quaritch's *Great Catalogue* (Supplement, 1877, p. 711) a copy of Cordiner's *Antiquities and Scenery of the North of Scotland*, with twenty-one plates, is marked 7s. 6d., a fair indication of its present value. In H. G. Bohn's *General Catalogue* (1848, vol. i. p. 87) Cordiner's *Remarkable Ruins* is described as having "one hundred engravings by Peter Mazell." It was published at 6l., and Mr. Bohn offered three copies at prices varying from a guinea to 24s.

ALFRED WALLIS.

Derby.

I think there can be no doubt that the book described by ABHA is the first volume of the Rev. Charles Cordiner's *Remarkable Ruins and Romantic Prospects in the North of Scotland, accompanied with Singular Subjects of Natural History in Ancient Monuments hitherto Undelineated & Undescribed*, London, 1788-95, 2 vols., 4to. (plaf. by Peter Mazell). Mr. Cordiner was "minister



Banff," and his work was issued in twenty-four parts at 5s. each; cf. Lowndes (*Biblio. Manual*) and Watt (*Biblio. Brit.*). J. INGLE DREDGE.

A HYMN BY CHARLES WESLEY (?) (6th S. iii. 9).—This beautiful hymn was included by John Wesley in his *Collection of Hymns for the Use of the People called Methodists*, first printed in 1779. The Rev. Richard Watson (*Works*, 8vo. v. 194) inadvertently ascribes the authorship to John Wesley. There can, however, be no doubt that it was written by his brother Charles. It is No. 183 (vol. i. p. 57) in *Short Hymns on Select Passages of the Holy Scriptures*, by Charles Wesley, M.A., Bristol, 1762. The reading of the last line, as printed by John Wesley, is,

"And make the sacrifice complete."

As printed by Charles Wesley in 1762 it is—

"And make my sacrifice compleat."

J. INGLE DREDGE.

A BOOK-PLATE (6th S. ii. 427).—The name which has been erased from ST. JOHNS' book-plate is "Francis Haarer." See my query in "N. & Q." (5th S. viii. 269), which, as it never elicited a reply, and the subject is now cropping up again, I may, perhaps, be allowed to reproduce here:—

"FRANCIS HAARER.—Among some book-plates which have recently been added to my collection is one bearing the above name, and of which the following is a description: Arms—Quarterly, gu. and az.; in the first and fourth quarters a spur arg. in pale; over all, on a bend sinister sa., three quatrefoils of the third. Supporters—Dexter, a lion holding in his dexter paw a sword broken at the point; sinister, an eagle. Motto, 'Audentes fortuna juvat.' There is no crest, but the whole is surmounted by a crest coronet. I shall be glad to learn who the owner of this plate was, especially from the unusual circumstance of one who was apparently a commoner bearing supporters. Date, circa, 1840."

It is singular that ST. JOHNS and I should have been struck with the same plate, and I hope we shall now hear something more of it.

HIRONDELLE.

[The coat does not occur in Papworth's *Ordinary* or Burke's *General Armory*, nor the name in Lower's *Patronym. Brit.* May not both be foreign?]

"QUOD FUIT ESSE," &c. (6th S. ii. 468).—Two translations of these lines will be found in the *Guardian* of Feb. 25, 1874, in answer to a query in the number for February 11. One regards the couplet as a mere *tour de force*, the key to the puzzle being that "esse quod" represents "Toby Watt." The other tries to put a serious meaning into the words. Your readers can judge between the two. The two lines run:—

"Quod fuit esse quod est quod non fuit esse quod esse  
Esse quod est non esse quod est non est erit esse."

J. H. S.'s translation is:—

"What Toby Watt was is not what Toby Watt was to be:  
Toby Watt is not to be what he is: he is not (but) he  
will be Toby."

The other correspondent has a loftier conception of the passage:—

"To live a life like his, true life will be;  
To die a death like his, no death will be;  
Not yours his life, not yours his death will be,"

FAMA.

Oxford.

These lines form an epitaph in the churchyard of Lavenham, Suffolk. In the churchyard of Amwell, near Ware, is an almost literal translation of them. The lines were the subject of inquiry thirty years ago, as any one having access to the back numbers of the *Athenæum* may discover for himself by referring to that for March 23, 1850.

M. G. D.

REV. JOHN BARTLAM (6th S. iii. 8).—I know the engraved portrait well. J. B. was the great friend and amanuensis of the celebrated Dr. Samuel Parr. He lived at Alcester. He was vicar of Tettenthal, minister of Studley, and vicar of Bedey. He is described in a well-known novel, *Widows and Widowers*, by a Warwickshire Lady. A sufficiently long account of him may be found in Johnstone's *Memoirs of Dr. Parr*, vol. i. p. 538.

J. R. B.

HESSIAN BOOTS (6th S. ii. 468).—Some of Gessner's spirited military prints, published by Ackermann in 1801, represent the Hessian troops and Austrian Hussars in the Hessian boots, tassels and all. Gessner, I was told by John Cawse, the artist, was almost a dwarf, and was brother of "Death of Abel" Gessner. Are these prints valuable now?

P. P.

NICHOLAS BALL (6th S. ii. 468).—Surely H. B. cannot be ignorant of the name of the Right Hon. Nicholas Ball, many years one of the most eminent of Irish judges. He was Solicitor and Attorney General for Ireland under Lord Melbourne's Government (about 1836-8), and as he was called to the Bar in 1814, it is probable that he eked out his income as a barrister by writing for the press. He was a son of John Ball, Esq., of Eccles Street, Dublin, where he was born in 1791. He died about 1865.

E. WALFORD, M.A.

Hampstead, N.W.

INFANT FOLK-LORE (6th S. ii. 443).—The presentation of an egg, with salt, bread, a coin, &c., to an infant on its visit to the first house it is taken to is scarcely yet obsolete in North Lincolnshire and South-West Yorkshire, but I have never met with the superstition that the egg had to do with future fecundity. For further information see "N. & Q.," 5th S. ix. 48, 138, 299, 477; x. 37, 216, 278, 398.

J. T. F.

Bp. Hatfield's Hall, Durham.

Though I have spent many years of my life in Nottinghamshire and other parts of the midland



counties I never heard of this superstition, but I find the custom here is common. This week the first visit of a neighbour's infant was made to my sister, and an egg was given to it to take away. An old servant said, "But it must have a bit of salt also," and she brought a little salt carefully wrapped in paper, and the baby's hand was closed on it when it went away.

ELLCEK.

Craven.

**DRYSALTER** (6th S. ii. 447).—This word is applied to two distinct, but not altogether dissimilar, trades. A drysalter, according to Latham, is a "dealer in dried meats, sauces, oils, pickles, and various other goods"; while, according to Ogilvie, he is, secondly, "a dealer in dye stuffs, chemical products, &c." The *Encyclopædia Britannica* (ed. 1854) mentions both uses of the word, the former as the more correct. Is it not probable that the two trades were originally combined, and that when separated both retained the name? Certainly it is more appropriately applied to a purveyor of salted provisions, as is its derivative, drysaltery, immortalized by Mr. Browning:—

"And it seemed as if a voice

(Sweeter far than by harp or by psaltery

It breathed) called out, 'Oh, rats, rejoice!

The world is grown to one vast drysaltery!"

*Pied Piper of Hamelin.*

What is the earliest use of the word *drysalter*? The dictionaries give none before Sir W. Fordyce in 1790.

EDWARD H. MARSHALL, M.A.

As a matter of fact I do not think that dye merchants are called drysalters. A drysalter is one who deals in salted and dried meats and fish, but the majority of the seventy-one drysalters whose names appear in the *London Directory* for 1880 deal also in oils, colours, dyes, gums, &c. Indigo merchants and dye manufacturers are not classified in the *Directory* as drysalters, and would object to be so called.

WM. H. PEET.

A drysalter is not a dye merchant alone. He is, according to the dictionaries, a dealer in salted or cured meats, pickles, sauces, &c., besides being a vendor of drugs, dye stuffs, and chemicals generally. Johnson's reference is to Sir W. Fordyce.

HIRONDELLE.

See "N. & Q.," 3rd S. xi. 381.

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

**ROGER MAINWARING, D.D.** (6th S. ii. 447).—Sims's *Index to the Herald's Visitations* gives the following references to the Harl. MSS. in the British Museum for the arms and pedigree of Manwaring, of Ightfield, Shropshire: 1241 fol. 81, 102, 107B, 144B, and 6172 fol. 16; these in the Visitation of 1584; and 1396 fol. 235B, 295B, and 1982 fol. 20, in the Visitation of 1623; the latter occurring in the lifetime of Bishop Roger Mayn-

waring, whom I believe to have been a member of the family seated at Ightfield, but I am not certain. Theophilus Jones gives some account of this prelate in his *History of Brecknockshire*. He states his burial to have taken place at Brecon, though it is unknown whether he died (1653) there or at Caermarthen.

E. H. M. S.

**JOSEPH GRUENPECK, OR GRUNPECK** (6th S. ii. 446), was born at Burghausen, in Bavaria, in 1473, and died in Styria at the age of about seventy. For some account of him, and of his prophetic works (one, the *Prognosticon*, "dont on ne connaît qu'un seul exemplaire") see Larousse's *Grand Dictionnaire Universel*, and Michaud's *Biographie Universelle*; the latter is very full on the subject of his bibliography.

EDWARD H. MARSHALL, M.A.

6, King's Bench Walk, Temple.

The *Biographie Portative Universelle* gives the following brief particulars:—"Gruenpeck. Jo.: Prêtre, astrologue, médecin, secrétaire de l'Empereur Maximilien. Né Burghausen (Bavière), 1473."

HOWARD S. PEARSON.

**VELASQUEZ** (6th S. ii. 427).—The following is from Miss K. Thompson's *Handbook to the Public Picture Galleries of Europe*:—

"Madrid, Royal Museum.—Velasquez, No. 1060, 'The Surrender of Breda.' The best portrait known of the master himself is found in the figure with a plumed hat to the extreme left.

"No. 1062, 'Las Minimas.' The figure of Velasquez himself at his easel is prominent.

"Munich, The Pinacothek.—Velasquez, No. 386, his own portrait."

R. S.

The Earl of Ellesmere possesses a fine portrait of this painter in the collection at Bridgewater House, London.

G. D. T.

Huddersfield.

"DEFENCE OF THE 'APOLOGY': THE SAINT'S BELL (6th S. ii. 447).—These are Bishop Jewell's words:—

"But M. Hardinge for ease and expedition hath devised a shorter way to teach the people by a belrope. He turneth his backe unto his brethren and speaketh but two words alowde, Pater Noster, and causeth the sanctus bell to play the part of a deacon to put the people in remembrance that now they must pray."

I copied this passage from a folio copy of Jewell's *Works* formerly chained to a desk in the north aisle of our church. When the restoration of this edifice took place, in 1842, the parish clerk took the volume into his keeping; but his wife dealt in sweetstuff, so she served her juvenile customers with lollipops wrapped in leaves torn from Jewell, and the whole book gradually perished.

WILLIAM WING.

Steeple Aston, Oxford.



"And for that purpose we have commonly seen the priest, when he sped him to say his service, to ring the saunce bell."—*Controv. with Harding*, Art. iii. Div. 16; vol. i. p. 292, 1845, Parker Soc. ED. MARSHALL.

CONACRE (6th S. ii. 428).—Conacre has no more to do with "corn-acre" than it has to do with "candle-acre." It implies a partnership in cultivation—in the cultivating of an acre of potatoes. One man has a lot of seed potatoes and no land—another has land and manure, but no seed potatoes. The two join for the produce of a crop, and then divide it. But the more general and the more pernicious form of *conacre* is making it a payment for the year's work of a farm labourer. In 1776 the rent of an acre of potato land was six pounds, and the labourer's wages fivepence per day. In 1846 the conacre rent was ten pounds, and the average rate of wages eightpence. So the progress of the farm labourer in Ireland is backward. Easily proved, but here it would be out of place to extend the statement.

The word *con* is Gaelic of ancient use, but joined to *acre* it is a modern term, the outcome and the representative of the great poverty of the small farmers and of the labourers of Ireland. *Congilda* and *congla* and *congelt* and *congilt* all represent a partnership for co-grazing. *Congilt* describes a collective feast. *Conn Conda Secha* means a collective attendance of chiefs at court who give a testimony for the members of their fine, and that each one is ready to be bail for those who may have a judgment registered against them.

W. G. WARD.

The origin of the word is "coney-acre," sometimes written "conager," a place abounding with coneys, or rabbits.

H. T. E.

A. SCHOONEBEEK'S MILITARY ORDERS (6th S. ii. 427).—The following is the correct title of the above work:—

"Historie van alle Ridderlyke en Krygs-Orders; behelzende haar instellingen, plegtelykheden, gebruyken, voornamste daden, en levens der Meesters; nevens desselfs Dragten, Wapens, en Zintekenen. In t' Koper gesneden door Adriaan Schoonebeek. T' Amsterdam, by Adriaan Schoonebeek, 1697." 2 vols. small 8vo.

Collation: Vol. i. engraved title; printed title; Voorreden, 18 leaves; text and plates, pp. i-288, containing 34 plates, the pages after 281 not being numbered. Vol. ii. engraved title (different from that in vol. i.); title; text and plates, pp. i-327, inclusive of the two titles, and containing 35-113; Tafel, 5 pages; Index Figurarum, 1-12.

The plates are printed on same leaves with ". On the printed title of each volume there is an engraved vignette. A companion work, *elyke Orders*, male, was published by 1688, and on the female orders in 1711 with 73, the latter with 90 plates

and descriptive text and indices. There were subsequent editions of both these works, which are mentioned by Brunet under "Histoire des Ordres," vol. iii. pp. 195-8. W. E. BUCKLEY.

GALATIANS III. 19, 20 (6th S. i. 253).—Of this text, which MR. SPENCE says is "one of the most difficult passages of the New Testament," I beg to submit the version with notes of the admirable Father Simon (1638-1712), from "*The New Testament of our Saviour Jesus Christ according to the Ancient Latin Edition*. With Critical Remarks upon the Literal Meaning in Difficult Places. From the French of Father Simon. By William Webster, Curate of St. Dunstan's in the West." London, 1730, 4to. :—

"19. Why therefore was the law given after the promise? it was given to make known sin till such time as the seed came for whom the promise was made. It is the angels who gave the law by the ministry of a Mediator.

"20. Now a Mediator is not of one alone; but God is one.

"\* Ver. 19. *I.e.* Jesus Christ or the Messiah, with his spiritual posterity.

"\* *I.e.* angels in the name of God, and representing God.

"\* *L.* in the hand.

"\* This Mediator is Moses, who was between God and the Israelites: for this is the proper signification of the word Mediator. St. Cyril has, with great judgment remarked, that the name of Mediator agrees very properly with Moses, as type of Jesus Christ. God had established him a Mediator to declare his will to the Israelites, and to give them his law, and therefore he was a Mediator in another manner than Jesus Christ, of whom he was only the figure.

"\* Ver. 20. *I.e.* when people agree, there is no necessity for a Mediator, but only when the parties disagree; and it is in this sense that Moses was a mediator between God and the Israelites. St. Paul explains himself after a very concise manner, insinuating, by a mystical explanation, that Jesus Christ, who is the true Mediator, of whom Moses was only the type, was the Mediator, not of one people only, but of the Jews and Gentiles, whom he reconciled with God.

"\* *I.e.* altho' the parties are opposite one to the other, nevertheless, God, who is one, and always like himself, has reconciled them by Jesus Christ, making them but one people; so that St. Paul in this place obviates an objection that might be made to him, upon his seeming to say, that God had altered his design, making the Gentiles enter into the covenant; they who were not of the seed of Abraham, and who by consequence were not to share in the promises that had been made him."

D. WHYTE.

FLAMINGO (6th S. ii. 326, 450, 478; iii. 35).—I shall be much obliged if any one will tell me the name of a good Portuguese and English dictionary, better than that by Vieyra. The statement that *flamingo* is Portuguese does not explain the word, as such a form gives no sense in Portuguese. The Portuguese word must have been borrowed from the same source as the English one, viz., from the Span. *flamenco*, as aforesaid. The word *flame* is *flama* in Spanish, with one *m*, but



in Portuguese it is always *flamma*, which makes all the difference.

WALTER W. SKEAT.

Cambridge.

THE MS. OF GRAY'S "ELEGY" (6th S. ii. 222, 256, 438, 474; iii. 35).—Referring to MR. PLATT'S remarks (*ante*, p. 35) it is not impossible that the copy spoken of in Messrs. Sampson Low & Co.'s 1869 edition of this poem, as being "at Pembroke House, Cambridge," may be the copy in MS. sold by auction, in Aug., 1854, to Mr. Wrightson, of Birmingham. Will any of your Cambridge correspondents ascertain if a MS. copy can be seen now anywhere in Cambridge?

H. PAYNE.

Woodleigh, Southsea.

This MS., sold at Messrs. Sotheby & Wilkinson's in 1854, was again sold (lot 384) at the same house, on Friday, May 28, 1875, and was, I think, bought by Mr. Ellis, of Bond Street.

J. M.

A few years ago Sir William Fraser showed the MS. of Gray's *Elegy* to a relation of mine, and it is no doubt still in his possession.

LAD.

Bournemouth.

Can I be mistaken in supposing this MS. to be in the British Museum? I certainly have a note to this effect, made when visiting the MSS. Department some two years since, and the small, neat hand of the poet particularly struck me at the time. Surely it cannot turn out to be a case of *deceptio visus*. *Nous verrons*.

F. D.

Nottingham.

FRANCESCO BARTOLOZZI (6th S. ii. 408, 494).—Referring to the variety of dates assigned by different books of reference for the birth-year of Bartolozzi the engraver, it may be of interest to note that a ticket for the benefit of Mr. and Mrs. Banti, engraved by the artist, is inscribed, "F. Bartolozzi, invt, sculpsit, 1797, ætatis suæ 69." This gives 1728 as the year of his birth, and is in agreement with Haydn, who adds the day and month, September 21, and, as far as I know, is the only person who gives this year.

J. POWER HICKS.

P.S.—It is curious how many authorities state that Madame Vestris was the daughter of Bartolozzi the engraver. She was his grand-daughter, as is testified by her tombstone at Kensal Green.

SHOTLEY SWORDS (6th S. ii. 433; iii. 17).—I have in my collection a sword, bearing on one side of the blade the name Shotley, and on the other the word *Bridg*. The hilt and guard are of brass, and the handle of oak, which is very much worm-eaten.

W. A. WELLS.

CHARLES MARSHALL, PAINTER (6th S. i. 415; iii. 16, 58).—MR. PYNE is certainly wrong in his impression that this artist "died about the year

1855." He is still in the flesh, and, I have every reason to believe, lithe and hearty, as I was with him very recently. Mr. Marshall now resides at No. 22, Lewisham Road, Highgate Road. If appealed to, I dare say he would courteously furnish any details W. F. may desire to know about the drawings in question.

JOS. J. J.

WILLIAM PITT (6th S. iii. 48).—

1. The British Gallery of Portraits. 2 vols. fol. London, 1822. Vol. ii.

2. National Portrait Gallery. By Wm. Jerdan. 5 vols. imp. 8vo. London, 1830-1. Vol. i.

3. The Gallery of Portraits. S.D.U.K. 7 vols. imp. 8vo. London, 1833-7. C. Knight. Vol. vi.

4. Lodge's Portraits. 12 vols. imp. 8vo. London, 1823-34. Vol. xii.

5. Physiognomical Portraits. 2 vols. imp. 8vo. London, 1824. Vol. ii.

Designer—1, Jackson; 2, 3, 4, Hoppner.

GEORGE WHITE.

Ashley House, Epsom.

"ROUTOUSLY" (6th S. ii. 366, 398, 525).—Sixty years ago, when I was fond of going into courts, persons prosecuted for rioting used to be charged with having "riotously and routously assembled," &c.

W. W.

Carshalton, Surrey.

SPANISH PROVERBS: "GARIBAY" (6th S. ii. 513; iii. 55).—*Quiso* is right. It is the third sing. pf. of *Querer*, to wish, to desire to possess. The sense is, "Whom neither God nor the Devil would have." *Quisto* is the past participle, and means *beloved*, which would not construe. HENRY H. GIBBS.

Aldenharn.

"THE LAMPLIGHTER'S POEM" (6th S. ii. 505).—This was in use in Nottingham quite into the present century.

P. P.

REV. J. T. J. HEWLETT (6th S. ii. 268, 396, 414, 456).—It may interest your readers to know that I have in my possession four letters of his, written from Little Stambridge to my father, the late Mr. William Shore, of Wantage. They were great friends, and Mr. Hewlett was, I believe, my godfather. Letcombe Regis, Mr. Hewlett's former curacy, is two miles from Wantage, and Abingdon School, of which he was head master, nine miles. My father and he interchanged visits after he removed to Little Stambridge.

My father died in 1845, two years before Mr. Hewlett, and the friendship between them, in regard to Mr. Hewlett's authorship, and the difficulty he had in finding a publisher, was of a very confidential kind. In one of the letters I have he speaks of "Master Colburn having thrown me over by not coming to my terms for *Dunster Castle*."

I should be very glad if any reader of "N. & Q." would help me in procuring a copy of



*Dunster Castle*, which I have reason to think, from the circumstances I have stated, is, as an historical romance of the Great Rebellion, partly founded upon the family history of my father's ancestors, the Shores of Derbyshire, who took part in that struggle.

THOMAS WILLIAM SHORE, F.G.S., F.C.S.  
Hartley Institution, Southampton.

"RIGHT AWAY" (6th S. ii. 223, 416).—This appears to be used as the technical expression for the final order to start a goods train, at least on the Great Eastern Railway, when the tedious process of shunting is completed. This seems to involve the idea of continuity of distance. VEBNA.

CHANGES OF PRONUNCIATION (6th S. ii. 325, 374).—That in England the accent is usually on the first syllable of *sojourn* and *sojourner*, is borne out by the following quotations:—

"And this is why I *sojourn* here,  
Alone and palely loitering,  
Though the sedge is with'd from the lake,  
And no birds sing."

Kents, *La Belle Dame sans Merci*, st. 12.

"Wherein were wont to *sojourn* in all peace,  
Lamb, lion, eagle, ox, dove, serpent, goat,  
And snow-white hart."  
T. J. Bailey (Author of *Festus*) *The Angel World*,  
p. 8, ed. 1850 (Pickering).

"Yet mixed with these are kindlier *sojourners*,  
Seekers of peace, whose souls excel their fate."  
Westland Marston, *A Lost Life*, p. 353, vol. ii.,  
ed. 1876 (Chatto & Windus).

F. C. BIRKBECK TERRY.

Cardiff.

A YORKSHIRE PROVERB: SIDE-POCKETS (6th S. ii. 347, 377).—This proverb, with a difference, is frequently heard in South Devon and South-eastern Cornwall. The South-western version is "No more use for it than a toad has for a side-pocket," or "About as much use to him as a side-pocket to a toad."

WM. PENGELLY.

Torquay.

A man in Staffordshire once said to me, speaking of a youth who had married imprudently, "Why, sir, he didn't want a wife any moor'n [more than] a toad wants a side-pocket." Could any simile be more conclusive? It is possible to conceive cases in which a side-pocket would be very useful to a dog, but to a toad—impossible!

X. P. D.

To have no more use for a thing "than a toad has for side-pockets," is the form in which this saying is familiar to me; but whether it has become so by means of eye or ear, I am not able to say. One would think that a monkey would quickly appreciate the powers of side-pockets, and use them freely. In "Proverbs, English and Keltic," &c. (*Folk-lore Record*, vol. iii. p. 75), Mr. Long credits Lancashire with the comparison "No

more use [for a book than a duck has for an umbrella." ST. SWITHIN.

An aged of relative mine, whose memory carries him back some eighty odd years, tells me that in his native county, Northamptonshire, it was a common saying, "You have no more use for that than a toad has for a side-pocket." FLEECE.

The saying, "You have no more use for that than a dog has for a side-pocket," is known in the East Riding. It was quoted thence, *à propos* of a new Methodist meeting-house, a few years ago, in "N. & Q.," 5th S. vii. 385, under the heading "A Fisherman's Sermon." A. J. M.

In Lancashire the same idea is given in the following saying: "You have no more use for it than a cow has for a ruffled shirt."

J. H. BURTON.

EDGE INSCRIPTIONS ON COINS (6th S. i. 514; ii. 173, 297).—MR. SAMUEL has quite misunderstood my meaning. I drew attention to the coin merely because it had an edge inscription—not, indeed, suspecting that it had any monetary value. I trust this explanation will suffice. HEPATICUS.

A BILLY-CKOCK HAT (6th S. ii. 224, 355).—There may have been a person of the name of William Coke, well known in Melton Mowbray, a quarter of a century ago, who wore a billy-cock hat, as C. K. C. alleges, but that the name of the head-dress in question was derived from his, is highly improbable. *Cocked* hats were used in England at least a couple of centuries since—possibly for a much longer time. *Coc* is a Gaelic or Celtic word, which signifies to stand—or cause to stand up erect—and is used in this sense in *cockade* and in the English phrase, "*cock up your beaver*," also in the Scotch phrase, "*cock up your bonnet*." The Gaelic word *bile*, pronounced *billy*, signifies a broad brim, a rim, an edge, a border; and survives in the slang word for a pocket-handkerchief with a border of a different colour, and also in that of *blue-billy*, which, according to the *Slang Dictionary*, 1874, is a peculiar pattern of handkerchief used by prize-fighters and their patrons, blue with red or white spots, and with a broad border. Billy-cock hat thus resolves into a cocked hat with a large brim, without reference to Mr. Coke of Melton Mowbray.

CHARLES MACKAY.

Fern Dell, Mickleham.

[Of the substantive existence of William Coke, of Melton fame, there is, and can be, no doubt.]

Where is it mentioned that on the first appearance of a European in Algiers the Arabs dubbed him *Abu tanjera*, or "Son of a cooking-pot," because of the long-shore or "pot" hat which he wore? "Son of a sea-cook" is a favourite appellation in nautical phraseology. Now as *Coke*



is pronounced *cook*, it appears to me that a link is found between *billy-cock*, or *coke*, or *cook*, and the Arabs' graphic description. J. B. WILKINSON, Lavender Hill.

WILLIAM BINGHAM, SENATOR OF THE U.S. (6th S. ii. 367, 520).—Mrs. Bingham's maiden name was Ann Willing. She was the daughter of Thomas Willing, Esq., of Philadelphia. Mr. Willing's lineal ancestor, Joseph Willing, of Bristol, married (May 24, 1676) Ann Lowle, an heiress, whose arms (sa. a hand, couped at the wrist, grasping three darts, one in pale and two in saltire ar.) he seems to have assumed in place of his own. (*Vide* pedigree of Willing, Balch's *Shippin Papers*, p. ciii. vol. No. 23651 D, Philad. Library. Griswold's *Republican Court*, Appleton & Co., New York, 1855.) R. R. R.

"JINGO" (5th S. x. 7, 96, 456; 6th S. i. 284; ii. 95, 157, 176, 335).—This word has been under discussion in "N. & Q.," but I do not think that attention was directed to the following example of its use, which is to be found in John Eachard's *Grounds and Occasions of the Contempt of the Clergy*, eleventh edition, 1705:—

"He that in his Youth has allowed himself this Liberty of Academic Wit, by this means he has usually so thinn'd his Judgment, becomes so prejudiced against sober Sense, and so altogether disposed to Trifling and *Jingling*, that so soon as he gets hold of a Text, he presently thinks that he has catch'd one of his old School questions; and so falls a flinging it out of one hand into another, tossing it this way and that; lets it run a little upon the Line, then, Tanutus, High Jingo, come again; here catching at a Word, there lie nibbling and sucking at an *and*, a *by*, a *quis* or a *quid*, a *sic* or a *sicut*; and thus minces the Text so small, that his Parishioners, until he rendezvouze it again, can scarce tell what's become of it."—P. 23.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

LINCOLNSHIRE PROVINCIALISM (6th S. ii. 484).—*Ware=spend* is not exclusively a Lincolnshire expression. I have heard it from a Nottinghamshire man. Halliwell gives the word as *North*, with the comment: "This term is an archaism." He also gives "*Agg*, to incite, provoke. *Exmoor*." P. J. F. GANTILLON.

AUTHORS OF QUOTATIONS WANTED (6th S. iii. 49).—

"Amo, amas, I love a lass."

This song was written by John O'Keefe for his play of *The Agreeable Surprise*, 1781, and sung by Edwin, in the character of Lingo, in Act II. sc. ii. It is printed in *The Roundelay*, p. 141; *The Bullfinch*, p. 298; *Syren*, p. 186; *Vocal Enchantress*, p. 316; in *The Festival of Momus*, p. 138, and also a few other song books. I will send a copy to JOSEPHUS if he will forward me his address.

J. WOODFALL EBSWORTH.

Molash Vicarage, by Ashford, Kent.

\* See vol. ii. p. 36 of the Royal edition of the *Songs of England*, published by Boosey & Co.

J. KEITH ANGUS.

"How pure the joy when first my hands unfold  
The small, rare volume, black with tarnish'd gold."

Such is the couplet, and the reading of the latter line. John Ferriar, a physician, born at Chester, 1784, is the author, and the lines occur in his "Illustrations of Sterne," *Bibliomania*, II. 136-7, in which it is said he has displayed much research in tracing that eccentric author's obligations to Burton, Hall, and other satirical moralists. Ferriar was a miscellaneous writer in prose and verse. FREDK. RULK.

"Ut Angelus," &c.—The reference required by S. is S. Jerome, "in Dan.," cap. iii. (*Op.*, vol. v. f. 613, Verona, MDCCCXXXVI.). The reference is correctly given in the Oxford University Press edition of Bishop Pearson's *Exposition of the Creed*.

WILLIAM COOKE, F.S.A.

[E. M.—Next week.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Demonology and Devil Lore.* By Moncure Daniel Conway, M.A. Second and Revised Edition. 2 vols. (Chatto & Windus.)

THIS is a valuable addition to folk-lore literature, and will long rank as the leading authority on the important subject with which it deals. All praise is due to the author for the fearless and straightforward manner in which, whilst disproving many a familiar object of belief, he has with an equal impartiality upheld the integrity of others. In the nine hundred pages of these two large volumes a mass of carefully weighed matter has been brought together which, under Mr. Conway's skilful treatment, has been classified and analyzed; and although in many cases we cannot accept his inferences as conclusive, yet his theories are always suggestive. The marked earnestness, too, which characterizes the pages of this exhaustive work, shows that Mr. Conway's desire has throughout been, whilst separating the elements of truth from those mythical conceptions in which it is so often veiled, to trace the history—universal and continuous—of that "Evil Power" which from the earliest times, in a variety of ways, has been represented as thwarting and opposing the purest and highest aspirations of man. Hence, it must be acknowledged, Mr. Conway's task has been no easy one. In collecting out of many countries the almost countless shapes under which savage races have conceived of evil in its struggle against good, we are shown how ignorance coupled with superstition has only too often invented a phantasmal creature, whose influence has laid the heavy hand of slavish fear upon the minds of uncivilized communities. Those evil spectres, too, which have haunted mankind are so numerous that any attempt to catalogue them is, as Mr. Conway remarks, "like trying to count the shadows cast upon the earth by the rising sun." As far as possible, therefore, he has endeavoured to ascertain the leading principles that have pervaded these human conceptions, and, by a process of evolution, to trace the science of demonology from the physical to the spiritualized struggles of humanity. Beginning with the phantasms which man has conjured up from obstacles encountered in his progressive adaptation to the conditions of existence, he shows how these obstacles, so long as they were not comprehended by intelligence or mastered by skill, have been imaginatively associated with preternatural powers. These, too, in course of time developed and became in themselves a considerable host, of which our author has given a careful classification, showing how the evils against which man had to



contend were personified in the demons of hunger, heat, cold, &c., besides demons which arose from natural objects, such as mountains, and from illusions, such as the will-o'-the-wisp. As, however, man passed from his primitive state into one more civilized—having in the mean time mastered many of what were once insurmountable difficulties—it was only natural that these demons should decline from their terrible proportions and make way for more general forms, expressing comparatively abstract conceptions of physical evil. Thus Mr. Conway traces the decline of demon worship, and shows how physical evil in its complex aspect was linked with the symbolical form of the dragon—that fabulous monster who figures so conspicuously in the superstitions and traditions of most countries in the world. He then, by a further process of evolution, describes how the dragon, as the natural offspring of demon worship, at last itself became the embodied idea of the devil—the generalized expression for an active, powerful, and intelligent enemy of mankind, “a being who is antagonism organized, and able to command every weapon in nature for an anti-human purpose.” The distinction, therefore, which Mr. Conway draws between the demon and the devil is this, that the latter was the outcome of the former, the world having been haunted by demons for many ages before there was an embodiment of their spirit in any representative form, much less of a principle of evil in the universe. And whereas the early demons had no moral character, it required a much higher development of the moral sentiment to give rise to the conception of a devil. Such is, in brief, an outline of the way in which, by an elaborate chain of well-aided evidence, Mr. Moncreux Conway reviews the history of demonology and devil lore. Those who have been in the habit of accepting unquestioningly many an old religious dogma will necessarily dissent from much that he advances, but all students must thank him for so valuable a contribution to scientific research.

*Shakespeare and Classical Antiquity.* By P. Stapfer. Translated by E. J. Carey. (C. Kegan Paul & Co.)

THE literary monument which loving, though sometimes whimsical, industry has reared to Shakespeare's memory already reaches such colossal proportions as to touch the confines both of the sublime and the ridiculous. There was, however, still a place for M. Stapfer's work, and the addition of this tribute from a distinguished Frenchman rather lightens than encumbers the structure. The volume before us is full of interest, and contains much thoughtful and discriminating criticism. M. Stapfer's general attitude towards Shakespeare is that of a dispassionate critic, who indulges neither in blind rhapsody nor carping depreciation. Yet he is keenly alive to the merits of his author; and our national pride will be soothed by the frequent comparisons, always in favour of Shakespeare, which he institutes between the English dramatist and his great French rivals. He has selected a subject which can be thoroughly treated within a comparatively small compass. He offers a detailed examination of only seven of Shakespeare's plays, *The Comedy of Errors*, *Troilus and Cressida*, *Timon of Athens*, *Pericles*, *Prince of Tyre*, *Julius Caesar*, *Antony and Cleopatra*, and *Coriolanus*. But he prefaces his careful criticism of these plays and the sources whence they are derived with some interesting chapters on the state of classical learning in the latter half of the sixteenth century, the classical examples and precepts of Elizabethan writers, the extent of Shakespeare's knowledge of Latin and Greek, his anachronisms, and his attitude towards the unities. In the discussion of all these questions he adopts the middle course between the two extremes. He does not see in Shakespeare's ana-

chronisms the blunders of untaught genius, nor in his neglect of the unities a wanton defiance of the classical school. Nor, on the other hand, does he discover from Shakespeare's writings that he was at once a soldier, a lawyer, an ethnologist, and a poacher, or elevate the poet into a rival of Dr. Panrace, who knew all things, from fables to “oneiro-criticism and physics.” The translation, which is excellent throughout, preserves much of the grace and charm of the original. We hope the book will obtain such success as to induce the translator and the publisher to give to the English-reading public the second part of M. Stapfer's work, *Shakespeare and the Greek Tragedians*.

*British Mezzotinto Portraits.* Described by John Chaloner Smith. Part III. (Sotheran & Co.)

THE third volume of this thoroughly useful work brings us nearly to the conclusion of the range which the author had undertaken to deal with. The list of engravers' names here extends to Vispre, and only those of a few more, including the two Watsons, remain to be disposed of. The number of John Smith's works in the present volume amounts to 287, and that of John Raphael Smith to 200. In Part I. the works of Faber, Jun., amounted to 419, and in Part II. those of Mac Ardell to 201. The present instalment betrays no diminution of spirit, precision, and copiousness; in fact, it contains even more matter than the preceding ones. The author announces that the fourth and last part will be issued in two divisions, the first containing the remainder of the engravers, and the second additions and corrections, with an index of painters and an index of personages, with references to the pages. These supplemental branches will be of the utmost utility, and will render the book to a certain class of students a work of every-day necessity. It has already, within our own knowledge, served on important occasions to identify missing pictures, and to supply names to portraits that had hitherto been wanting.

*The Peerage, Baronetage, and Knightage of the British Empire for 1881.* By Joseph Foster. (Nichols & Son.)

IF there be one book to which the denunciation of Callimachus, *Μίγα βιβλίον μίγα κακόν*, does not apply, it is assuredly a Peerage and Baronetage, provided that the amount of information to which it owes its greatness be accurate and complete, although such information be concerning the less important members of the aristocratic families recorded in it, like the well-known Lady O'Looney, “first cousin of Burke, commonly called the Sublime.” But to speak seriously—and a Peerage is a serious book, for is it not the recognized record of the families of those men whose genius, valour, and talents have won for England her proud position among the nations of the world?—Mr. Foster's *Peerage, Baronetage, and Knightage*, which in the volume before us is brought down to the close of December last, includes notices of the recently created earldoms of Lytton, Lathom, and Sondes; the viscounty of Sherbrooke; the eleven baronies of Shute, Watson, Haldon, Wimborne, Ardilaun, Lamington, Donington, Trevor, Rowton, Mount Temple, and Brabourne; of Lord Amherst, summoned to the House of Lords in his father's barony; also of the eleven baronetcies conferred, and the numerous additions made to the ranks of the various Orders of Knighthood. The names of the several statesmen, warriors, and civilians thus honoured will be found, accompanied by an account of their services, in the pages devoted to the record of the members of the various ranks and orders to which they belong, be they members of the peerage, baronetage, or knightage. Woodcut illustrations of the armorial bearings of the



peers, baronets, &c., whose descents are recorded are profusely scattered throughout Mr. Foster's pages, and add to the value and utility of the large and handsome volume which they illustrate. Do not let the reader be startled by this second allusion to the size of the volume. The book, be it remembered, is a record of facts, and Sir Egerton Brydges—no mean judge of the value of such facts—did not hesitate to extend his edition of Collins's *Peerage* to nine octavo volumes; and those nine volumes do not contain much more than Mr. Foster has contrived to incorporate in the goodly octavo before us, which is printed in double columns, in a rather small but beautifully clear type, each column containing nearly as much matter as two pages of Sir Egerton Brydges's edition—"the last and best," as it is generally described in booksellers' catalogues. Mr. Foster's *Peerage*, with its sixteen or eighteen hundred double-columned pages, contains, therefore, nearly as vast an array of facts and dates as are to be found in the last Collins. We do not venture to assert that there are no errors of omission or commission discoverable in this enormous array of such materials, but so far as we have tested the book it is as correct as such a book can reasonably be expected to be; the few errors that critical eyes may detect and kindly communicate to the editor will gradually get eliminated, so that, if a *Peerage* without errors or blunders be possible, Mr. Foster may reasonably hope within a very few years to exhibit to the British public

"That faultless monster which the world ne'er saw,"

—a *Peerage* rivalling in accuracy the best-edited classic that ever issued from the press.

THE Rev. Digby S. Wrangham, M.A., Vicar of Darrington, Yorkshire, proposes, if sufficient encouragement be given by the number of subscribers, to produce a new edition of *The Liturgical Poetry of Adam of St. Victor*. We are sure that many of our readers will be glad to assist a movement that has for its object to extend the circle of readers and admirers of one who has been described by Archbishop Trench as "the foremost among the sacred Latin poets of the Middle Ages," and by Dr. Neale as "the greatest Latin poet, not only of mediæval, but of all ages." The price of the work will be 1*l.* 1*s.*, and intending subscribers' names will be received by the Rev. Digby Wrangham, Darrington Vicarage, Pontefract.

*Chapters from the History of Old Saint Paul's* is the title of a new work by the Rev. Dr. W. Sparrow Simpson, editor of *Documents Illustrating the History of St. Paul's* (Camden Society). It will be published shortly by Mr. Elliot Stock.

THE name of Henry Sotheran & Co. is a sufficient guarantee for the interest of any list issued by that firm. Their first Manchester catalogue, on acquiring the business of Mr. Thomas Hayes, should be carefully scanned by all lovers of literature and art.

We are glad to learn that our friend, Mr. E. H. Marshall, M.A., has been appointed librarian to the library at Hastings founded by Mr. Brassey, M.P.

We have to record the death at Bath, on January 7, aged seventy, of an accomplished scholar and a great friend of the late Lord Lytton, the Rev. Charles B. Pearson, late Rector of Knebworth, Hertfordshire, and formerly vicar of Chiddingfold, Surrey. He held for many years a prebendal stall in Salisbury Cathedral. He was a son of the late Very Rev. Hugh N. Pearson, many years Dean of Salisbury, and a brother of the Rev. Prebendary Jervis (formerly Pearson), the learned author of

*The History of the Gallican Church*. Mr. Pearson was the author of an English verse translation of *quences from the Sarum Missal*.

### Notices to Correspondents.

We must call special attention to the following:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

V. M.—1. The point is one on which it seems to vary. The marks of cadency were put intended to difference the sons from their father in his lifetime. Yet "in actual practice" as the late Mr. Boutell has said (*Heraldry, Historical and Popular*, 1854), "differences are rarely used by brothers of the family during their father's lifetime, but they are universally regarded as the hereditary marks of junior branches of the same family." We have it those words of Mr. Boutell which seem to be directly upon the point you raise. If the marks are taken as hereditary, it is obvious that the family would only be confused by such a shifting use suggest. And we incline to think it would be on any theory of their character, so to vary the of marks each of which has a distinct meaning ourselves agree with Dugdale, Nisbet, Mackenzie and other authorities cited by Mr. Seton (*Law and Heraldry*, 1863), against the proposition of hereditary and permanent use of what were intended as temporary marks of difference. We prefer in the case you put to difference by chinture, or by a bordure, &c., as is usual in heraldry.—2. Royal cadency, for which you consult Boutell, Seton, &c., is governed by special based on the special circumstances of the case. Mr. Seton says, that the arms of the sovereign at of the State, and that, therefore, none of the child the blood-royal are entitled to arms by descent.

J. C. M. (Liverpool).—Their interest would not the insertion of the epitaphs you forward; no they are of too recent a date. She was the daughter of a land agent.

F. W. GREGORY ("Gregory Family").—Please up the query in the form in which you wish it to and we will endeavour to insert it.

R. & ....—The subject is quite exhausted. We glad to renew acquaintance on some other matter.

A. W. T.—We shall be glad to have it. We aware of the periodical to which you refer.

W. M. B.—Hampshire. The full text of the tion might be of interest to genealogists.

H. R. H. GOSSELIN.—Havnia is the Latin of Copenhagen.

W. F. (Dover).—We shall be glad to forward letters to our correspondents. See *ante*, p. 76.

F. H. (Linden Gardens).—As soon as possible.

H. W. (New Univ. Club).—It shall appear.

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## Notes.

## A RARE ENGRAVING OF BURLEY-ON-THE-HILL HOUSE, RUTLAND.

The small county of Rutland is wholly agricultural, and contains many houses of the nobility and country gentry. Of these the chief are Normanton Park, one of the seats of Lord Aveland; Stocken Hall, another of Lord Aveland's seats; but now occupied by Lord Francis H. P. Cecil; Exton House, the seat of the Earl of Gainsborough, lord lieutenant of the county; and Burley-on-the-Hill House, the seat of Mr. George Henry Finch, one of the members for the county.

Burley is rightly termed "on the hill," for it is situated on the brow of the lofty ground overlooking the town of Oakham and the Vale of Catmos. From its grand position, as well as from the beauty of its surroundings, it has been called "a second Belvoir." It would be out of place on the present occasion to give the long but interesting history of the estate, from the time of Gilbert de Gant, one of the favourites of William the Conqueror, till the days of Queen Elizabeth, when it was sold to the Harringtons. It was bought from that family by King James I.'s favourite, "Steenie," Sir George Villiers, afterwards Duke of Buckingham. He entertained the king and his court at Burley,

and Bishop Andrews preached before them in the ancient church which is at the west end of the mansion, and connected with it by a covered way.\* Ben Jonson's masque of *The Gypsies* was also produced at Burley for the entertainment of the king, Prince Charles, and the court, the performers being all members of the nobility. The Duke of Buckingham spent large sums of money on the improvement of the mansion and grounds. Fuller says that Burley "was inferior to few for the house, and superior to all for the stables, where the horses were the best accommodated in England." Wright also says of these stables that they are "the noblest (or at least equal to any) in England." The eastern portion of these stables remains to this day, the western stables being built to correspond with them.

Charles I., with his Queen Henrietta Maria, also visited Burley in 1626, on which occasion Jeffrey Hudson, the Oakham dwarf, who had been taken by the Duchess of Buckingham as her page, was served up in a cold pie at dinner before the king and queen. He was then seven years of age and scarcely eighteen inches high. This ludicrous introduction to royalty led to the dwarf being afterwards taken into the service of the queen. A full-length, life-size portrait of Sir Jeffrey Hudson hangs in the western corridor at Burley. After the murder of the Duke of Buckingham by Fenton in 1628, George Villiers, the second duke and favourite of Charles II., took possession of Burley. In 1645 the Parliament army, in order to protect their County Committee, being then in power, seized Burley and garrisoned it. But when the army retired from the neighbourhood, the garrison, finding themselves unable to cope with the larger force of the Royalists by whom they were surrounded, set fire to the furniture and all the contents of the house, and retreated, leaving it to its fate. The mansion in consequence was totally destroyed; but the stables (already spoken of), being at some distance, escaped. After this destruction the duke was too much involved in debt to bear the expense of rebuilding the house; he therefore sold the estate to Daniel Finch, second Earl of Nottingham, a descendant of Sir Henry Finch, author of *Nomotechnia* and Serjeant at Law in the reign of James I. Other members of this family were Sir Henenge Finch, Recorder of London in the reign of Charles I., and Sir John Finch, Queen's Attorney and Speaker of the House of Commons. He was the Speaker who was forcibly held in his chair when he refused to countenance the proceedings of the House in

\* The church was well restored a few years since at the expense of Mr. Finch. Among other monuments it contains an exquisite life-size marble female figure, by Chantrey (dated 1820), in memory of Lady Charlotte Finch.



the debates on the ship money; and to him we owe the axiom, "Authority must be vindicated from contempt, since the life of Government is reputation."\*

Daniel Finch, son of Heneage Finch, the first Earl of Nottingham, was born in 1647, two years after the burning of Burley. At the age of thirty-two he was appointed First Commissioner of the Admiralty, and at the Revolution was made Secretary of State, after declining the offer of the Lord Chancellorship. He resigned office in 1694, but resumed the same post in the reign of Queen Anne, again resigning it in 1704. On the accession of George I. he was made President of the Council, was created Earl of Winchelsea, and died Jan. 21, 1729/30. He distinguished himself in literature by writing a work on the Trinity against Whiston.

It is this Daniel Finch, Earl of Winchelsea and Nottingham, who renewed the glories of Burley, after the mansion had remained for many years an unsightly heap of charred ruins. The stone for the building of the new mansion was not quarried on the spot, but was brought from Ketton and Clipsham, two places at opposite extremities of the county, and about eight miles distant from Burley. The house, which still remains, and is in the possession of Mr. G. H. Finch, M.P., was greatly improved and renovated by the ninth Earl of Winchelsea early in the present century. It is in the Doric style, with elaborate ornamentation; the south and north fronts are similar in elevation and treatment, and are 196 feet in length and lighted by sixty-six windows. On the south front is a magnificent terrace, 290 yards in length by 12 in breadth, from which there is a widely diversified view over the distant country and the well-wooded park beneath the terrace. The chief feature of the north front, which faces to the high road between Oakham and Cottesmore, is the wide sweep of lengthy colonnades on either side, leading to the stables and offices. The distance between the two blocks of stables and other buildings is about 300 yards, along which is carried a range of ornamental iron railings, having in their centre handsome iron gates. The distance from these gates to the flight of steps at the entrance is 270 yards. The space thus enclosed is said to be the largest courtyard in England. Besides several wide gravel walks and drives, it has five level grass plots, which are sufficiently large to be marked in the Ordnance Map. A stretch of the park, which was surrounded by Daniel Finch with a stone wall six miles in circuit, comes between the courtyard and the high road, whence the passer-by has a view of Burley-on-the-Hill House that cannot fail to attract and please him.

It is of this north front of Burley-on-the-Hill

\* Burke said that "All Government is founded on compromise and barter."

House that a fine engraving came into my possession some six years ago. It is not only remarkable, but I believe it also to be rare. During the ten years that I have been "collecting" on the county of Rutland I have neither heard of nor seen another copy. Its existence was not known to the present possessor of Burley, and I have therefore begged him to accept the engraving, which has been framed and hung in the east corridor, immediately over the old oil painting on panel which would appear to have formed the original for the print, although the contrary is possible. The painting, which has been preserved at Burley as long as can be remembered, corresponds with the engraving in nearly every particular, though there are a few figures in the print that are not in the painting. The latter is also much smaller than the former. The dimensions of the picture are 3 ft. 6 in. long by 1 ft. 6½ in. deep; those of the engraving are 6 ft. 10½ in. long by 1 ft. 9½ in. deep, exclusive of margin. It has been printed in three parts, joined together, and the view is slightly isometrical in its treatment, so that the tops of the roofs and chimneys can be looked down upon. It shows the north front of the mansion, with the two semi-circular colonnades, the two blocks of stables, the walks, and five grass plots, a low wall between the outer four and the fifth inner grass plot, and a high wall on either side the iron entrance gate. This outer wall was removed some time in the last century (the exact date is not known) by the advice of "Capability" Brown,\* who thought that the view from the house and courtyard would be improved by a fuller sight of the fine trees in the park; and, accordingly, the stone wall was taken down, and a light, open-work railing was substituted. With the exception of these two walls, the engraving faithfully represents the mansion as it now stands.

In the upper part of the left-hand portion of the engraving is the following inscription, placed within an ornamental border, and surmounted by

\* Lancelot Brown was also employed at the other Burghley, the seat of the Marquis of Exeter, near Stamford, ten miles, as the crow flies, from Burley-on-the-Hill. He may have directed the works at these two places at the same time. He was making the alterations at Burghley about the year 1775, when he substituted a green circular lawn for the pond that had been in front of the chief entrance, laid out the lake, covering thirty-two acres, spanned by a stone bridge of three arches, and effected several improvements in the park and gardens. There is a fine three-quarter length of L. Brown in the Pagoda Room at Burghley, where there are many valuable portraits. It was painted by Dance, who also painted the portraits of David G. and Angelica Kauffman that hang in the same room. May note that in Murray's *Handbook to Northamptonshire*, after the mention of this picture, it is stated Brown died in 1773, at which date he was in full element at Burghley. He died Feb. 6, 1783, being head gardener at Hampton Court.



the arms of the Earl of Nottingham: "A North Prospect of Burley on the Hill, in Rutlandshire, the Seat of the R<sup>t</sup> Hon<sup>ble</sup> the Earl of Nottingham, Baron Finch of Daventry, and Baronet," &c. Beneath this is the monogram "D.N." which, with an earl's coronet, is also carved over the entrance door, and may stand for "Daniel Nottingham." In the upper part of the right-hand portion of the print is the following inscription, placed within an ornamental border surmounted with armorial bearings: "Nobilissimo Viro Danieli Domino Finch, Hunc suæ paternæ sedis Prospectum Borealem, D.D.D. Anton. Twyman, Armig., amicitia simul et observantia pignus." I need hardly say that these, and the other inscriptions and letterings on the engraving, do not appear in the oil painting.

Beneath the print is marked a scale of feet, up to 210 on either side from the centre—410 feet in all, with the following instructions:—

"The Use of the Scale of Feet. To measure the breadth of any part of this Building, draw two Lines from the Point of View to the Scale, passing them over the Extremities of the Part you desire to measure, and the same Measure you find on the Scale, will give you the Measure you demand. Ex. gr. If you would find the Breadth of the Pediment, a line drawn from the Point of View to the Scale, passing over the Extremities of the Base of the Pediment, will fall upon 25 in the Scale, which is half the Measure; in like manner on the other side it will fall again on 25, which is the Breadth of the Pediment. To measure the Height of any part of the Building, take it with your Compasses, and bring on a Line at the Base of the Building you measure, parallel to the Scale, and then drawing the Lines from the Point of View as before directed, will give you the Height demanded. Ex. gr. If you would find the Height of the House from the Balustrade to the ground, having taken it with your Compasses, and measured a line parallel to the Scale at the foot of the Building, you will find it measure 60 Feet by the Scale. I might have added a Scale of distance in Perspective, by the sides of these Plates, but it suffices to let the Reader know, that the Distance from the Gates to the House is 800 feet, and the Stables are in Front 200."

The plate is subscribed "Ant. Twyman Arm. delin.;" "I. van Lintz cognom. studio Romæ fig. fecit.;" "Gravé par François Blondel à Paris." Although there is no date to the engraving, yet this signature of François Blondel, the French architect and author, who died in 1686, together with the inscription to the Earl of Nottingham, the date of whose title is 1681, fixes the production of the plate somewhere about the year 1683. It was, doubtless, to display the glories of the new house that this large plate was produced and inscribed to the new possessor, "his paternal seat" being a figure of speech. The Roman artist has enlivened the prospect of the house by the introduction of an unusual number of figures. There are no less than 138 figures of men (including a few boys), 10 women, 1 baby, 23 horses, 4 carriages, 12 dogs, 2 mules, 1 donkey, and 1 horned sheep. The figures are disposed in various parts of the

gravel walks, and they are as careful to keep off the grass as though they were in a college quad. Even the dogs do not transgress in this particular. The figures are costumed in the fashions of the latest part of Charles II.'s reign. The ladies wear loose-flowing dresses, cut low in the neck, with wide sleeves, showing the arms bare from the elbows. Each lady carries a fan. The gentlemen wear loose square-cut coats with lappets, and lace cravats tied under the chin and hanging down square in front. All wear huge periwigs and bear swords; a few in addition have walking-sticks. The majority carry their square flapped hats in their hands or under their arms; and in a few of the hats are feathers. Nearly all wear stockings and shoes, but a few have jack-boots, including two who are mounted on prancing horses, in front of the stables to the right. A coach, drawn by a pair of horses, has driven up to the flight of fourteen steps in front of the mansion, and the servants are receiving the visitors. Up the central drive i proceeding a stately coach, drawn by six horses a postillion being seated on one of the leaders. The coach is accompanied by two mounted servants, each leading a horse, and followed by a servant on foot, carrying a long staff. Another servant is closing the iron entrance gates. A third carriage, drawn by a pair of horses, is coming through the colonnade on the left.

A remarkable circumstance about the figures in the immediate foreground, outside the wall, is that the greater portion of them are purely Italian figures, and might well be supposed to have been peasants suddenly transported from the neighbourhood of Rome into Rutland. There is a singular carriage, which the Roman artist had evidently studied on the spot, as also two mules with plumes and trappings, and a classical-looking woman, carrying on her head an equally classical watering-pot. The figure of this woman does not appear in the oil painting.

I imagine that this old engraving throws some light on the question, Who was the architect of Burley-on-the-Hill House? The name of the architect is unknown, and also the exact date of the erection of the mansion. The family tradition is that Daniel Finch, Earl of Nottingham, always boasted that he was "his own architect" of the new mansion. This seems highly improbable, except in the sense that he gave general directions as to the form and plan of the house. There is also a family tradition that the roof of the house was finished with the century—that is to say, it was not finally completed until the year 1700. This is compatible with the engraving having been made about the year 1683, because it could have been executed from the drawings of the architect, whoever he may have been. The Burley of the Duke of Buckingham is said to have been built by John Thorpe, who built the other Burghley, between the years 1575-87; but, beyond the tra-



dition that Daniel, Earl of Nottingham, was "his own architect," the real architect of the modern Burley-on-the-Hill is unknown.

I would suggest that this old engraving helps us to a solution that the architect was no other than François Blondel, the French architect and author, who engraved the plate. Both it and the oil painting may have been made from his designs. Daniel, Earl of Nottingham, is known to have travelled much on the Continent, and he may have procured from Blondel the designs and plans for his new mansion. I have no knowledge, nor have the family, who was the Roman artist who put in the figures, nor who was the Antony Twyman who dedicated the plate to the new Earl of Nottingham. Perhaps he was connected with the Herald's College? These are points which some reader of "N. & Q." may be able to clear up.

One significant fact has yet to be mentioned. Along the tops of the two colonnades are a number of ornamental stone vases, which give a great finish and elegance to the effect of the whole. These vases appear both in the oil painting and engraving, but were never seen until the present possessor of the mansion placed them in position. He was induced to do so from seeing them depicted in the oil painting. There was no trace to show that such vases had been placed there, and that subsequently they had been removed.

CUTHBERT BEDE.

#### PRIVATE CORRESPONDENCE OF THE LATE RIGHT HON. JOHN WILSON CROKER.

3. The following letter was written by the Hon. Edmund Phipps, a General Officer in the army, and Colonel of the 60th Foot. He was uncle of the late Marquis of Normanby, and was born April 7, 1760; he died unmarried, September 14, 1837.

"Mount St, Saturday, 18th July, 1835.

"DEAR CROKER,

"I was very sorry not to meet you yesterday at Sir Francis Burdett's dinner. I hope the sore throat complaint that prevented you from coming was slight, and that prudence has relieved you of it.

"As I hear you are still occupied on the subject of Dr. Johnson, I will give you a saying of his, which I heard him make. When I was very young my eldest Brother took me to dine at Streatham—I was placed at table next to Mrs. Thrale, and opposite to Dr. Johnson. She, seeing me looking at him with amazement, said, 'You need not be afraid of Dr. Johnson, he is very good humoured'—The Dr. said, 'Yes, Madam, I am good humoured, I am pleased with little things, & not displeased with little things.' I was so much struck with this Definition of Good humour, that now, in my 76th year, I have a

perfect recollection of it, and shall have 'dum spiritus hos reget artus'—I hope next time you come to Town I shall not only have the pleasure of meeting you at Dinner, but that of having your company to dine with me

"Believe me

"Very truly yours,

"E. PHIPPS."

"To

"The Right Hon. John W. Croker."

PARISH CLERKS.—A writer in the November number, 1880, of *All the Year Round* has given two amusing chapters on the history and eccentricities of parish clerks. The history of this church dignitary might, I think, be enlarged, and the anecdotes which the genial writer has recorded admit of being increased almost without limit. Some of these are old and traditional; some are old with new features; and some are new, at least to me. But there must be a vast store of such anecdotes floating about in the parochial world, embedded in scattered books and treasured in the memories of the older clergy, and it appears very desirable that these should be collected and stereotyped before they go the way of the parish clerk himself, and pass into oblivion. I would therefore suggest that the pages of "N. & Q." should be open to receive contributions of this kind, and I feel sure that the result would be both curious and amusing.

As regards the history of parish clerks, we are told that towards the close of the sixteenth century they were sometimes made the subject of inquiry in the Articles of Visitation. By Grindall's Injunctions they were required to "read the first lesson, the epistle, and the Psalms." In 1577 Aylmer asks the question whether they were sufficiently qualified for such a duty. In the present century, in Devon and Cornwall, it was the custom in some places for the parish clerk to read the first lesson. (See Lathbury's *Book of Common Prayer*, p. 87.) I know of an instance in Norfolk where the vicar within the last few years used often to pass the Bible to the clerk, who sat beside but below him in a desk, for him to read the lessons. I also knew of a female clerk some years ago at Shelley, in Suffolk.

Towards the close of the seventeenth century this statement is made by Lathbury, pp. 405-6, in regard to the dress of parish clerks. The inquiry is made in Visitation Articles: "Have you a large and decent surplice (one or more) for the minister to wear, and another for the clerk, if he hath heretofore been accustomed to wear it, when he assisteth the minister?" That the parish clerk was here intended, and not a clerk in orders, is clear from another question under the heading "Parish Clerks." "Doth he wear a gown when he so attendeth, and a surplice



over it, if heretofore the custom has been among you?" It would appear, says Lathbury, that the parish clerks in some churches wore a surplice, as is the case with singing men and choristers in cathedrals, and I may now add in many of our parish churches. Amongst these the parish clerk sometimes sits, wearing a surplice like the rest, and so reverts to a custom of the seventeenth century. The "vestment" of a parish clerk within our own memory, where a parish was willing to go to the expense of buying one, was a black cloth gown, with bows of cloth or ribbon decorating the sleeves. Perhaps interesting anecdotes are to be obtained on these points, as well as on the conduct of parish clerks in the performance of the duties of their office.

HUGH PIGOT.

Stretham Rectory, Ely.

THE "HARCOURT PAPERS": A FOREBODING VERIFIED.—In the *Harcourt Papers*, vol. iii. p. 146, is the following account of the strange foreboding Lady Nuneham had of her father-in-law's death:—

"On the morning of Sept. 16th, 1777, Lady Nuneham found the party at breakfast, with an unwonted sadness of expression on her countenance. Lord Harcourt rallied her upon it and jokingly asked her what miserable dream she had had. After breakfast she confided to her husband that she had dreamt that she had seen Lord Harcourt's dead body extended upon the kitchen dresser at four o'clock that very day. Lord Nuneham treated the matter lightly; she could not, however, shake off her gloomy forebodings.

Lord Harcourt had a favourite dog, which generally accompanied him on his rambles; on this particular day the occupation he was engaged on was that of marking trees in the Park and setting out plots for planting. He had arrived at a spot which is now occupied by a yard behind the Head Keeper's house, when his dog leaped over some bushes, and fell into a well which they concealed. The well was not deep, and was full of mud at the bottom.

Lord Harcourt leant over the side of the well and endeavoured to extricate the dog; in so doing he lost his balance and himself fell in. The thick mud in which his head became imbedded quickly smothered him. The dog made its way on to his master's heels which were leaning against the side of the well. The piteous wailing of the dog in time attracted attention; some labourers heard the sounds, and on approaching the well perceived a hat and a right hand glove; a further search soon revealed the dreadful nature of the accident; a ladder was procured, and the body having been extricated was placed upon a gate and conveyed to the house. The officers were first approached, and accordingly the bearers deposited the corpse upon the kitchen dresser; where, in exact accordance with Lady Nuneham's dream, it was lying at four o'clock on Sept. 16th, 1777."

As the *Harcourt Papers* are not published, and only fifty copies printed, as I understand, the above extract may prove acceptable to the many readers of "N. & Q."

ECLECTIC.

TENNYSON'S "BALLADS AND OTHER POEMS."—It is always interesting to know something about

the history of the raw material which a great poet elaborates; and those who make the works of Tennyson their especial study may like to note the fact that the incident of the little suffering child "In the Hospital" giving a sign to the Lord Jesus to show Him where His tender care was needed, was first told in *S. Cyprian's Banner*, a localized magazine, published by Hodges, at 2, Park Street, Dorset Square, in December, 1872. It there appeared as "Alice's Christmas Day," and was said to be "a true story related by a Sister of Mercy." Later on I met with this touching narrative in pamphlet form; and have also seen it pp. 289-91 of the third volume of *New and Old*, a parochial magazine, under the same editorship as the now defunct *S. Cyprian's Banner*, that of the Rev. Charles Gutch, B.D. *New and Old* is now published by Hayes, but when "Alice" came out in it, A. R. Mowbray & Co. were responsible for its production.

The saying of the latter-day *Rizpah* (v. xvi.),

"Do you think I care for my soul if my boy be gone to the fire?"

reminds one of the resolve of Rathbod, who refused to be baptized when assured by Bishop Wulfram that his heathen forefathers had "received the sentence of damnation," "I will go to hell with my ancestors rather than be in heaven without them."

Carefully as the Laureate trims his lines, he has unawares compounded some phonic difficulties which there is reason to regret.

"Now follows Edith echoing Evelyn,"

*The Sisters,*

almost deserves, as a friend suggests, to be placed in the same category as Peter Piper's peacock; and the first line of the fifth verse of that grand ballad, "The Revenge," is calculated to bring many an impassioned reader to grief:—

"Sir Richard spoke and he laugh'd and we roar'd a hurrah, and so

The little Revenge ran on sheer into the heart of the foe,

With her hundred fighters on deck and her ninety sick below."

ST. SWITHIN.

CHEESE-MAKING AT CHEDDAR.—A recent letter from Archdeacon Denison, which went the round of our periodical press, reflected strongly on the modern mode of making cheese at Cheddar. The subjoined (second-hand) quotation from Defoe shows that, after all, the co-operative system which is in use at the present day has existed for nearly two centuries. Defoe died in 1736:—

"In the low country, on the other side Mendip Hills, lies Cheddar (in Somersetshire), a village pleasantly situated under the very ridge of the mountains; before the village is a large green, or common, on which all the cows belonging to the village do feed; this ground is exceeding rich, and as the whole village are cow-keepers, they take care to keep up the goodness of the soil by



agreeing to lay on large quantities of dung, for manuring and enriching the land.

"The milk of all the town cows is brought together every day, into a convenient room, where the persons appointed, or trusted for the management, measure every man's quantity, and set it down in a book; when the quantities are adjusted, the milk is all put together, and makes one cheese, and no more: so that it is bigger or less, as the cows yield more or less milk. By this method the goodness of the cheese is preserved, and without all dispute it is the best that England, if not the whole world, affords.

"As these cheese often weigh a hundred weight, sometimes much more, so the poorer inhabitants, who have but few cows, are obliged to stay the longer for the return of their milk; for no man has any such return till his share comes to a whole cheese; and if the quantity of his milk delivered in comes to above a cheese, the overplus rests in account to his credit till another cheese comes to his share; and thus every man has equal justice, and though he should but have one cow, he shall in time have one whole cheese. This cheese is often sold from sixpence to eightpence per pound, when the Cheshire cheese is sold but from twopence to twopence half-penny."

Bradford.

CHARLES A. FEDERER.

"BOOT AND SADDLE."—I append a cutting, as to the above expression, from the pleasant gossip column of "Occasional Notes" in the *Illustrated Sporting and Dramatic News* (Oct. 2, 1880), where matters of interest to the readers of "N. & Q." are frequently taken notice of:—

"Here is an interesting fact which is not generally known. 'When cavalry are to prepare for the march, 'Boot and saddle' is sounded. It might easily be imagined that it originally meant that the men were to put on their riding boots and saddle their horses. Such, however, is not the origin of the phrase. We have borrowed many of our military technical terms from the French, and among others 'Boot and saddle.' This is a corruption of 'Boute-selle,' which means simply saddle, 'boute' being an old Norman word still used by the peasantry, signifying place. 'Boute-selle' is, therefore, 'place the saddle.'"

J. B. FLEMING.

CROWS AND FIR CONES.—When in Fife last November I noticed about fifty crows busily engaged flying off with fir cones, or "tops," from a strip of plantation into a neighbouring field. It was a fine autumnal day, with bright sunshine, and the birds were cawing lustily, in evident enjoyment both of the weather and their work. I was told, by one who has been from youth upwards a close observer of nature in her varied moods, that it was a habit of the crows to do this every autumn, and that they were planting the cones with as much diligence as they would build their nests in spring. The birds were certainly pulling the cones from the trees, and their continuous activity to and fro made it quite apparent that they were not eating them. Probably the matter is familiar to naturalists; but the fact that the crow is considered an instinctive forester seems worthy of particular notice. THOMAS BAYNE.

A SURNAME MADE EASY.—A German pork-butcher, whose lot is cast in a city in the north of England, found the name Steigmann on his sign-board a very shibboleth in the mouths of the people. He resolved to hold out phonetic help to his patrons, and forthwith had himself painted up as Stykman, which, his wife says, is now properly rendered Stikeman by the public. I must confess that I had pronounced it Stickman, and had thought it an unusually appropriate name for a pig-killer. ST. SWITHIN.

WREXHAM ORGANS.—Extract from the diary of Thomas Davies, who was evidently an old Welshman:—

"Ruthin in ye heart of ye Countie of Denbigh is a castle, being a marquet Towne, & in Wrexham is ye Rarest Steeple in ye 3 Nations & Hath had ye Fayrest Orgaines in Europe till ye Late Warr in Charles ye 1st his Raigne, whos Parlement Forsses pulled Him & Them downe, with other Ceremoniall Ornaments, & made ye Blackcoates weare Swordis rather than surplis, & Drum'es were lodged where Orgaines stood, & pikes instead of Pipes."

M. D. K.

MNEMONIC LINES whereby to know the order of the books of the New Testament, from St. Paul's Epistle to the Romans to Revelation, given me by a fair friend whose brother was at Rugby. I do not know who is the author:—

"Rom, Cor, Cor, Gal, Ephe,  
Phil, Col, Thess, Thessale,  
Timy, Timy, Tit, Philemon,  
Hebrews, Jacobus, Pet, Pet, John,  
John, John, Jude, Revelation."

M.A., Oxon.

THE THREE F's.—I remember, some fifty years since, a lady telling me with dismay that a cook coming to be hired demanded the three F's. "What are they?" said the lady. "Oh, fat, fur, and feathers, ma'am, of course." I believe the phrase came from the kitchen. P. P.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE COLLAR OF SS.—The subject of the collar of SS has often engaged the attention of readers of "N. & Q." I venture, therefore, to ask how, in the event of the suppression of the offices of Lord Chief Justice of the Common Pleas and Lord Chief Baron of the Exchequer, it would be proposed to dispose of those two interesting historical memorials—the collars of SS worn formerly by these great legal functionaries. T. S. O.

LORD TORRINGTON.—Did George Byng, fourth Viscount Torrington, hold any office in the house-



hold of William Henry, Duke of Gloucester, about the year 1768; or was he in any way officially connected with that royal duke? L. T. D.

**THE LATE SNOWSTORM.**—A friend informs me that, whilst crossing Westminster Bridge in the height of the snowstorm on Tuesday, the 18th inst., the drift snow which penetrated into his mouth had a distinctly saline taste. Did any of your readers notice the phenomenon? G. H. H.

**DEAN SWIFT.**—Can any of your readers give me information respecting a book relating to the last days of Dean Swift, and to that portion of his life chiefly? I should be glad of the correct title, &c., and for a hint where I am likely to obtain it.

G. H. H.

**"PILGRIM'S PROGRESS" ILLUSTRATIONS.**—I have six small prints, "Pub. as the Act directs 1 Dec<sup>r</sup> 1791 by C. Sheppard, N<sup>o</sup> 10 Lambert Hill Doc<sup>a</sup> Com<sup>a</sup> London." The subjects are—1. Christian giving his Reasons for turning Pilgrim; 2. Christian asleep in the Arbour; 3. Christian's First Meeting with Evangelist; 4. Christian's Second Meeting with Evangelist; 5. Christian loses his Burthen; 6. Christian admitted at the Wicket Gate. I want to know if these six complete the series; whether they were printed to illustrate some particular edition of the book. One often finds that prints have been torn out of books and framed. H. A. W.

**ANGLING DESCRIBED.**—A cynical writer, who evidently knew nothing of the pleasures of angling, and seems to have had a great contempt for what he did not understand, once described the occupation of fishing as "a stick and a string, a worm at one end, and a fool at the other." It has long been the custom to attribute this rather foolish saying to either Dr. Johnson or Dean Swift. Some years since MR. PINKERTON pointed out ("N. & Q." 3<sup>d</sup> S. x. 472) that the thought was due to a French writer of the seventeenth century named Guyet, who quoted an old saying:—

"La ligne avec sa canne est un long instrument,  
Dont le plus mince bout tient un petit reptile,  
Et dont l'autre est tenu par un grand imbecile."

It would be of some interest to know when and where these lines are to be found, and who was the writer, as there were several of the name of Guyet; but it would be still more interesting to know upon what grounds the saying is so constantly attributed to Swift and Johnson.

EDWARD SOLLY.

**SPRYE'S DEVONSHIRE COLLECTIONS.**—An inquiry as to the present whereabouts of the above collections was made thirteen years ago ("N. & Q." 3<sup>d</sup> S. x. 331), but I cannot find that any reply was obtained. May I be allowed to repeat the query? Capt. R. S. Sprye was second son of the

Rev. John Sprye, of Ugborough, and seems to have supplied some genealogical matter to Burke's *History of the Commons*, ed. 1838. I should be very glad to know if these collections are still in existence, and at all accessible.

W. D. SWEETING.

Peterborough.

**JODOCUS CRULL, M.D., F.R.S.**, author of *Antiquities of the Abbey Church of Westminster*, Svo. 1711. When did he die? L. L. H.

**MACE FAMILY.**—In the pedigree of James Mace Gigger, of Reading, in Hutchins's *Dorset*, vol. i. p. 122 (edition 1861), Rebecca Wace is stated to have married a — Sutton, at Westminster, 1803. Among the marriages at St. Mary's, Newington, co. Surrey, the following is registered: "1803, January 18, Richard Sutton, of St. Margaret's, Westminster, and Rebecca Mace, by License." I shall be glad if any correspondent of "N. & Q." will give me a reference to any member of this Mace family of Newent, Westminster, and Walworth. R. HOVENDEN.

Park Hill Road, Croydon.

**LENTON, CO. NOTTS.**—Does not the small river Lene, if I spell it rightly, give its name to the township of Lenton? P. P.

**EDWARD HULL**, artist, executed, 1828–31, a considerable number of military drawings on stone, representing various costumes of the British army; these prints were coloured and published by Engelmann & Co. I know of some forty, out of a probable number of seventy or more, so published. Where could I see a complete set? The British Museum has only a single specimen. S. M. M.

**"WEEDS AND ONFAS."**—Can any of your correspondents give the origin of these words? They occur in the following passage from W. Henderson's *Folk-Lore of the Northern Counties*, p. 20, ed. 1879:—

"Scotch nurses note with which hand a child first takes up a spoon to sup. If it be the left you may be sure that he will be an unlucky fellow all his life. So says the author of the *Wilkie MS.* He adds that the women who live on the banks of the Ale and Teviot have a singular custom of wearing round their necks blue woollen threads of small cords till they wean their children. They do this for the purpose of averting ephemeral fevers, or, as they call them, '*weeds and onfas*.'"

F. C. BIRKBECK TERRY.

Cardiff.

**DARVELL GADARN.**—In Halliwell's *Dictionary*, p. 960, there is printed, as a specimen of the early English language, a letter, *temp.* Henry VIII., addressed to the Bishop of St. Asaph, by his commissary-general, Elis Price. Having taken credit to himself for diligence in expelling certain superstitions in the diocese, the writer proceeds to



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# NOTES AND QUERIES:

A Medium of Intercommunication

FOR

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"When found, make a note of."—CAPTAIN CUTTLE.

No. 57.

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noticed, on the presumption that his father must have forgotten him. From this, as Blackstone reasonably conjectures, has arisen that groundless vulgar error of the necessity of giving the heir a shilling, or some other nominal sum, to show that he was in the testator's remembrance. The practice is to be deprecated, as it wounds unnecessarily the feelings of a disinherited child. This you may say does not always happen. An assembled family, as the legacy to each was read aloud, sobbed and wished that the father had lived to enjoy his own fortune. At last came the bequest to his heir. 'I give my eldest son Tom a shilling to buy him a rope to hang himself with.' 'God grant,' says Tom, sobbing like the rest, 'that my poor father had lived to enjoy it himself.'—P. 251, eighth ed.

The references—in which literary necessities Lord St. Leonard's invaluable little book is sadly deficient—are to Justinian, *Institutes*, ii. xviii. 1, and Blackstone's *Commentaries*, bk. ii. c. vii. and bk. iii. c. iii. The story with which his lordship concludes is to be found in Goldsmith's *Bee*, No. 2.

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

The will of a certain widow was proved at Bristol, April 13, 1620, in which she leaves goods to her daughter provided she marry not with a certain man. "If she should do so she shall have but xii<sup>d</sup>." In this case it was evidently an "angry shilling."

R. H. C. F.

On this subject let me refer your correspondent to *A Practical Introduction to Conveyancing*, by Mr. Elphinstone, p. 361.

G. F. R. B.

"FOG" AS A NOUN AND A VERB (6th S. ii. 406).—*Fog* as a noun, in the sense of the second crop of grass after mowing, is of common occurrence in the Yorkshire dales and in Mid-Yorkshire. Fog-cheeses are those made from the milk of cows fed upon *fog*, as differing from those made when the cows are fed upon pasture land. The word *fog* is to be found in Thoresby's *Letter to Ray*, &c., 1703, and in Mr. Peacock's *Lincolnshire Glossary*. I have heard the word used hundreds of times, but never for the second crop of hay. In Ray's *Collection of North-Country Words*, 1691, "fogge" is defined as "long grass remaining in pastures till winter," whilst in Lieut.-Col. Egerton's *Cheshire Glossary* it is "the uneaten, sour grass of a pasture avoided by cattle." Nares has the word in his *Glossary*, and quotes from Drayton:—

"One with another they would lie and play,  
And in the deep *fog* batten all the day."

Query, has this word any connexion with "fogged off," as quoted by your correspondent? Has the Scotch *fog*, moss, any connexion with either?

F. C. BIRKBECK TERRY.

Cardiff.

The following is extracted from Latham's edition of Johnson's *Dictionary* (4 vols.):—

"*Fog*, s. (L. Lat. *fogagium*), aftergrass; grass which grows in autumn after the hay is mown:—

"The thick and well grown *fog* doth mat my smoother  
slades." Drayton, *Polyolbion*, xiii.

"*Fog*, v.a., render misty, dark, or obscure:—

"*Fog* not thy glory with so foul eclipse."

*Tragedy of Soliman and Perseda* (Ord. MS.).

"*Fog*, v.n., make-shift:—

"Wer't not for us, thou swad, quoth he,

Where wouldst thou *fog* to get a fee?" Dryden."

I may add that it is a very frequent occurrence to hear the word used in the sense of to balk or mislead, as "I believe he did it to *fog* me."

WM. H. PEET.

In Scotland the word *fog* is very generally used for moss of the sort commonly found amongst grass. "Fog-house" is synonymous with "summer-house." The word is also to be found in this or a similar sense in writers of the seventeenth century, e.g., in Drayton's *Polyolbion*, xiii.

It is probably connected with the late Latin *fogagium*, and perfectly distinct in philological origin from the word *fog*, meaning mist, which is undoubtedly derived from the Norse.

JOHN W. CROMBIE.

*Fog*, as used to mean the aftermath or second crop of hay, is commonly so used in West Lancashire. I have a copy of Johnson's *Dictionary*, edition published in 1760, and the word and meaning are there: "*Fog*, s. (*fogagium*, Low Lat.), aftergrass."

R. C.

Lytham.

The use of this word in the sense of aftermath is very old; see *Alliterative Poems* (E.E.T.S., ed. Morris, B. 1683): "*Fogge* wat; his mete." It also occurs in Levin's *Manipulus Vocabulorum*, 1570 (E.E.T.S., ed. Wheatley), col. 157: "*Fogge, postfranium*." See the glossaries of Mid-Yorkshire and Whitby published by the English Dialect Society. In the sense of wither, droop, it is simply another form of *fag*, which itself is a corruption of *flag*. See "*Fag*" in Prof. Skeat's *Etymological Dictionary*.

S. J. H.

This word is the usual name for all kinds of moss in Scotland (Jamieson, *sub voce*). It may be of use to note a meaning of the word used as a verb not given in Jamieson—to acquire wealth (usually by one's own industry), as, "The aul' carl's beginnin' t' *fog* noo."

WALTER GREGOR.

The Manse, Pitsligo.

This word signifies in North Lincolnshire the latter grass, aftermath or eddish. *The Crowle Advertiser* of October 19, 1878, contains an advertisement of "*fog* for sixty head of cattle."

EDWARD PEACOCK.

THE TEMPORAL POWER OF BISHOPS (6th S. ii. 442, 495; iii. 15).—I do not see difficulty in believing that a bishop may in days have had "power of life and death."



of a manor. There is no doubt but that such a power existed in, and was exercised by, the former rectors of St. Peter's-in-the-East in this city. In Peshall's *Wood*, p. 242, will be found an account of Holywell parish. The whole originally belonged to Robert D'Oyly. From him it passed to H. de Oxenford, who lived in the reign of Hen. II., and was called H. de S. Petro. From him it descended to his son, then Bishop of Norwich, who let it to farm to J. de Brideport, rector of the church, and, the bishop dying without heir, the manor remained in the hands of J. de Brideport and his successors, except the advowson, which belonged to the king. In the first year of Ric. II. the right of the Warden and Fellows of Merton was disputed at Westminster, and the Warden of Merton said, *inter alia*, that the plot of ground in dispute was not within the suburbs of Oxford, but was within the manor of Holiwell, and that king Hen. III., being seized of St. Peter's Church in the East, presented thereto Bogo de Clare, to whom he gave also, for the Warden and Scholars of Merton College, the advowson of the said church with its appurtenances, and Bogo, as lord of the manor, held his halimot or court baron there. The city had several suits at law with Bogo de Clare for not permitting the coroner's inquisition on the body of one drowned in the Cherwell:—

"And, furthermore, in the same pleas the Jury presented that R. Everarde, and Walter de Chansey or Chaney, the bailiffs of Bogo de Clare, had erected about ten years before a Gallows within the Manor of St. Cross, within the Liberty of the King in the suburbs of Oxon; and T. de Bensington being taken in the same manor with an Ox that he had stolen was carried to the court of Bogo de Clare, and there by Judgement given was hanged on the said gallows."

Bogo de Clare plainly proved that he "held his Church of St. Peter-in-the-East by the gift of Hen. III., and that he found the same Church seized of the aforesaid Liberties; and that all his Predecessors who were Parsons of the said Church were seized of them time out of mind." The jury found that the "Parsons of the said Church of St. Peter used in full the said Liberties, and had them all entire to them, saving the Right of the King."

From 1266 to 1667 the rights of the parson of St. Peter's-in-the-East continued. But in May of the latter year the case was again tried at Westminster, where "Merton College, though it had always overthrown the City before (for which they had divers Exemplifications to shew) yet upon ill Management of the cause on the Mertonian side the cause fell to the Citizens." Doubtless the antiquary, who is naturally conservative, grieved over the loss of a right connected with his college for four hundred years, but for the past two centuries the vicars of St. Peter's-in-the-East have ——— well without it. I am sure that during years the vicars, who form an *aurea* 1, Hamilton, Adams, Chapel Cure,

and our present excellent incumbent, would not have wished for it; such a right would have been, as a rule, unexercised certainly. But the temptation might have been too great to hang the "people's churchwarden" or a Nonconformist vestryman had they at any time offered obstruction to parish business. GIBBES RIGAUD.

18, Long Wall, Oxford.

THE "WHITE QUEY" (6th S. iii. 8).—*Quey* is a Scotticism, equivalent to English *heifer*, a young cow, "*juvenca, quæ nondum peperit.*" It is found in Scottish literature from the earliest period. Thus, in Gawain Douglas's translation of Virgil we read:—

"Of an untamyt young *quay*, quhite as snaw."

In Allan Ramsay:—

"Ten lambs at spaining time as lang's I live  
And twa *quey* calves I'll yearly to them give."

In Burns's *Halloween*:—

"Amang the brackens on the brae  
Between her and the moon  
The Deil or else an outler *quey*  
Gat up an' gae a croon."

It is variously spelt *quy*, *quoy*, *quyok*, *quye*. In the north of England, and particularly in the East Riding of Yorkshire, the aspirate assumes a different form, and the word becomes *why* or *wey*. *Quey* must be distinguished from *quie*, which in the west of England is used as a collective term for a herd of cows; A.-S. *cy*, Scot. *kye*. There can be no doubt that the word is of Norse origin. It is found in Danish *qvie*, Swed. *quiga*, with the same meaning. J. A. PICTON.

Sandyknowe, Wavertree.

CHARLES MARSHALL, PAINTER (6th S. i. 415; iii. 16, 58, 76).—I have a cabinet painting in oil by this artist, measuring about 17 in. by 15 in. The subject is "View in the Vale of Llangollen, Crow Castle in the distance"; and an engraving from it by B. Sands will be found (vol. ii. p. 39), in a collection entitled "*The Gallery of One Hundred British Engravings, a Series of Interesting and Attractive Subjects from Paintings by Forty of the Most Eminent Modern Artists.*" London, Published for the Proprietor, 4to., no date. Most, if not all, of the plates in these volumes had appeared elsewhere and before. Indications of this have, in most cases, been erased from the coppers; but some duplicates in my possession have at foot, "London, published, May 1, 1834, by Simpkin & Marshall, &c." In the text illustrative of the engraving to which I have specially referred we read:—

"This beautiful view is from the pencil of Mr. Marshall, a young artist of great promise in the art of landscape-painting, and who may be ranked among the first painters in that branch of the pictorial art. In the subject before us, which is well adapted for the burin of the engraver, a very brilliant, rich, and harmonious



effect is produced. In the distance the romantic castle, called 'Crow Castle,' is happily introduced."

The same collection includes four other engravings from pictures or designs by the same artist, viz., (1) "A Mill on the Llanberris side of Snowdon"; (2) "Caudebec on the Seine"; (3) "Warwick Castle"; (4) "Title and Vignette."

WILLIAM BATES, B.A.

Birmingham.

MISS DRAX (6th S. iii. 48).—Henry Drax, Esq., of Ellerton Abbey, York, was secretary to Frederick, Prince of Wales. He married Elizabeth Ernle (daughter of Sir Edward Ernle, Bart., and Frances Erle, of Charborough). Mr. Drax died in 1755, and had then four daughters alive. The eldest, Elizabeth Drax, who was lady-in-waiting to the Princess of Wales, married Augustus, fourth Earl of Berkeley, in 1744. The three younger daughters were Mary Drax, who married John Durbin, Esq., of Bristol, in 1761; Harriot, who married Sir William Hanham, Bart., in 1765; and Susannah, who married William Calcraft, Esq. It must have been one of these three ladies to whom Lady Harcourt referred. Horace Walpole refers to this affair in his letter to George Montague, under date Nov. 16, 1754:—"A propos, there is a match certainly in agitation, which has very little of either Solomon or Hesther in it. You will be sorry when I tell you, that Lord Waldegrave dis-Solomons himself with the Drax." At this time Lord Waldegrave (Walgrave was the old mode of spelling the name) was the governor of George, Prince of Wales, and doubtless had been a good deal thrown into the society of Mr. Drax, as secretary to the prince's father, and also into that of Mrs. Drax's daughter, the Countess of Berkeley, lady of the bedchamber to the princess, and of course must have seen a good deal of her younger sisters, the Misses Drax. The flirtation, however, came to nothing, and Horace Walpole again refers to it when mentioning Lord Waldegrave's marriage to his own niece, Miss Maria Walpole (daughter of Sir Edward, and afterwards Duchess of Gloucester). Writing to G. Montague, he says, May 16, 1759:—

"I had liked to have demolished the solemnity of the ceremony by laughing, when Mr. Keppel read the words Bless thy servant and thy handmaid; it struck me how ridiculous it would have been, had Miss Drax been the handmaid, as she was once to have been."

It may be observed that it is evident from this marriage that Lord Waldegrave did not consider purity of blood at all essential in a wife.

EDWARD SOLLY.

TWO LETTERS FROM TERESA BLOUNT (6th S. i. 71, 90; iii. 52).—MR. BOYLE certainly gives very good reasons for supposing that the Lady is mentioned in Teresa Blount's letter is both, widow of John, the eighteenth earl.

The volume of Houbraken's heads is an interesting relic. Pope by his will allowed Mrs. Martha Blount to choose three score volumes from his library of printed books. The volume in Mr. BOYLE'S possession is probably one of these, but the inscription is not quite accurate. Mrs. Blount must have given (not bequeathed) the book to Lady Frances Coningsby. Lady Frances, who was married in 1732 to Sir Charles Hanbury Williams, died on May 2, 1757 (*London Magazine*, 1757, p. 259). Mrs. Martha Blount survived till July 12, 1763. In her will, moreover, there is no mention of Lady Frances Coningsby. Mrs. Theresa Blount, who died in 1759, left no will. F. G.

THE HOUSE OF KEYS (6th S. iii. 28).—In Wood's *Account of the Isle of Man* (1811) he writes: "Bishop Wilson derives their [the Keys] name from their office of unlocking the difficulties of the law." The passage referred to is probably the following, in Bishop Wilson's history:—

"The twenty-four Keys, so-called (it is said) from unlocking, as it were, or solving the difficulties of the law, represent the Commons of the land," &c.

In Camden's *Britannia*, under "Isle of Man" (edition of 1695, with additions by Bishop Gibson), occurs this passage:—

"The Keys of the Island are so called because they are to lay open and discover the true ancient laws and customs of the island."

And in Coke's *Institutes* the following:—

"If any case be ambiguous and of greater weight, it is referred to twelve, which they call *Claves Insulae*, the Keyes of the Island."

In Mill's *Lex Scripta of the Isle of Man* (p. 16, edition of 1819) is this passage:—

"Also we give for Law, that there was never xliij keys in certainty, since they were first that were called Taxiaxi," &c.

In Shaw's *Tourist's Picturesque Guide to the Isle of Man* (p. 9, fourth edition) the same derivation is given in these words:—

"The name 'Keys' is said to have originated in their being frequently called upon to unlock or explain to the reigning sovereign the old customs and unwritten laws governing the island; and twenty-four were so appointed by King Orry in the tenth century."

In the face of such a consensus of opinion, it may be presumptuous to hint that the origin assigned seems a somewhat fanciful one. I must leave it to more able etymologists to decide whether a key to the mystery may not be found in the following extract from a case prepared by the Attorney-General for the Island for the opinion of Crown counsel in England, which case appeared in a local Almanack and Companion for 1878:—

"For several centuries the Southern Hebrides were, with the Isle of Man, united in one kingdom—Man and the Isles—a designation which has been retained to the present time. During such union, the Scots returned eight members to the House of Keys,



of Man furnishing sixteen members. After the separation of the Scotch Isles the whole number of members were elected from the Isle of Man, such number having been from the earliest times twenty-four. The designation of the House in the Manx language is *Yn Chiare-as-feed*, Angl. the four-and-twenty."

The following extracts as to the derivation of the word "Tynwald" may be interesting to your correspondent. From Bishop Wilson's history above quoted:—

"This Court is called the Tinwald, from the Danish word *Ting*, that is, *Forum judiciale*, 'a court of justice,' and *wald*, that is, 'fenced'; it is held on a hill near the middle of the island, and in the open air.

From the Rev. J. G. Cumming's *Account of the Isle of Man* (1848):—

"The term *Thing* is a Scandinavian equivalent of the Saxon *mote*, signifying a court or judicial assembly. Thus we have the Moot or Motehall for the Miners' Court in Derbyshire, and also the term Barmote, as well as the Witenagemots of more ancient days. May we not connect the English word *hustings* with the Scandinavian *Thing*? Again, *Wald* is by some said to mean 'fenced'; by others to be the same as the Saxon *weald*, a woody place; thus we have the Wealds of Kent and Sussex. The monks of Rushen, in their chronicle, wrote the word 'Tingwalle.'"

From Grose's *Antiquities of England and Wales*:

"The word *Tin* or *Ting*, in the Islandic (*sic*) language, signifies an assembly of the people, and *Wald*, a field or place."

It may be proper to add that several of the above extracts are taken from reprints appearing in the publications of the Manx Society, which has done, and still is doing, so much to illustrate the history and antiquities of the island.

C. B. S.

THE GENDER OF DEATH (6th S. ii. 448).—There is no more striking illustration of the subject of H. K.'s query than that presented by Don Francisco de Quevedo in his *Visions*. As a masterpiece of word painting it is well worthy of reproduction. The author is describing "the apparition of a creature which looked as though it were of the feminine gender":—

"It was a person of a thin and slender make, laden with crowns, garlands, sceptres, scythes, sheep-hooks, pattens, hob-nailed shoes, tiaras, straw hats, mitres, caps, embroideries, skins, silks, wool, gold, lead, diamonds, shells, pearl, and pebbles: she was dressed in all the hues of the rainbow: she had one eye shut, and the other open: was young on one side, and old on the other. I thought, at first, she had been at a great distance, when, in truth, she was very near me; and, when I fancied her at the door of the chamber, she was at the head of my bed. The mystery seemed past finding out; for I could not understand the meaning of so unusual a fashion of dress, or so grotesque a style of deportment. I was however not frightened; on the contrary, I could not help laughing, remembering that I had seen, in times past, an Italian comedy, wherein Harlequin, feigning to return from the infernal regions, was similarly attired. Nothing could possibly be more ridiculous. Restraining myself to the best of my power, I at last asked what she was? She answered, 'I am Death.' Death! I trembled

at the word. 'Signora,' said I, most humbly and respectfully, 'Whither is your ladyship going?' 'No farther,' she replied; 'in finding you I have found my journey's end,' &c.

The author goes on to narrate his colloquy with the apparition; particularly he notices that all the painters have depicted Death as a skeleton, "clean picked by the crows," and bearing a scythe, but Death cuts him short, telling him that artists are fools, and that what is called death is but the period of life, one's bones being no more than Death's leavings. The works of Quevedo are not read nowadays as they deserve. They were translated into English several times in the seventeenth and eighteenth centuries. The best edition is that published at Edinburgh, 1798, in 3 vols., royal 12mo., which Lowndes calls "sm. 8vo."

ALFRED WALLIS.

Derby.

In Orcagna's great painting, the "Triumph of Death," the figure of Death is represented as that of an old woman.

EDWARD H. MARSHALL, M.A.

SUICIDE: IMAGINATION (6th S. ii. 487).—I have not read *Endymion*, and cannot, therefore, say whether there may be in the work itself anything to throw light on the passage quoted by CLARRY. As it stands, however, in your pages, its meaning is, I think, pretty clear, but a commentary thereon would necessarily introduce subjects which it behoves all your correspondents to avoid in your pages. Thus much, however, may be said without offence. The word "imagination" in the passage extracted is used not, as it commonly is by inaccurate people, as the equivalent of fancy, but to denote that faculty, or group of faculties, which is employed when we direct our attention to those objects of thought which stretch beyond mere physical well-being. It includes all artistic and poetic feeling, religious faith, and spiritual aspiration—what the author of the Epistle to the Hebrews may have meant when he defined faith as "the substance of things hoped for, the evidence of things not seen" (xi. 1), and what we cannot but believe was in the mind of Shelley when he spoke of

"The desire of the moth for the star,  
Of the night for the morrow,  
The devotion to something afar  
From the sphere of our sorrow."

There cannot be much room for controversy as to the truth of the statement that persons who possess in any high degree the faculty of imagination, in this sense of the word, would not (except they were suffering from disease of the brain) take their own lives. Reason teaches us thus much, and the experience of those who have had occasion to study this painful subject gives, I am informed, the fullest confirmation of the *a priori* conclusion.

K. P. D. E.



"CARMINATIVE" (6th S. ii. 467).—The quotations sent in for the Philological Society's new English Dictionary show that this word goes much further back than 1700. It occurs in W. Salmon's *Synopsis Medicinæ*, 1671, book iii., ch. xvi. p. 366, where the author says: "*Carminatives* are such as by a heating, rare and Anodyne quality expell winde." Holland, in his translation of Pliny's *Naturall Historie*, 1601, gives in the "Explanation of the Words of Art": "To *Carminat* is to make more fine and thin the grosse humours, by such medicines as by their heat are apt to cut and dissolve them; wherupon they likewise be called *Carminative*, a terme received by Apothecaries, and borrowed from those that card wooll." The verb occurs in his text, book xxvi. ch. viii.: "To appease the wringing paines in the belly, and to *carminate* or dissolve ventosities." I have not a copy of Pliny at hand to refer to, but no doubt the word in the original is *carminare*, which occurs elsewhere in the same author in the sense of to card, or tease wool, and is, no doubt, the source from which the English word is derived.

S. J. H.

This word is, at least, a few years older than 1731. It is to be found in Coles's *Dictionary* (ed. 1713): "*Carminative* (*medicines*) *breaking wind*."

EDWARD H. MARSHALL.

JOHN PINKERTON, ENGINEER (6th S. ii. 488).—His shilling copper token is described in Batty's *Catalogue of the Copper Coinage of Great Britain, Ireland, British Isles, and Colonies, Local and Private Tokens, Jettons, &c.*, published by D. T. Batty, 10, Cathedral Yard, Manchester (see "N. & Q.," 4th S. iv. 208); "*Provincial Tokens*, halfpenny size," p. 99, Hampshire, Basingstoke, No. 296. Obv., a barge sailing, "Basingstoke Canal." Ex., "1789." Rev., a spade and pickaxe in a wheelbarrow; "John Pinkerton." Ex., "value one shilling." E., engrailed leaves. No. 297, the same in bronze. It is also engraved in *Provincial Copper Coins or Tokens*, by Charles Pye of Birmingham, 1795, plate 34, No. 2; die executed by Wyon. H. G. C. might be able to obtain one of these tokens from Mr. Batty.

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

CUTTS FAMILY (6th S. ii. 488).—Many of the Cutts family lived in Cambridgeshire, at Swavesey and Childerley. Both manors belonged to them, and in Swavesey Church there are several Cutts monuments.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

HALL-MARKS (6th S. ii. 488).—The plate is Birmingham, 1795-6, if the head is that of George III., and 1821-2 if George IV. See Cripps's *Tables* (*Old English Plate*, p. 414). C. R. M.

Diss.

FRIDAY AN UNSLUCKY DAY FOR MARRIAGES (6th S. ii. 483).—The following rhyme bears on this subject:—

"Monday for health,  
Tuesday for wealth,  
Wednesday the best day of all,  
Thursday for losses,  
Friday for crosses  
Saturday no luck at all.

I do not think this rhyme is very common hereabouts. I do not know exactly where it comes from. Perhaps some of your correspondents can tell, and perhaps they could also give some account of Sunday, which I have never heard included in the rhyme.

J. B. FLEMING.

Glasgow.

"GUFFIN" (6th S. ii. 448).—This word, under the form of "Guff," is given in the *Dictionaries* of Messrs. Wright and Halliwell as a Cumberland word, signifying "an oaf or a fool."

EDWARD H. MARSHALL.

6, King's Bench Walk, Temple.

NUMISMATIC (6th S. ii. 468).—The medal, "Carolus XII. D.G., Rex Sve.," was struck, with others, to commemorate the victory won by the Swedes on Feb. 28, 1710, under Count Maurice Stenbock at Helsingborg, in repelling the attack of the Danes under Frederick IV. upon the coast of Schonen, opposite to Zeeland. The stone on reverse is a memorial stone, with a crowned griffin's head inscribed thereon, being the arms of the duchy of Schonen.

W. S. CHURCHILL.

Manchester.

SIR THOMAS BROWNE: THE "RELIGIO MEDICI" (6th S. iii. 31).—2. This question can scarcely be entered into fully. Sir Thomas Browne may, however, refer to the division of the body into twelve parts, according to the twelve signs of the Zodiac, which astrologers make, in which one twelfth part, comprising the organs of reproduction, is assigned, I think, to Scorpio.

3. The *Religio Medici* having been published in 1642, if Archbishop Usher's chronology is accepted, the then date, A.M. 6546, would require a man to be of the age of ninety-three to attain the wisdom of one who had lived the sixtieth part of past time. If Sir Thomas Browne had not repudiated (*Vulgar Errors*, bk. vi. p. 277, Lond., 1646) the Jewish tradition, which appears also in St. Augustine and others, which supposes the world to last for six thousand years, he might have been supposed to refer in a general way to that, in round numbers.

ED. MARSHALL.

"BUSBY" (6th S. ii. 247, 455).—Before exploring Hungary in search of this word, may we not look nearer home? Busby is an English proper name, and perhaps there may have been some officer so named, who introduced the fur cap, and



whose name became used for it, just as we say a mackintosh, or a spencer. Or the thing might have been called after the maker. In 1793, at 399, Strand, there was a firm of hatters, Busby & Walker, and it existed, under modifications, till 1812. Busby & Son were hatters (possibly also army accoutrement makers) in 1831, at 70, Old Bond Street. Of course, the thing now called *busby* is as old as the days of the Ziethen Hussars in Frederick the Great's time. I presume the word has never been officially used, but merely employed in conversation among military men.

JAYDEE.

THE BAGPIPE IN LINCOLNSHIRE (6th S. ii. 407; iii. 52).—I can furnish R. R. with the name of a player on the bagpipe in Lincolnshire, and I am by no means the "oldest inhabitant" in that county. John Hunsley, of Manton, near Kirton-in-Lindsey, was a player on the bagpipe up to a short time before his death, which took place between twenty and thirty years ago. The music emitted from John Hunsley's instrument was certainly most unmelodious, but it pleased him and many of the people amongst whom he lived. R. R. also says that the Jew's harp, or Jew's trump, is now never seen. I beg to say that I heard one played only two nights ago, while passing a cottage in this town, and well played too.

W. E. H.

Kirton-in-Lindsey.

EDMUND CURLL, BOOKSELLER (6th S. ii. 484).—F. G. notes that it is "very remarkable that no portrait or caricature of Curll is known to exist." May I say that it is regrettable your correspondent's inquiries for a portrait of the subject of the "horrid and barbarous murder" have not been more successful than my own? There is, however, besides the engraved satire in Hogarth's *The Distressed Poet*, second state, another print of which Curll is the hero. It is the frontispiece to "*Neck or Nothing*," a Consolatory Letter from Mr. D—nt—n [Dunton] to Mr. C—rll," 1716, British Museum Library, 164, m. 8., described as Satirical Print, No. 1606. This engraving is in three compartments, each representing a chastisement inflicted on Curll by the Westminster boys—the blanketing, the cobbing, the asking pardon. As to the first, it is but justice to the convict that his declaration should be made known, to the effect that he was tossed from a rug, not from a blanket. The text of *Neck or Nothing* is edifying; it refers to one of Curll's "rogueries" thus:—

"What makes you keep in Garret high  
Poor Bards ty'd up to Poetry?"

See "N. & Q.," 2nd S. ii. 21.

F. G. S.

The following letter is taken from *The Miscellaneous Works of Bishop Atterbury*, 5 vols. 8vo., vol. ii. p. 35:—

"King's College, Westminster, Aug. 3, 1716.

"Sir,—You are desired to acquaint the publick, that a certain Bookseller near Temple-bar (not taking warning by the frequent drubs that he has undergone for his often pirating other men's copies) did lately (without the consent of Mr. John Barber, present Captain of Westminster School) publish the scraps of a Funeral oration, spoken by him over the corpse of the Rev. Dr. South. And being on Thursday last fortunately nabbed within the limits of Dean's Yard by the King's Scholars, there he met with a College salutation; for he was first presented with the ceremony of the blanket, in which when the skeleton had been well shook, he was carried in triumph to the School, and after receiving a grammatical correction for his false concords, he was reconducted to Dean's Yard, and on his knees, asking pardon of the aforesaid Mr. Barber for his offence, he was kicked out of the yard, and left to the hurra's of the rabble.—I am, sir, yours, &c.

T. A."

"It is very remarkable that no portrait or caricature of Curll is known to exist." As to this I would refer to the following note in Welch's *List of Queen's Scholars, Westminster* (8vo., 1852), where it is related, at p. 270, that—

"a print was engraved, in three compartments, representing the three separate punishments which Curll underwent. Under the engraving, a copy of which was kindly shown to the editor by the Right Hon. Charles William Wynn, are the lines—

'This ab excusso missus ad astra Sago,  
Æthereas, lascive, cupis volitare per auras,  
I, fuge, sed poteras tutior esse domi.'

L. L. H.

A KEY TO "ENDYMION" (6th S. ii. 484; iii. 10, 31).—The key to *Endymion* which appeared at the first of the above references has excited so much attention, that the following one, from the *Literary World* (Boston, U.S.), will probably have some interest for the readers of "N. & Q.":—

"As with all Disraeli's novels, the characters in *Endymion* are to be taken as representing eminent public personages under assumed names. In Lord Roehampton, we have Lord Palmerston; in Zenobia, Lady Blessington; in Neufchatel, Lionel Rothschild; in Count de Ferrol, Bismarck; in Prince Florestan, Louis Napoleon; and in Agrippina, his mother, Queen Hortense; in Mr. Wilton, Sidney Herbert; in Jorrock, Milner Gibson; in Thornberry, Mr. Cobden; in Penruddock, Cardinal Manning; in Montford, Lord Melbourne; and in Comely, Bishop Wilberforce. The novel may, indeed, be said to be mainly interesting on two accounts; first, because it gives Disraeli's characterizations of these noted contemporaries; secondly, because it glitters through and through with bright maxims and brilliant epigrams."

A. GRANGER HUTT.

8, Oxford Road, Kilburn, N.W.

"THE GREY MARE IS THE BETTER HORSE" (6th S. ii. 207, 279).—This proverbial saying, instead of being Flemish, is more likely of British origin, and may have taken its rise from the following circumstance. A gentleman having married a lady of considerable beauty and fortune, but whose domineering temper and disregard of marital authority on all occasions made his home wretched, entreated her father to take back his daughter,



and her dowry into the bargain. "Pooh, pooh!" said the old gentleman; "you know not the world. All women govern their husbands, and it is easily proved. Harness the five horses in my stable to a cart, in which I will place a basket containing one hundred eggs; leave a horse in every house where the husband is master, and an egg only where the wife governs. If you should find your eggs gone before the horses, you will think your case is not so uncommon; but if your horses are disposed of first, I will take my daughter home again, and you may keep her fortune."

At the first house the son-in-law came to he heard the wife, in a shrill and angry voice, bid her husband answer the door; here he left an egg, without any inquiry. He visited a second and a third house, with the same result. The eggs were nearly all gone, when he arrived at the seat of a gentleman of position in the county. Having asked for the master, who happened not to be yet stirring, he was ushered into the presence of the lady. Humbly apologizing for the intrusion, he put the question of obedience; and on the lady replying she was proud to obey her husband in all things, the husband entered the room, and confirmed his wife's words; upon which he was requested to choose which horse he liked. A black gelding struck his fancy, but the lady desired he would choose the grey mare, as more fit for a side saddle. Notwithstanding the substantial reasons given why the black horse would be more useful, the wife persisted in her claim for the grey mare. "What!" said she; "and will you not take her, then? But I say you shall; for I am sure the grey mare is much the better horse." "Well, well," my dear," replied the husband; "just as you please, if it must be so." "Oh," quoth the gentleman-carter; "you must now take an egg, and I must take all my horses back again, and endeavour to live happily with my wife." WILLIAM PLATT.

115, Piccadilly.

Has this proverb always an "application to the henpecked husband"? I have always understood it to intimate that the wife was more able, or gifted, than her husband, without any allusion to the terms on which they lived.

WM. PENGELLY.

Torquay.

It did not, apparently, occur to Macaulay that the proverb appears in Ray's *Proverbs*, first published in 1670—earlier, that is, than the period, 1689, of which he is more specially making mention—as: "The grey mare is the better horse, i.e. the woman is master." There is another story, which may be seen in Brewer's *Dict. of Phrase and Fable*.

ED. MARSHALL.

THE ETYMOLOGY OF "RICKETS." (6th S. i. 209, 318, 362, 482; ii. 219).—The following passage

from Aubrey's *Natural History of Wiltshire*, p. 74, written between 1656 and 1691, has some bearing upon this question:—

"Mr. Wm. Montjoy of Bitteston hath an admirable secret for the cure of the Ricketts, for which he was sent to far and neer; his sonne hath the same. Rickettie children (they say) are long before they breed teeth. I will, whilst 'tis in my mind, insert this remarque; viz. about 1620, one Ricketta of Newbery, perhaps corruptly from Ricards, a practitioner in physick, was excellent at the curing children with swoln heads and small legges; and the disease being new and without a name, he being so famous for the cure of it they called the disease the ricketts; as the king's evil from the king's curing of it with his touch; and now 'tis good sport to see how they vex their lexicons, and fetch it from the Greek Πάχς, the back bone."

JAMES BRITTEN.

Isleworth.

LUCY (!) WENTWORTH, COUNTESS OF CLEVELAND (6th S. ii. 408; iii. 50, 72).—Surely when a lady's identity is so uncertain as to admit of a doubt whether her name be Lucy or Catherine it is worth while to be very exact in giving her her right title. Why does MR. SOLLY speak of "Lady Lucy" Wentworth, the daughter of Sir John Wentworth, Bart.? MR. CARMICHAEL says that Lucy, Countess of Cleveland, was not Lady Lucy Wentworth, according to modern usage. Was there ever a time when the daughter of a baronet or the wife of an earl would have been described as Lady Lucy Wentworth?

A. H. CHRISTIE.

OLD HOUSES WITH SECRET CHAMBERS (5th S. xii. 248, 312; 6th S. ii. 12, 117, 295, 433, 523).—In Carew Castle (called by the people living in the neighbourhood Carey Castle) there is a secret passage and chamber built between the outer and inner walls of one of the dining halls. Carew Castle is five miles from Tenby.

A. GEO. KURTZ.

[For Carew Castle, see "N. & Q.," 6th S. ii. 327, 377, 456.]

JOSSLYN OF HORKSLEY, CO. ESSEX (6th S. ii. 267, 453).—By the aid of ancient Court Rolls and other documents relating to the manor of Little Horksley, inspection of which has been very kindly afforded me by the lord of the manor, I have succeeded in ascertaining beyond possibility of doubt the descent of the James Josselyn who died in 1712, from Thomas Josselyn, the secondary in the office of the Remembrancer in the Court of Exchequer, who died in 1636. The object of my query is consequently attained.

The house on the north side of Little Horksley Church, mentioned by MR. SAVILL, is still called The Priory; it was purchased, between 1703 and 1712, by my grandfather's great-grandfather, the James Josselyn above named, and is still owned by the lineal descendant of his (James Josselyn's) eldest



son, my kinsman, John Josselyn, Esq., of St. Edmund's Hill, near Bury St. Edmunds.

JOHN H. JOSSELYN.

Ipswich.

In Dean Hook's *Lives of the Archbishops of Canterbury* there is an interesting account of Archbishop Reginald Fitz-Jocelin, son of Jocelin, Bishop of Salisbury.

WM. U. S. GLANVILLE-RICHARDS.

"WHOM" FOR "WHO" (6th S. ii. 183, 290).—I note a grammatical solecism, in which this relative pronoun is involved, on the part of Milton. From its intrinsic curiosity I cite the entire passage:—

"From Stories of this nature both Ancient and Modern which abound, the Poets also, and some English, have been in this point so mindful of Decorum, as to put never more pious Words in the Mouth of any Person, than of a Tyrant. I shall not instance an abstruse Author, wherein the King might be less conversant, but one whom we well know was the Closet Companion of these his Solitudes, William Shakespeare; who introduces the Person of Richard the Third, speaking in as high a strain of Piety, and mortification, as is uttered in any passage of this Book; and sometimes to the same sense and purpose with some words in this Place. I intended, saith he, not only to oblige my Friends, but mine Enemies. The like saith Richard, Act 2, Scen. I.

*I do not know that English Man alive,  
With whom my Soul is any jot at odds,  
More then the Infant that is born to night;  
I thank my God for my Humility.*

Other stuff of this sort may be read throughout the whole Tragedy, wherein the Poet us'd not much License in departing from the Truth of History, which delivers him a deep Dissembler, not of his Affections only, but of Religion."—*Eikonoklastes, in Answer to a Book Intitul'd Eliza Basilike, &c.*, by John Milton, &c., Amsterdam, Printed in the Year 1690, p. 9.

WILLIAM BATES, B.A.

Birmingham.

The grammatical inaccuracy in Matt. xvi. 13 has been already noted and discussed in "N. & Q." 5th S. iv. 98, 131. The opposite error, the nominative for the objective, occurs in one familiar passage where it has escaped the notice of most readers, and it has never, so far as I have seen, been noticed in print; it is in the *Cantate Domino*, the eighth verse: "The round world, and they that dwell therein." In both cases a reference to the classical construction explains the rendering.

W. D. SWEETING.

Peterborough.

"Whom" (Matt. xvi. 13) is perfectly correct, and no wonder that Canon Liddon quoted the passage without alteration. In the Latin version the word is *quemnam*, and in the Greek *τίνα*, and the English must be *whom*. If *who* were correct, the Latin would be "quoniam esse me dicunt homines Filium hominis!" And then how is *quoniam* governed?

T. W. R.

MORICE OF WERRINGTON (6th S. ii. 48, 174).—An account of Sir William Morice will be found in Prince's *Worthies of Devon*, 1701, p. 603.

R. H. C. F.

A WIDOW'S SIGNATURE (6th S. i. 475; ii. 194).—In France a widow usually signs herself "Veuve N—," and a tradesman's wife, if she gives a receipt for her husband, signs herself "Épouse N—." I believe it is usually the custom for husbands to assume their wives' names in addition to their own; thus, if Monsieur A. marries Mlle. B., he signs himself A. B. This leads, sometimes, to amusing combinations. A friend of mine in France (now, alas, an exile) bears the name of L'Évêque. He is a father of the Society of Jesus, consequently he is le R. Père l'Évêque. Should he be raised to the episcopacy, he would become Monseigneur l'Évêque, Evêque de, &c., or L'Évêque, Archevêque de, &c. Curiously enough, his brother married a young lady of the name of L'Abbé, and consequently signs himself, *more Gallico*, L'Évêque l'Abbé.

EDMUND WATERTON.

SORTS OF ALES: "STEPONY" ALE: "STEW-PONY" (6th S. ii. 308, 334, 523).—MR. SOLLY, in quoting from Chamberlayne's *Present State of England* (1671), notices "Stepony Ale," and he adopts the suggestion of the editors of Nares's *Glossary* (1859), that Stepney is meant by Stepony. It is rarely, indeed, that MR. SOLLY is mistaken on any point connected with antiquities, but I do not think that Stepney was ever called Stepony. Stebonheath, or Stebunheth, was the ancient name of the parish. Of course, if Stepony merely meant Stepney, as the editors of Nares believe, *cadit questio*; but the quotation which the editors bring forward to support their assertion seems to tell precisely the other way:—

"Now syder, bottle ale, sack, and Stepony,  
To Islington inviteth many a crony."

*Poor Robin*, 1713.

Stepony, observe, has the accent on the o, which makes the word still more unlike Stepney; and again, why go to Islington for that which was to be had at Stepney?

Might not Stepony have been the origin of the word "Stewpony," which, twenty years ago, puzzled the readers of "N. & Q." (2nd S. x. 35), and had puzzled me for many years before?

Nowadays, when our French neighbours have taught us to eat horseflesh, "Stew-pony" might prove an appetizing sign; but it would not have been so formerly. If the inn were famous for the ale known as Stepony (whatever that may mean), and, therefore, called "the Stepony house," this might have become abbreviated into "the Stepony," and then corrupted into the *Stewpony*. If my explanation be wrong, it is at any rate not absurd, like that of Mr. Noake, who, in his *Rom-*



bler in *Worcestershire*, suggested that the sign was "derived from *stour* and *ponte*, being close to a bridge over the river *Stour*." PROF. SKEAT will appreciate this derivation. SIR THOMAS WINNINGTON might well hesitate to accept it (3rd S. vi. 298).

J. DIXON.

"THE LAND O' THE LEAL" (6th S. i. 18, 137; ii. 51, 116, 350, 409, 477).—As there is some difference of opinion about this expression, and whether it was ever usually applied to Scotland, would it not be well to start afresh, and to say that it has the meaning in which it is used by our poet Robert Burns, when he says,—

"We are a' wearing awa' to the land of the leal"?

and, secondly, that it is an affectionate designation given to Scotland by her sons? The context would always show in which of the two senses it was being used. Also, his admirers will be able to pay a delicate compliment to Mr. Gladstone, who by the rapid current of his eloquence was happily carried into the employment of this admirable expression.

THOMAS STRATTON, M.D.

Devonport.

"BRAG" (6th S. ii. 425; iii. 54).—I consider that if a word can be traced to a natural and existing source we ought to be satisfied, and not to resort to fanciful and far-fetched etymologies, similar to those in Dean Swift's satirical derivation of cucumber. We have the representatives of to brag or boast in old Ger. *braughen*, Belg. *braggheren* or *braggeren*, Fr. *se bragarder*. *Bragart* in Fr. is *bragard*, Belg. *bragaerd*. I cannot find it in Welsh as *bragio*—it is *ymffrostio*. Its primary source may possibly be from Suio-Goth. *brigd-a*, exprobrare, Isl. *bregd-a*, opprobare. PROF. SKEAT is on the right track. *Bragues* and many of the other derivative terms in MR. TERRY's note relate to breeches or their belongings. Hence Ir. *broages*, Scot. *breiks*.

GEORGE WHITE.

Ashley House, Epsom.

"A BOBBIN OF THREAD" (5th S. xii. 406; 6th S. ii. 495).—I have heard the name "bobbin" applied to what is now generally called a cotton reel by a gentleman hailing from Manchester, and on putting the query to him, he informed me that it was a term in general use amongst the people of Manchester. I have recently heard the name "spool" applied to the same kind of reel by a youth in this town, and he told me that it was very often called so. I inquired if he had heard the name "bobbin" applied to the same use. He had not heard an ordinary reel called a "bobbin," but the reel of a sewing machine he informed me was always called by that name.

JOHN BALLINGER.

Vres Library, Doncaster.

"WRAP": "WRAPPER" (6th S. i. 297, 423; ii. 196, 477).—There can be little doubt that the pronunciation of many words that now strikes us as singular was at some time in general use. One example quoted at the last reference above is *tossel* for "tassel," and the following extract shows that it was not only pronounced but written in the former way at the close of the last century. Speaking of Mrs. Jordan's return after having achieved success in London, Tate Wilkinson states: "She came splish, splash, dish, dash, to the Leeds playhouse, and tassels dangling," &c. (*The Wandering Patentee*, 1795, vol. ii. p. 265). *Spo* was formerly pronounced and written *spaw*, under an impression, probably, that if not German it had a good foreign sound about it. When was the first pronouncing dictionary published? The want of such an authority would account for many inaccuracies becoming general.

CHARLES WYLIE.

A MURAL TABLET IN ILFRACOMBE CHURCH (6th S. ii. 163, 229).—I regret that my absence from home for some weeks prevented my revising the proof of the inscription sent to me for correction. Let me add that in 1854-6, when I was curate of Ilfracombe, the tablet was on the wall of the south aisle, a little to the right of the south-east door. I never heard the story of its having been dug up under a window. The sepulchral slab in the churchyard (removed very many years ago from the interior of the church) is that of "Henri Daniel," probably a former vicar. Some thirty years back, when the inscription was legible, a full-sized drawing (of which I have a photograph) was made by the Rev. C. Crump, which I believe is in the possession of the present vicar.

T. F. R.

THE BELLS OF KING'S COLLEGE, CAMBRIDGE (6th S. ii. 443; iii. 54).—

"It is a common tradition that the Bells of King's College Chapel, in the University of Cambridge, were taken by Henry V. from some church in France, after the battle of Agincourt. They were taken down some years ago, and sold to Phelps the bell-founder in White-Chapel, who melted them down."—Hawkins, *History of Music*, vol. ii. p. 618, n. (Novello's ed.).

R. C. HOPE.

"BOYCOTTING" (6th S. ii. 511; iii. 33).—MR. BRITTEN is right in objecting to the interpretation of this new-coined word given by MR. HOLLAND; but is his own definition satisfactory? *Ostracism*, which he considers an equivalent term, means banishment by the popular voice; whereas by *Boycotting*, as I understand it, is meant cutting off an individual from the rest of the community, and preventing him from having any dealings or communication with them. The object may, no doubt, be to "banish" him, or drive him from the country; which may succeed, as in Capt. Boycott's case, or may fail, as in Mr. Bence Jones's. But



the latter, though he still remains in his home, has been none the less "Boycotted."

G. F. S. E.

AUTHORS OF QUOTATIONS WANTED (6th S. iii. 49, 78).—

"Ut Angelus," &c.

The passage from St. Jerome is not quite accurately given; it should be:—

"Cæterum in typo præfiguratur iste angelus sive filius Dei Dominum nostrum Jesum Christum, qui ad fornicem descendit inferni, in quo clausæ, et peccatorum et iustorum animæ tenebantur, ut absque exustione, et noxa sui eos qui tenebantur inclusi mortis vinculis liberaret."—S. Hieron., *Com. in Dan.*, cap. iii. v. 92, tom. v. coll. 511-12, ed. Migne.

This passage from St. Jerome is verified in Dr. Burton's edition of Pearson, vol. ii. p. 208, Cl. Pr., 1843.

ED. MARSHALL.

(6th S. iii. 49.)

ἡμελλε γὰρ ἡ θεότης τελειοῦν τὰ πάντα, τὰ κατὰ τὸ μυστήριον τοῦ πάθους, καὶ σὺν τῇ ψυχῇ κατελθεῖν ἐπὶ τὰ καταχθόνια [ἐπὶ τὸ ἰργάσασθαι τὴν ἐκεῖ τῶν προκειομένων σωτηρίαν, φημί δε ἁγίων πατρι-  
αρχῶν].—Epiphanius, *Hæc.*, lxi. p. 337, Basil. 1543.

ED. MARSHALL.

(6th S. iii. 49, 78.)

"The small rare volume," &c.

Compare Crabbe, in *The Library*:—

"On the broad back the stubborn ridges rolled,  
Where yet the title stands in tarnished gold,"

which Scott quotes in *Guy Mannering*. Did Crabbe borrow from Ferriar? C. F. S. WARREN, M.A.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Memoirs of the Duke of Saldanha*. By the Conde da Carnota. 2 vols. (Murray.)

For English readers the brilliant career and sterling character of the Duke of Saldanha offer an unusual number of interesting features. Born in 1790, he served with distinction in the Peninsular War, from which he emerged with the rank of brigadier, was present at many of its battles and sieges, several times earned the approbation of Wellington, and gained the lifelong friendship of Beresford. As leader of the cavalry in the Monte Videau War, and as governor of the vast province of Rio Grande, he did good service to his country, but he was too loyal a citizen to accept the proffered crown or retain the governorship of a revolted colony. To his exertions Queen Maria owed her throne, and his heroic and skilful defence of Oporto, which is graphically described in the first volume, deserves to rank with the defences of Saguntum and Saragossa. His influence and his talents preserved to the queen the throne which he had won for her, and in the hurly-burly of intrigues, civil war, and revolution, he stood out pre-eminently as the defender of the reigning dynasty and of constitutional liberty. In fact, throughout his long life he held the high position in Portugal which in England was conceded to Wellington during the twenty years succeeding the battle of Waterloo. No difficulty, civil or military, could be solved without his assistance, and his services were in constant demand as minister, general, or diplomatist. In his character he displayed many of the best of those qualities which we prize as national characteristics. In war he showed that coolness combined with daring which are

essential to military success, and he possessed a remarkable power of winning the confidence of his troops. As a statesman, his practical common sense equally revolted from the wild theories of the republicans and the absolute absurdities of the monarchists. In private life he exercised that peculiar fascination which belongs to a truly manly character, and his uprightness, tact, and geniality made him countless friends. The man himself, the stirring times in which he lived, and the active part which he played in history are faithfully portrayed in these volumes. The author, already well known for his life of Pombal, the duke's grandfather, is peculiarly fitted by his personal acquaintance and relationship with Saldanha for the task of his biographer. He has done his work carefully and well, and in tracing the life of his hero has written a valuable history of Portugal in the present century.

*Jahresberichte der Geschichtswissenschaft, im Auftrage der Historischen Gesellschaft zu Berlin*. Herausgegeben von F. Abraham, J. Hermann, Edm. Meyer. I. Jahrgang, 1878. (Berlin, Mittler & Sohn.)

THIS is the first volume of a work which will be absolutely necessary to all historical students who, while devoting themselves to a special period, desire to gain some idea of what is being done in other divisions of the same great field. It includes the historical literature of Europe published in 1878 (over 2,300 works), divided under three heads—ancient, mediæval, and modern. Under each head separate sections are devoted to the works relating to the several countries in Europe, though Germany, as is but natural, claims the lion's share. Unfortunately, the section on mediæval English history was not completed in time to be included. The history of England in the sixteenth and seventeenth centuries is treated by Dr. v. Kalckstein, the learned historian of the Capetians, and from the Revolution of 1688 to 1800 by Dr. Herrlich, of Berlin. The first issue of such a gigantic work cannot fail to be defective in certain points, for which the three editors apologize in the preface. The idea of the book (which will be more completely carried out in future volumes) is to point out the exact gap filled by each historical treatise, and to show briefly what new views, facts, or methods it contains. Its aim is thus quite different from that of the many historical reviews now published (though, alas! not in England), which look at each book as a whole, and not in relation to the mass of literature on the subject. All personal details and minute criticisms are to be excluded, and the strictest *Objectivität* aimed at. There are sixty-nine sections in the book, and nearly as many writers; consequently there are considerable varieties in the nature and length of the summaries. As far as we have been able to test it, we have found it marvellously full and accurate, and it is specially valuable to English students, who scarcely have any idea of the enormous amount of historical activity prevailing at the present day on the Continent. The editors promise that future issues will be more complete and uniform, and even if they are only on the level of the first volume they cannot fail to meet with the hearty approbation of all who desire to keep abreast of recent historical literature. The works noticed are infinitely better selected than in that very useful, yet somewhat ill-digested, semi-annual *omnium gatherum*, Dr. Müldener's *Bibliotheca Historica* (Göttingen, Vandenhoeck & Ruprecht).

*Epochs of Modern History.—Frederick the Great and the Seven Years' War*. By F. W. Longman. (Longmans & Co.)

MR. LONGMAN has not been content with merely summarizing Carlyle, but has also consulted and profited by



the works of the best and most recent foreign writers on the period—Von Arneth, Schäfer, Von Ranke, &c. With the help of these he has produced a most readable account of the life of his hero, and brought out clearly the real importance of the war, scarcely realized in full at the time, as giving to Protestant Prussia the influence and power in Germany which had for many decades been exercised by Catholic Austria. Nor, while properly making it subsidiary to his main subject, does Mr. Longman neglect the struggle between England and France for various colonial possessions. He gives a short and excellent account of the rise of the Hohenzollerns and of the gradual growth of the Prussian monarchy, and has also escaped the common error of confounding Austria and the Empire. The book contains two clear maps and four plans of battles and sieges, and may be confidently recommended to any one who wishes to have in a compact and popular form the latest results of historical research on the age of Frederick the Great.

*The Genealogist.* Vol. IV. (Bell & Sons.)

THE volume for 1880, now before us, affords good evidence that, under the able guidance of our friend and correspondent, Dr. G. W. Marshall, the pursuit of genealogical studies continues to attract zealous and honest workers, who are, what they ever should be, seekers after truth. We would notice, as likely to interest many of our own readers, an article on the Cannings of Foxcote, by Rev. T. P. Wadley, who has since contributed additional information on the subject to our columns,—a carefully annotated pedigree of Rooke, communicated by Mr. Henry Wagner, M.A., who brings together in his notes some very interesting extracts from wills, one, in particular, bequeathing a mathematical instrument “composed by one Gallileo Gallilei, a famous mathematician in Italy.” The Visitation of Lincolnshire, printed in the *Genealogist*, is remarkably full in the number of generations which it embraces; but does any one seriously believe in the fifteen or sixteen generations of paternal descent not unfrequently given there? And, more especially, can any one believe in “Thomas Quadring, of Quadring, in Holland, co. Linc.” as the father of “Toland, Lord of Quadring, 1077”? *Credat Judæus* is all we can say to such a pedigree. Still, the publication of Visitations is a much-needed work, were it only to draw attention to the many wild statements which in bygone days have passed muster with Kings of Arms.

WE have received the following books:—From Messrs. Longmans, the third edition of Mr. Cates's capital *Dictionary of General Biography*, many of the notices in which have been rewritten. Also Prof. Max Müller's *Selected Essays on Language, Mythology, and Religion*.—From Mr. Murray, the second edition of Lady Eastlake's *Mrs. Grote: a Sketch*. Also Mr. Hayward's *Sketches of Eminent Statesmen and Writers, with other Essays*. Reprinted from the *Quarterly*, with additions and corrections, it will be no small satisfaction to many to know that they are now able to possess themselves of the two handsome volumes that contain these essays.—From Messrs. Macmillan, a new and cheaper edition of *White's Selborne*, edited by Frank Buckland: the preface, dated December 17, 1880, must be one of the very last things written by the naturalist whose loss we all so deplore; *Essays of Joseph Addison*, chosen and edited by J. R. Green (Golden Treasury Series); and *The Year's Art*, 1881.—From Messrs. Hodder & Stoughton, Fuller's *Good Thoughts in Bad Times, and other Papers*.—From Messrs. Cassell, the twelfth edition, revised and corrected, of Dr. Brewer's *Dictionary of Phrase and Fable*; and from the office of *All the Year Round*, Dickens's *Dictionary of the Year*, of which it may be said that it is at once most

useful for purposes of reference and originally conceived.—The *St. Albans Diocesan Church Calendar*, 1881 (Durrant, Chelmsford), has also reached us.

THE first volume of *The History of the Parish of Bitton, Gloucestershire*, by the Rev. H. T. Ellacombe, M.A., F.S.A., Rector of Clyst St. George, Devon, formerly Vicar of Bitton, is now ready for delivery. Only 125 copies are printed, and from the author alone can the volume be obtained.

MR. W. H. ST. JOHN HOPE, B.A., has in preparation *A History of the Seals and Armorial Bearings of the University and Colleges of Cambridge*.

THE February number of the *Law Magazine and Review* will contain an article on the vacant Chiefships, by a distinguished Q.C., in reply to Sir James Stephen's paper in the *Nineteenth Century*.

### Notices to Correspondents.

*We must call special attention to the following notice:*

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

ST. FELIX.—We are not aware of the existence of the “Fraternity of Genealogists.” Can it be another form of the Genealogical and Historical Society? But last year's Whitaker did not contain the latter. We observe that a society called the British Genealogical Institute was amalgamated in 1876 with the Royal Historical Society, as stated in the Report of Council, *Trans.*, vol. vii.

J. C. M.—Original death warrants of Charles I., like heads of Cromwell, are not uncommon (see “N. & Q.,” *passim*), the latter having the advantage of being producible as evidence of their existence (except, perhaps, the head of Cromwell when a boy, which a lady professed to have seen in some foreign museum); but we believe no one has yet seen any other original death warrant than that which Mr. Thoms and Mr. Palgrave (see last Saturday's *Athenæum*) have made the subject of investigation.

MERVARID.—*Three Courses and a Dessert*, 1830, is attributed, in the *Bookseller* of March 2, 1878, to “Charles Clarke, a journalist.” Thackeray spells the name “Clark.”

G. B. (Manchester).—If you will place yourself in communication with A. Granger Hutt, Esq., 8, Oxford Road, Kilburn, London, N.W., that gentleman will advise you.

F. L. S. (“The two kings of Brentford”).—See the note on the subject in Davenport Adams's *Dictionary of English Literature*.

W. GLYN.—You should consult an experienced picture cleaner.

H. T. E.—Heartily reciprocated.

C. W. (Leytonstone).—Under consideration.

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## Notes.

## ETON COLLEGE LIBRARY.

A place devoted to learning, and where reverence for the past is enshrined, ought, as far as possible, to contain some reminiscences of its origin and later history, at once to arrest the eye and appeal to the imagination. Nor are these wanting in the library of Eton College. Through the care of the present Provost may be here seen arranged in glass cases a collection of curious relics, which carry us back some centuries even before the foundation of the College, and yet are closely connected with its fortunes. In addition to the charter of Henry VI. and his confirmation of all gifts and charters, there are here set out, together with several Papal bulls, the original title-deeds of the estates which, by the suppression of the alien priories under Henry V., had passed into the hands of the Founder, and by him were granted to the College. The largest of these was from the great Benedictine house at Bec. The fine seals attached to them, though reaching back to the eleventh and twelfth centuries, are in good preservation, comprising an almost complete set from the time of William Rufus, with his mark for a signature, down to the time of the Tudors. More than one stage in the history of the College may thus be traced. There is the wages book, or

specification of the clerk of the works for the Chapel, with sundry other contracts. There is a still more striking record of the critical period through which the College passed under Edward IV., when it was on the verge of being abolished and having its revenues transferred to the Dean and Chapter of St. George's, Windsor. Its preservation was due to Provost Westbury, whose appeal to Pope Paul II. was successful. The latter remitted the case to Cardinal Bouchier, the Archbishop of Canterbury, whose final decision, Aug. 30, 1476, in favour of Eton, adorned with an illumination of the assumption of the Virgin, is one of the most beautiful among these interesting deeds. Specimens of general pardons, obtained for the College on the accession of a new sovereign, may here, too, be seen, and one other similar curiosity may be noticed—a transfer of land near St. James's Palace, formerly the property of the College, to the Crown, with a fac-simile of the signature of Henry VIII. used when, like George IV., during the latter part of his reign, he was no longer able to write.

But to come to the proper subject of this paper. It must be premised that the college library and the school library are entirely distinct, the latter being modern in its origin and dating only from the time of Dr. Keate. It was established, mainly through the exertions of Winthrop Mackworth Praed, in 1821, and at first was over Mr. Williams the bookseller's shop. The present spacious room was devoted to its use on the completion of the new buildings in 1846, under the head mastership of Dr. Hawtrey, who, with his well-known liberality, contributed to it largely from his own books. The College library, which now occupies the south side of the cloisters, was formerly situated at the north-east end of the great quadrangle, in a line with the room which old King's scholars will remember as Lower Chamber. That this was its position—occupying what was afterwards known as the Lower Master's Chambers—at the time of Sir Henry Savile, is proved by two incidental notices in the audit book for the years 1611-12. This, however, was not the site intended for it in the first instance, since it is probable that the large room now known as Election Hall was originally built to serve as the library. Savile appears to have been the first during the 150 years since the library had been founded to turn his attention seriously to its improvement. We learn from Mr. Maxwell Lyte (*History of Eton College*, p. 190) that it had of late years been sadly neglected. The building was in a ruinous condition, and the shelves had received few additions since the reign of Edward VI. A carpenter was therefore despatched to Oxford "to view the Library" lately founded by Sir Thomas Bodley, and new presses were ordered. It was not till the first part of the last century, during the provostship of Henry Godolphin, that its situation was



altered, and the present building was erected in 1728, at the cost of about 4,000*l*.

So much for the site. We may next recall the principal epochs in its history, two of which coincide with the changes just described.

Six years after the foundation of the College, William of Waynflete, then Provost, together with the Fellows of Eton, combined with the Provost and Fellows of King's College, Cambridge, in a petition to the King, begging that he would commission his chaplain, Richard Chester, in common with the King's Stationer, "to inquire and diligently inserte and gete knowledge where booke ourments and other necessaries for the said colleges may be founden to selle." They were anxious that he should "have ferste choise of alle suche goodes afore eny other man," with special mention of Humphrey, "the good Duke" of Gloucester. That encourager of learning and collector of ecclesiastical treasures had some years previously bequeathed to the University of Oxford a part, if not the whole, of his library, what he presented varying, according to different accounts, from 600 to 129 volumes. Their intrinsic value, considering the backward state of literature at that time, may have been slight. Poggio, writing from England about thirty years before, says that he could find no good books there; that there were few works of the ancients there; and that those in Italy were much better. But no doubt they were highly treasured by men like Waynflete, who for a genuine love of learning would not yield to any of our own age, with its plethora of literature past and present. Of the earliest Fellows of the College during the reign of the Founder, one deserves to be mentioned in connexion with the library,—William Weye, who died a monk in 1476, having resigned his Fellowship. He is said to have given some MSS., but all of them, with a single exception, have disappeared. His curious *Itineraries*, published by the Roxburghe Club, describe his successive pilgrimages to Compostella (1456), to Rome and Venice, and thence to the Holy Land (1458), and another journey to Venice, undertaken at the age of seventy, in 1462. At the close of the fifteenth century Horman, who was Head Master, and afterwards Vice-Provost, contributed to the library some illuminated MSS., a few of which remain. In the middle of the next century another benefactor may be mentioned, the Provost, Dr. Bill, who bequeathed to the College a quarter of his theological library. Some of the books were probably lost about this time, when the Reformers set five men to work for six days at "purifying" the shelves. "Whether it was a moral or a material one," Mr. Lyte remarks, "is not clear,—whether it was intended to get rid of superstitious books or merely of the spiders." The penalties of fine and imprisonment to which the collectors of old missals and breviaries

were by a recent Act of Parliament then liable, may, perhaps, have been dreaded, and some volumes appear by the audit-book (1550-1) to have been sold to a Cambridge dealer; and there is in the Cottonian Library of the British Museum a MS. Vulgate, which had been presented by Provost Lupton to the college library.

The next epoch of importance is that of the provostship of Savile, 1596-1622. We have already seen him profiting by the newly founded Bodleian to introduce improvements into the Eton Library. Other points of interest suggest themselves in connexion with this period. Savile had been employed as one of the forty-seven selected for the revision of the English Bible (1604-1611), and many of the theological books procured about this time may have had reference to the work of translation. In the next place his magnificent edition of *Chrysostom*, in eight folio volumes, the labour of three years—the first work of learning on a great scale published in England—issued from the Eton press established by Sir Henry in the house at present occupied by the Head Master. The particulars have often been told: how he spared no expense (the whole cost amounting to 8,000*l*.); how he procured from Holland his fount of type called the "silver letter"; how he was helped by English ambassadors abroad and by learned men like Casaubon, apart from his own purchase of MSS. in the course of his travels. The few other works subsequently produced by the Eton press, the *Periegesis* of Dionysius (of which the library contains a MS. with Eustathius's commentary); the *Cyropædia* of Xenophon, and a *Christmas Oration* of Gregory Nazianzen, were probably intended for use in the school. We may picture to ourselves Casaubon, who speaks of the Chrysostom as edited "privatâ impensâ animo regio," and Savile meeting, if not actually in the present library, yet still with some portion of the same environment as it now possesses. On three occasions Casaubon, who had a son on the foundation, was the guest of the Provost, in 1611 and in 1613, both before and after their joint visit to Oxford.

Some further insight is afforded into the arrangements and growth of the library at this time by the entries in the Audit Books, which are tolerably numerous under the head of "Librarie," for the years 1603-22. In 1603 there is an entry for "bynding Bonaventura." In 1609 the sums spent amount to 10*l*. 3*s*. 11½*d*., including payments to Joyce the waterman, and sums for wharfage and custom, the books being conveyed from London by river. Among them were Cyril on the Minor Prophets, Cutena in Psalmos, Concordant. Vet. Test. Hebr. Gr. Lat. A few classical books—Catullus, Tibullus, Propertius, a Polybius, folio, a Julius Pollux, and a Greek exposition of Aristotle, in thirteen volumes—figure in the



with Isidore, a monk of Pelusium, an writer of the fifth century, whose author was Chrysostom. There is freedom of payments "for riving of chaines," "bynding a Chrysostom given by Mr ye But the largest and most interesting illustrating the theological character of purchased at this period and the difficulty of their authors, is that for the

We may mention, from a list of above Latina, the academician, one of the scholars who incurred the persecution of 1468; Sigonius, or Sigone, of Modena, author of a *De Consolatione* which is for a work of Cicero; Molina, the suit (*ob.* 1600); Soto, the Spanish whose *De Justitia et Jure* was published at Antwerp, 1568, and another less-known the Franciscan, Juan de Pineda, whose *on Job* (2 vols. fol., Madrid, 1597) is esteemed by Schultens. Works of de Thou), the friend of Casaubon, Bellarmine, Budæus, are also mentioned during this year, after which no more till 1620. The sum total spent in 3l. 6s. 3½d., equivalent to 76l. 13s. 4d. of the present value. Of these authors we little read now, but if any would not underrate them, let them ask how the literature of our own day is likely to hold an equally honoured place in the future historian 300 years hence with that by Hallam to almost every one of in the above group.

century after the time of Savile, whose used to hang in the library, there is to detain us. We may, however, be sure that some of the Italian MSS. there is no account and several of the books were contributed by Sir Robert Cotton, the next provost but one. For in heraldry there is a MS. entitled "de nobilitate insignia," with numerous coats of arms, probably brought by him. Several copies of his letters written from during his embassy are here preserved. And from 1617 to 1620, many of them to James I., whose favour he first won by saving him of the plot against his life. with them are some letters of Gregorio, 1619-20. It is to be regretted that many distinguished *alumni* of Eton during the part of the seventeenth century and the eighteenth, there are fewer characteristics than one could wish to see. Neither is memorable John Hales, called by our bibliotheca ambulans, nor Henry Robert Boyle, nor Pearson, nor Hammond, all associated with the library. There are their chief works, but no other *κειμήλια*.

The now obsolete disquisitions of Jacob Bryant slumber on the shelves; but though he ended his days at Crippenham, near Eton, his own books went to King's College, Cambridge, of which he was a Fellow. The portrait of Porson and specimens of his exquisite Greek handwriting are not here, but in the Boys' Library. The College Library, however, received much attention at the beginning of the eighteenth century, and it was, as we have seen, from 1728 that the present building dates, and by contributions and purchases its contents were again brought up to the standard of the age. The next stage in its existence, and the last important accession which it has received, was in 1799, when it was enriched by the very valuable legacy of Anthony Morris Storer, of Purley, which we shall afterwards treat, as it deserves to be treated, at greater length.

It will be convenient to conclude this portion of our subject with a list of some of the miscellaneous donations during the last hundred years. In 1788 a collection of Oriental MSS., amounting to more than 550 volumes, was presented to the two colleges of Henry VI., half of them being at King's and the other half at Eton. The Asiatic Society had been founded four years previously at Calcutta by Sir William Jones, from which year European Sanskrit philology may be said to date. The catalogue comprises most of the celebrated works of the Arabian and Persian authors in mythology, natural history, poetry, and fiction. As smaller contributions on the same subject, two Buddhist books, written on the palm-leaf, and a grammar of Singhalee, presented by W. Johnson and Bishop Chapman respectively, may be here noticed. Henry Godolphin (Provost, 1695-1732), brother of Sidney Godolphin, the well-known Minister, gave the library one of the two Florentine Homers which it possesses, and left 200*l.* to be spent on books. But the most munificent benefactor of this period was Edward Waddington, Bishop of Chichester and Fellow of Eton. A large proportion of the theology is due to him, as well as a vast collection of political and theological tracts, of sermons, miscellanies, and ballads bearing on the latter part of the seventeenth century and the beginning of the eighteenth. Lord Berkeley de Stratton presented several Aldines, one of them the fine *editio princeps* of Aristotle, 1495, in six volumes. The names of Nicholas Harding and Nicholas Mann (Master of the Charterhouse, 1737), of John Reynolds, William Hetherington, and Thomas Evans often occur as donors. To come to the present century; in 1818 a very interesting little volume, *Ralph Royster Doyster*, without a title-page, was presented by an old Etonian, the Rev. T. Briggs, the authorship of which was traced to Udall (Head Master, 1534-43), whom Hallam calls the father of English comedy. It was probably written before 1540, and printed in 1565.



The last fifty years have seen numerous presents made. Among them may be mentioned, from Mr. Wilder the Baskett Bible and the Book of Common Prayer, by the same printer, as well as an *Æsop* (Basle, 1501), edited by Sebastian Brandt, author of *The Ship of Fools*. It contains some very quaint woodcuts. To the late Provost Hawtrey the library is indebted, among other things, for (1) a copy of *Catholick Charitie* (London, 1641), by Francis Rous, the Provost who was Speaker of the "Barebones Parliament"; (2) a MS. Supplement to *Historic Doubts on the Life and Reign of Richard III.*, in Lord Orford's handwriting, unpublished; (3) a handsome copy of *Gray's Complete Works* (2 vols. 4to.), including the Letters and the Memoir by W. Mason, edited by Mathias in 1819. It contains a fac-simile of the MS. of the "Elegy," the original being at Pembroke, Cambridge,—of which proof can be adduced.

Another interesting reminiscence of Gray is a copy of one of the least common of the variorum editions of Catullus, Tibullus, and Propertius. In it are numerous references to, and apposite quotations from, the Greek poets, written out in the delicate clear handwriting of the poet. This volume, once in the possession of Mr. Penn, of Stoke Pogis, who purchased all Gray's MSS., has been presented within the last few years by a late Etonian, Mr. G. Macmillan, an example which it is to be hoped may lead to the contribution of other similar objects of interest. An equally appropriate gift from the Bishop of Limerick is the Marquis of Wellesley's own copy of the *Musæ Etonenses* (1795), with his MS. notes and corrections of sundry misprints and dates. Some of the latter are noteworthy. We thus learn that the lovely address *Ad Genium loci*, "*O levis Fauni et Dryadum sodalis*," with which few Sapphics of our day could compete, was composed by him when he was but sixteen years old. A book sent by the late Prince Consort, *Geschichte der Buchdruckerkunst* (the History of Printing), by Dr. Falkenstein (Leipsic, 1840), and two extremely handsome presents from Frederic William, the late King of Prussia, must not be passed over. One is the *Denkmäler aus Ägypten und Äthiopien*, by Lepsius, a magnificent work in twelve volumes. The other was in memory of the king's visit in 1842. He remarked at the time that the foundation of the college was very nearly coeval with the invention of movable types, and two years later sent one of the two superb impressions of the *Nibelungen*, printed on vellum (gt. folio), as a monument of typography and a memorial of the jubilee of the four hundredth anniversary of Gutenberg's invention. The other copy is at Berlin, and only 100 copies were taken on paper. Accompanying it is an autograph letter from Bunsen.

We have thus far sketched in outline the history of this library. In a future number we propose to enter into more detail respecting its interesting contents. FRANCIS ST. JOHN THACKERAY.

Eton College.

(To be continued.)

#### LINCOLNSHIRE FIELD NAMES.

I have recently had in my possession a list of the names of the enclosed grounds and lands in the open fields in the parish of Scotton, near Kirtlington-in-Lindsey. It was compiled about forty years ago. As I think some of these names are interesting, I send you an alphabetical catalogue of all that are in any way noteworthy. I have seen documents which prove that some, at least, of the names here given were in use in the sixteenth century. That part of the parish of Scotton which lies near to the river Trent forms the township, or hamlet, of East Ferry. The names in this part of the parish I have distinguished by a letter F.

Ash Holt Close, F.

Balaam Hill Dale.

Barlings Close.

Belfry Close. It is not probable that this place had any connexion with the belfry of the church. Belfry means, in our dialect, a shed made of wood, sticks, furze, or straw. From some such erection it may be assumed that this close acquired its name.

Black Mells.

Black Mells Dale.

Bracken Hill.

Burnt House Yard.

Bull Piece. This Bull Piece was about an acre in extent.

It was the place where the parish bull was kept. In the spring, when he ran in the Cow Pasture, this parcel of land was thrown to it. There was another Bull Piece in the Low Field, where hay was grown for the bull's winter food. The bull was bought by the parish officers out of the public funds, and was under their care.

Butts upon Stow Mere. Probably this place took its name from having been the spot where the butts stood when archery was practised.

Calf Holme.

Carr Close, F.

Cheese Close.

Cockthorn.

Collombine Close.

Cotterell Dale.

Cow Pasture. This was what is called a stinted pasture, on which the Scotton householders turned their cows until a certain fixed day in the autumn. Then the pasture became what was called open, and all the householders of the parish had a right to run sheep and geese thereon.

Crakethorn Dale.

Croschams Close.

Cross Dale.

Drake Garth.

Elm Tree Dale.

First Walk.

Flints.

Foxthorns Dale.

Froth Close.

Furze Dale.

Galfholme Corner.



Gold Ridges.

Gosbill Close.

Hardwick. This is a large sand-hill on the common, which is a prominent object from nearly every point of view.

Hermitage, F.

Ings Close.

Intake. Intake signifies, in the dialect of North Lincolnshire, a portion of land taken in or enclosed from a common. The Manorial Records of the adjoining parish of Scotter inform us that in 1629 Richard Hugget surrendered to Thomas Stothard land there called "le long Intackes."

Lady Close, F.

Lady Furze. One of the Manors in Scotton was known by the name of Lady Garth in the sixteenth century. See Duchy of Lancaster Records, class xxv. p. 29; also Special Commissions, 1238, both of which are in the Public Record Office.

Maw Green.

Milking Close.

Moody Close.

Mozzles.

Oak Tree Close.

Old Acres.

Party Close.

Pepper Stile. In the hamlet of Holme, in the parish of Bottesford, there was, in 1815, a piece of land called Pepper Close.

Pinder's Piece.

Pingle. Pingle signified a small enclosure, but the word seems to have become obsolete. In 1619, John Chipsey and his wife Ellen surrendered lands in Scotter at "le Clowehole," and "a pingle at the woodside," Manorial Records, *sub anno*. There was a place called Pingle Dump in the parish of Messingham in 1825, and there is at present a spot in the parish of Gainsburgh known as Pingle Hill.

Pin Hill, F.

Ploughshare Field.

Popple Spring Dale.

Reuben Yard.

Rails Close, F.

Rusling Close.

Screed in the North Field, F. Screed, in the local dialect, means a long and narrow strip of anything. At Ashby, in the parish of Bottesford, there is a long and narrow field called the Screeds.

Seg Croft, F.

South Ridges.

Staplin Galfholme.

Stow Mere.

Stow Mere Dale.

Swallow Hill.

Twenty Lane Dale.

Whin Furze.

Urn Close, F.

Walks Bridge.

Webster Yard.

West Dales.

Wester Sykes.

Wicklows Dale.

Willows Close, F.

York Hill.

The word dale, which frequently occurs in the above list, does not signify a valley. It means a division in the open field. Norden's Survey of the Manor of Kirton-in-Lindsey, which was taken in 1616 (MS., Public Lib., Cambridge, Ff. iv. 30), mentions many such dales. The word was not

obsolete in 1787, when the manor of Kirton-in-Lindsey was again surveyed. There are places with the name Dale attached in Cleatham, Willough-ton, and several other neighbouring parishes.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

AARON BURR AND ALEXANDER HAMILTON.—In a short and interesting leader in the *Daily News* (Jan. 18) are narrated the results of an interview by a New York reporter with the now venerable Mr. Thurlow Weed, in which certain characteristics of Burr's influence with women are illustrated, and of which we shall probably hear more. In connexion with this it may not be without interest to place on record in "N. & Q." an anecdote of Burr, as illustrating the innate audacity of the man.

When on an official visit to the United States in 1853, I spent a day or two at Mr. Stuart Browne's place on the New Jersey shore of the Hudson river, above Hoboken. General Taylor, of Ohio, was another guest, and as the house was at no great distance from the spot where the fatal duel between Burr and Hamilton took place (July 12, 1804), a conversation arose on the event, and the characteristics, public and private, of the two men. General Taylor told us that when a very young man, studying at West Point, he was one day on board a river boat, and amongst the passengers were Mrs. Hamilton, widow of Alexander Hamilton, and Aaron Burr, who had returned to the States after his enforced absence in Europe, in consequence of his proved treasonable practices. Burr was then an old man, but still retained much of his former confidence and manner, especially with ladies. To the astonishment of those who knew him, on discovering that Mrs. Hamilton was on board the steamboat, he approached her, took off his hat, and bowing, said, "Mrs. Hamilton, I believe? My name is Burr." The effect upon the lady, now well stricken in years, was electric. Rising from her seat, she gathered up her dress, as if to touch Burr with it would be contamination, drew herself up, and, looking at him from head to foot, swept away with a dignity and grace worthy of her best days, and left him standing abashed, if he were capable of feeling so, before the spectators. Burr replaced his hat upon his head, and slowly moved back to the seat he had left purposely to make this experiment upon the feelings of the widow of the man he had slain, for one cannot suppose that he had any intention to apologize or explain, since this was impossible.

GEORGE WALLIS, F.S.A.

South Kensington Museum.

WOLVES IN ENGLAND.—It has often been a moot point when the last wolf disappeared from the three kingdoms. Edward I. issued a mandamus



to his "faithful and beloved" Peter Corbet, commanding him to destroy all wolves in the counties of Worcester, Gloucester, Hereford, and Salop; and a grant from King John, quoted by Pennant from Bishop Lyttelton's collections, mentions the wolf among the animals which the men of Devon are authorized to kill. So lately as 1577 the flocks of sheep in Scotland appear to have suffered from the ravages of wolves, and Sir Ewen Cameron is said to have killed the last wolf in Scotland in 1680. In Ireland wolves lingered as late as the year 1710, about which date the last presentment for killing them in the county of Cork was made. The wolds, or wilds, of Yorkshire would appear to have been the last part of England infested by wolves; and in the parish registers of Flixton, Hackston, and Folkston, in the East Riding, are to be seen memoranda of the seventeenth century, recording payments made for their destruction at a certain rate per head. In these districts they used to breed in the "cars" below, among the rushes, ferns, and furze of the boggy lands, and in the night to come up to the farms from their dens; and unless the sheep had previously been driven into their folds, and the folds themselves been well guarded, great destruction would always be the consequence. In the reign of Athelstane a retreat was built at Flixton, in Yorkshire, to save benighted travellers from being devoured by wolves. Perhaps some of your readers may be able to furnish more accurate dates.

E. WALFORD, M.A.

Hampstead, N.W.

**THE LINCOLNSHIRE WOLDS.**—The following is a copy of the inscription on Pelham's Pillar, situate in the parish of Cabourn, near Caistor, Lincolnshire, said to be the highest part of the Earl of Yarborough's estate on the Lincolnshire wolds. The pillar is built of granite, and is about 150 feet in height. There is a room at the top, lighted by four large windows, from which may be seen the German Ocean and extensive views of the surrounding country, north, south, east, and west. The entrance-door, which is towards the east, is flanked on either side by huge figures of a lion and lioness. The woods and plantations around add much to the sylvan beauty of the place.

"This Pillar

was erected to commemorate the Planting  
of these Woods by

Charles Anderson Pelham, Lord Yarborough  
who commenced Planting in 1787

and between that year and 1823 planted on his Property  
12,552,700 Trees.

The foundation of this Pillar was laid in the year 1840  
by his Son and the building finished by his Grandson  
in 1849."

W. E. HOWLETT, F.S.A.

"**THE INSATIATE COUNTESS**": "**THE WHITE  
DEVIL**."—Since writing my note ("N. & Q.,"

5th S. xii. 226) I have found some confirmation of my views in the Stationers' Registers. It is almost needless to say that there is no entry of *The Insatiate Countess* in 1602-3, though all Marston's other plays were entered, and though there was nothing at that time in politics or at the Court which could have been aimed at, or be supposed to have been aimed at, by the play if it were then published. Nor is there any entry of *The White Devil* in 1612, nor of *The Insatiate Countess* in 1613. But, curiously enough, there are transfers of both, Feb. 10, 1630/1, previous to their republication in 1631. By an inadvertence the transfer of *The White Devil* is assigned in the printed transcripts to a sermon presently to be noticed. I call these things confirmatory, partly because the omission to register them in 1612-13 appears to me to have arisen from this—that, as they pointed at a lady well known and powerful at Court, it was thought more prudent not to risk a prohibition. The instance, too, is curious, because it shows that books unregistered in 1612-13 were in 1630 allowed to be registered as transfers from one publisher to another.

On April 28, 1613, is an entry of "a booke called *the white Devill or the Hypocrite encased* in A sermon preached at Paules Crosse Marche the vijth, 1613" (note the year-date as showing that the reckoning from March or April was neither universal nor, as I believe, common). This title was taken from that applied by Luther to Judas—quasi-whited sepulchre—and the sermon has no reference to the Countess of Essex. But the title may have been chosen from the popularity of Webster's play, and as some evidence of its own popularity it may be noted that it was twice "assigned," the last time on June 26, 1617.

B. NICHOLSON.

**CURIOUS EPITAPH.**—I do not think the following epitaph, on a tombstone in the churchyard at Leighton, has yet appeared in print. The date is Aug. 18, 1824:—

"Cease weeping Parents twas my makers will  
That I should fall by Lightning in the field  
At God's command it struck, & then I fell  
I had not time to bid my friends farewell  
My Father ran, though he could scarcely stand  
When he saw me lay burning on the Land  
Then with his hands he put the Fire out  
Saying dear Lord my Son is dead I doubt."

F. A. BLAYDES.

Hockliffe Lodge, Leighton Buzzard.

**COPIOUS SONNETEERS.**—A reviewer, in a recent notice of Charles Tennyson, in one of the leading journals, spoke of him as being, with his 342 sonnets, "the most copious sonneteer since sonnets were." This is to overlook Wordsworth, whose stated compositions of that kind, together with those stealing out at unexpected corners among



his works, reach a grand total of something over 480.

THOMAS BAYNE.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**MYSTERIOUS DISAPPEARANCE OF A PUBLIC STATUE FROM DUBLIN.**—*The Personal Recollections of John O'Keefe*, published in 1826, notice (vol. i. p. 16) the frequent visits to Dublin of Van Nost, a celebrated sculptor, and that "he did the fine pedestrian statue of Lord Blakeney erected in Sackville Street." *The Gentleman's Magazine*, in its volume for 1759, records the fact of its erection, adding that the statue was of brass, and furnishing an elaborate description of the general design and a copy of the inscription. Mr. J. C. O'Callaghan, in his *History of the Irish Brigades*, supplies numerous references to General Lord Blakeney (pp. 423, 429, 432, 505). He was the defender of Stirling Castle against Prince Charles, and of Fort St. Philip against the Duke de Richelieu. To whose iconoclastic hands may we ascribe the expulsion of this fine work of art, so calculated to adorn Dublin and to preserve it from a stigma which, until a few years ago, certainly rested on it? Until the year 1857 there was hardly one statue of an Irishman to be seen in the streets of Dublin. We are told by the *Gentleman's Magazine* of the day that "Lord Blakeney's statue was erected by the Antient and most Benevolent Order of the Friendly Brothers of St. Patrick." This old club still flourishes. Perhaps its secretary would kindly inform us whether the archives of the brotherhood possess any record regarding the removal or the fate of the statue. W. J. FITZ-PATRICK.

Pembroke Road, Dublin.

**SOME POETICAL PAMPHLETS.**—Information regarding the author of the undernoted poetical pamphlets would oblige:—

"Fame, let thy Glorious Trumpet Sound! A Martial Eulogy Written on the Victory and Death of Lord Nelson. By Richard Perry Ogilvie, Esq., Author of 'The Battle's Hot Hour.' Edinburgh, T. Oliver, 1805." Svo. 8 pp.  
"Poems by Richard Perry Ogilvie, Esq. Edinburgh, Oliver & Co., 1806." 18mo. 56 pp.

Ogilvie appears to have occupied a good social position, and had resided at Ghent in 1792. These pieces were presentation copies to Mr. Alexander Cunningham, jeweller, Edinburgh, the steadfast friend of Robert Burns, and subsequently the benefactor of the poet's widow, who in gratitude presented him with her husband's punch-bowl and portrait.

C. R. R.

**CAMPBELL'S "LIVES OF THE CHANCELLORS."**—Amongst the *Correspondence of the late Macvey*

*Napier, Esq.*, recently edited by his son, is given a letter of Lord Jeffrey's, in which the writer, under date March 31, 1846, says: "Empson has just heard that Knight is about to publish a fierce and formidable attack on Campbell's *Chancellors*, long lists of gross blunders," &c. (p. 526). Was such a paper ever published? If so, where may it be met with?  
A. F.

**THE LORD ADVOCATE FOR SCOTLAND.**—Is it true that this high official has, with other privileges, that of pleading in court with his hat on if he wishes; and, if so, to what is the strange privilege due?  
ABBBA.

[So stated recently in a leading article in the *Times*, and there attributed to a Lord Advocate, *temp.* Car. I., having had two sons on the bench. But of such a privilege we find no notice in Lorimer's *Handbook of the Law of Scotland*; Barclay's *Digest of the Law of Scotland*; nor in Mackay's *Practice of the Court of Session*.]

**"CHIEFTY."**—I have met with this word in Hooker, but cannot find it in Johnson (old ed.) Worcester, Wedgwood, Chambers, to signify being chief: "A bishop's function must be defined by that wherein his chieftly consisteth"; "A power of chieftly in government" (*E. P.*, vii. ii. 3); "their chieftly in regiment over others" (*ib.* 4). Are there other instances?  
ED. MARSHALL.

**A POLL BOOK FOR WILTSHIRE, PUBLISHED IN FOLIO, 1713.**—I am very anxious to obtain a sight of, or to purchase a copy of, the above, if such exists. I have made local inquiries of the Clerk of the Peace, &c., and of London booksellers, and can ascertain nothing. My only authority that such has existed is Mr. Colnell, bookseller, Devizes. Can you help me?  
W. L. KING.

**THE PLACE-NAME "PANMURE."**—In the *Quarterly Review*, vol. cxxxix. p. 476, Panmure, in Forfarshire, is said to mean "the Church of St. Mary." Can any Gaelic scholar enlighten me on the etymology of the prefix *Pan*?  
A. L. M.

**THE USE OF THE TERMS "PAPA" AND "MAMMA."**—I should like to know at about what date "father" and "mother" were replaced by "papa" and "mamma." Were the latter in use in England at the Jacobite period?  
T. W.

**"SPRAYED."**—Is this word, expressing the effect of cold on the skin, a provincialism, and only heard in the western counties? I am told that it is, and shall be glad of the authority of "N. & Q." to maintain or contradict the assertion.  
H. V.

**THE LAST MAN'S CLUB.**—About fifty years ago an article appeared in a British magazine respecting a club of young men who met annually until only one of their number was left, who died sitting at the supper-table. The story was admirably



written, and was extensively copied into the newspapers of this country. There is a club of journeymen printers in this city, founded on this melancholy plan, which has lasted for several years. In what periodical did this tale appear? Was it in *Blackwood's Magazine*?  
 BAR-POINT.

Philadelphia.

A SQUARE HEAD.—During a walking trip, many years ago, in France, a countryman (in Normandy) once remarked, "Mon père avait la tête carrée," meaning, apparently, that his father knew what he was about, and gave him (according to his ideas) a good education. I have once only heard a similar expression in England, "He has a good square head upon his shoulders"; but it was used by a Jesuit who had been much abroad. Is the expression originally French; and is it habitually used in any part of England?  
 W. T. LYNN.

Blackheath.

WHEN WERE HUSSARS FIRST RAISED IN ENGLAND?—They do not appear in the *Army List* until 1813; though regimental records state that the 10th and 15th Dragoons were clothed and equipped as Hussars in 1806. I think that I have read in some book of memoirs that the writer remembered seeing "the Hussars" charge a mob at Manchester in seventeen hundred and ninety something. What Hussars would these have been? Were they Germans or Hessians in our pay? Were they volunteers equipped Hussar fashion? Since I wrote thus far my eyes have fallen on the following paragraph in the *Royal Military Calendar* for 1815: "Lord Combermere purchased in 1794 a Majority in the 59th Foot, and immediately after the Lieut.-Colonelcy in a regiment of Hussars then raising by General Gwynn." What Hussars were these?  
 W. W. F. S.

CICERO ON THE GREEKS.—Where does Cicero say that the Greeks have quickness of intelligence and knowledge of many arts, but that they are deficient in truth and honesty?  
 M. N. G.

A SHENE BIBLE IN PARIS.—In his *Old and New London*, vol. ii. p. 382, Mr. Walter Thornbury writes: "One of their [the brethren's] chief treasures, an illuminated Bible, given to the Shene Monastery [at Richmond] by Henry V., was in existence in the Tuilleries at Paris in 1847." May I venture to ask if any of your correspondents can help me to verify the above statement, and tell me whether, and where, the book is still kept?  
 E. WALFORD, M.A.

Hampstead, N.W.

SIR MARTIN FROBISHER.—To what county did this eminent seaman belong? He has been classed amongst the worthies of Devon, Yorks, and Notts. In most biographies he is said to have been born

near Doncaster. Was not Fenningley (Notts) his real birthplace? He certainly possessed property there.  
 C. B.

COLLETT FAMILY.—In 1683 James Collett settled in Norway, where he married and left issue. It is known that he was born in London on August 18th, 1655, but no particulars of his parents or of the family he belonged to are extant in Norway. A history of his descendants, who have always held honourable positions, has been privately published, a copy of which, entitled *Familien Collett*, by Alf. Collett, is in the British Museum.

The author, being naturally desirous of tracing the connexion of his ancestor with the English Colletts, visited England with this object in 1878 and sought my assistance, but I regret to say that I was unable to help him much.

The Heralds' Visitations of Middlesex in 1664, in which two families of this name are enrolled, threw no light upon the point, although it seems most probable that James Collett was descended from one of them, seeing that the arms he bore are identical with those of Collett of Highgate; nor did reference to some of the other ordinary sources of such information in the British Museum, and to some notes of the name in the College of Arms, yield better results. Equally fruitless was an advertisement in the *Times*, asking for a copy of the certificate of birth or baptism of James Collett.

Mr. Alfred Collett contemplates publishing, for private circulation, an enlarged edition of his work, and I ask the kindly assistance of any of your genealogical correspondents, who may have notes relating to this family, in another attempt to establish the connexion.  
 J. C.

12, Fopstone Road, S.W.

HARTLEY: MONTAGUE: COPLEY.—In the obituary of the *Times* I lately observed the following:—

"On the 23rd inst. [Nov.] at 3, Stony Villas, Plaistow, Essex, Mary Anna Hartley, widow of Major-General Humphrey Robert Hartley, of the 57th Regiment of Foot, daughter of the late Admiral Robert Montague, of the Red Squadron, and great-grand-daughter of the late Sir Godfrey Copley, of Sprottisbury, Yorkshire, aged 84."

As a matter of local genealogy, I am desirous of knowing what proof there is for the latter portion of the above statement. Admiral Montague, I believe, married, in 1792, Mary Elizabeth, born 1774, daughter of Thomas Copley of Nether Hall, in Doncaster, a natural son of Robert Copley of that place, whose family originally branched off from the same stock as that which settled at Sprotborough, but at a point long anterior to the time of the last or "the late Sir Godfrey Copley," who died in 1709, leaving an only daughter, wife



of Joseph Moyle, Esq., ancestor of the present Sir J. W. Copley, baronet. (See Hunter's *South Yorkshire*, vol. i. pp. 51, 52, 342.)

CHARLES JACKSON.

Doncaster.

"THE ASS LADEN WITH BOOKS."—In Sura lxii. of the Koran it is written: "The likeness of those who are charged with the law and do not discharge it, is as the likeness of the ass laden with books." This was a taunt levelled against the Jews. I should be glad to know if this simile was used before Mohammed's time. In an old edition of the *Dunciad* which I possess the frontispiece is an ass laden with heavy tomes, inscribed *Oldmixon-Tibbald Plays, &c.*, with the motto "Deferor in vicum vendentem thus et odores."

JAMES HOOPER.

CONWAY BARONY.—Sir Arthur Rawdon is stated to have claimed the English Barony of Conway in right of his mother, whose father was so created in 1628 by writ of summons, directed "Hæredibus suis." When was that claim made; and where can I see it, and the decision thereon? I can find no mention of it in the Lords' Reports.

ECLECTIC.

"THE VISION OF MIRZA."—Is an oil painting known, the subject of which is as above?

C. W. T.

AUTHORS OF BOOKS WANTED.—

*The History and Fate of Sacrilege.* By Sir Henry Spelman. Edited...by Two Priests of the Church of England. Second Edition. London, 1853. 8vo. Who were the editors?

C. W. S.

AUTHORS OF QUOTATIONS WANTED.—

"He made the desert smile."

In Lord Shrewsbury's gardens at Alton Towers is a pedestal supporting a bust, under which is inscribed the above.

K. J.

### Replies.

SWIFT'S VERSES ON HIS OWN DEATH.

(6th S. iii. 47.)

The first edition of this celebrated poem was a spurious one. It was published by J. Roberts, early in 1733, under the title of *The Life and Character of Dr. Swift*, with a dedication to Alexander Pope, Esq., signed by L. M. (whom I am unable to identify), and dated "From my Chambers in the Inner Temple, Lond. Apr. 1, 1733." The poem consisted of 201 lines. It was published without the Dean's knowledge, and caused him great annoyance. He wrote to Pope from Dublin, a letter dated May 1, 1733 (Roscoe's *Swift*, 1870, vol. ii. p. 703), indignantly denying the authenticity of the poem, in which he states "There is not a single line, or bit of a line, or thought, any way resembling the genuine copy."

Swift's anger led him to exaggeration. There are at least fifty-four lines which are word for word the same as those in the genuine edition, besides others with merely verbal differences. Further on he writes, "But even this trick shall not provoke me to print the true one, which indeed is not proper to be seen until I can be seen no more."

The resolution not to publish the poem was adhered to till the end of 1738, when the publication of it was entrusted to Dr. William King, Principal of St. Mary Hall, Oxford, whose political opinions were in accordance with those of Swift. Dr. King writes from Oxford, Jan. 5, 1739 (vol. ii. p. 805), to say that the work is at last in the press. "But I am in great fear," he adds, "lest you should dislike the liberties I have taken. Although I have done nothing without the advice and approbation of those among your friends in this country, who love and esteem you most," &c. On January 23rd, King writes again (vol. ii. p. 812), to say that none of Swift's works had been so well received by the public, which is his (King's) only consolation for having dissatisfied the Dean by the suppression of parts of the poem. The story of the medals, he says, was omitted with a very ill will; likewise the part of the poem which mentions the death of Queen Anne.

Writing to Mrs. Whiteway on January 30 (vol. ii. p. 812), Dr. King again alludes to the omission of many lines in *Rochefoucault*, to which he consented in deference to Mr. Pope's judgment. In another letter to the same lady, dated March 6 (vol. ii. p. 813), the announcement is made that two editions have been already sold off; but he acknowledges that he is mortified at having received from Faulkner a copy of the Dublin reprint. The letter, which is a long one, contains some interesting details about the work.

The London edition contained 381 lines. There were 484 lines in the Dublin one, in which the famous verses on the medals are given, but not in full. The words in italics were omitted.

"He's dead you say: then let him rot  
I'm glad the medals were forgot  
I promised him, I own; but when?  
I only was the princess then.  
But now as consort of the King,  
You know 'tis quite a different thing."

The Dublin reprint had a great success. I have before me a copy of the fifth edition, printed within the year of its first appearance. It is now rare. There is only a copy of one edition in the British Museum, and none in the Bodleian. I have never seen it occur in any bookseller's catalogue.

In Scott's edition of Swift's *Works*, second edition, vol. xiv. p. 347, is a copy of the verses on the death of Swift, and a foot-note which states that the poem stands exactly as in Faulkner's copy. Roscoe follows Scott, and gives the same



note. The piece is not, however, the same as in the Dublin reprint. Many of the asterisks and dashes are filled in, and there are some slight differences, one of which I regret. In the Dublin reprint, line 179 stands,

"Kind Lady Suffolk in the Spleen."

In Scott's copy it is changed to "And Lady Suffolk," &c. There are still several points for your contributors to clear up. (1.) Who was L. M.? (2.) Why should Swift have published the poem at such a long interval after the appearance of the spurious edition, at a time when his intellect was rapidly failing, and he was sinking into that state of unconsciousness in which he passed the last years of his life? (3.) On the title it states that the poem was written in Nov. 1731. Is there any particular reason why the poem should have been written at that date? (4.) When did an edition of the poem first appear with the complete lines referring to the medals, and with the asterisks filled in?

There is some interesting information about the poem in the Aldine edition of Swift, edited by the Rev. J. Mitford; but this and other remarks which I have to make on the subject must be reserved for a future occasion.

F. G.

FLAMINGO (6th S. ii. 326, 450, 478; iii. 35, 75).—I can answer the question of your correspondent PROF. SKEAT by saying that the *Portuguese and English Dictionary* by J. D. de Lacerda (Lisbon) is far more copious than that by Vieyra. But it will not help him much as to *flamingo*; nor will the *Portuguese Dictionary* by Moraes do more. These simply give the word with a description of the bird, while Constancio, in his dictionary, does not give the word at all. Bescherelle, in his dictionary, under the word "Flamant," objects to this spelling, and on the authority of Buffon writes it *flambant* or *flamant*. Speaking of the bird itself, he says, "On lui supposo même des rapports avec les habitants de Flandre, où il n'a jamais paru." Now, in Portuguese, *Flamengo* means Flemish. I should never have referred to the Portuguese for the origin of the word. Not only is there an *m* wanting for what would be the necessary Portuguese root, *flamma*, but in that language *chamma* is the word generally used for flame, *flamma* being poetical. The Italians follow after the Greek, and call the bird *fenicottero*.

J. J. AUBERTIN.

33, Duke Street, St. James's.

LUIS DE CAMOENS (6th S. ii. 147).—The following extract from the review of Mr. Aubertin's *Lusiads of Camoens* in the *Athenæum* for May 18, 1878, gives the exact date of the death of Camoens:—

"We have, however, an observation to make with regard to the poet's death, which is stated by Mr.

Aubertin, who repeats the common opinion, to have taken place in 1579, whereas the authentic date of his death was ascertained more than sixteen years ago. It occurred on the 10th of June, 1580, some months before Philip II. entered Portugal (see the *Archivo Nacional*, Book III. of Corrections, fol. 137)."

J. R. THORNE.

EARLY ROMAN CATHOLIC MAGAZINES (6th S. iii. 43).—May I take the liberty of supplementing the information which MR. WALFORD has given to your readers on the above subject?

The earliest publication (periodical) that I know of was issued in June, 1813. It was entitled the *Orthodox Journal*, and was conducted and published by Mr. William Eusebius Andrews, a native of Norwich, who had taken up his abode in London a little time before that. He continued to conduct this monthly magazine in Catholic interests, and in hostility to the "Veto" proposals whilst they lasted, until December, 1820, when he published the first Catholic newspaper, stamped in those days. This did not receive due support, and ceased in nine months.

The *Catholic Miscellany*, which MR. WALFORD marks No. 2, was then projected, to be published by Cuddon, but edited by Andrews under another or pseudo name, and, at the same time, the *People's Advocate* (Catholic and political), to be openly edited by him. This arrangement lasted for a short time only. The *Miscellany* passed into other hands. The *Advocate* ceased, and in January, 1823, he returned to his original title, the *Orthodox Journal*. This continued until September, 1824, in the very heat of some of the most earnest disputes and dissensions about Catholic Emancipation, when he commenced another Catholic weekly newspaper, the *Truth-teller*. This, too, had only a short life. Limited in his capital and inefficiently supported, owing to our internal dissensions at the time, I think it was published for about one year, or, perhaps, until the close of the session of Parliament. On Saturday, October 1, 1825, he returned to the octavo form, and issued the *Truth-teller*, new series, fortnightly during October, and weekly from Nov. 5. I am enabled to be minute here as I not only remember the circumstances, but have vol. i. of this *Truth-teller* on the table beside me. This is four years before Catholic Emancipation. I find it stated that fourteen volumes of the *Truth-teller* were published. Subsequently, the *Orthodox* was revived under the title *London and Dublin Orthodox Journal*. Andrews died in April, 1837. But your point is the pre-Emancipation periodicals. I know there are some others, and my friend Mr. Joseph Gillow, of Dudley House, Bowden, near Manchester, has, I think, some other publications of that period.

LAWRENCE TOOLE, D.D., Canon.

St. Wilfrid's, Hulme, Manchester.



THE MYSTERY OF BERKELEY SQUARE (4th S. x. 373, 399; xi. 85; 5th S. xii. 87; 6th S. ii. 417, 435, 452, 471, 514; iii. 29, 53).—Had I known there would be such a run on ghosts, even in such a prosaic locality as Berkeley Square, I would have furbished up for the Christmas Number of "N. & Q." some of the stories I have collected. At any rate, I would ask, Why talk about Berkeley Square, where it is probable there is nothing in the case but an eccentric old miser and an imaginative public, when there are so many authentic ghosts to be raised?

I am writing in France, and have a horror of leaping *le mur de la vie privée*, and of subjecting the Editor to an action for libel by giving names and places, or I could "tales unfold." At any rate, it is no secret that Bishop Wilberforce and Sir Frederick Ouseley never concealed the fact that each had spoken to a ghost, and, what is more, had exorcised him. The details of each case are known to most people. Then there are the ghosts of a famous old Surrey house, which Sir George Dasent has immortalized in his "one only" novel, to be raised. There are also the ghostly and "creepy" traditions of Glamis, Traquair (*vid. the World*, Sept., 1880, "Lord Reay at Stow"), and other old Scotch houses. In London, too, in such a populated thoroughfare as Sloane Street (I dare not say the number), there is a far more substantial ghost than that of Berkeley Square, for it can squeeze you as if in an iron vice. I would suggest, therefore, as the Berkeley Square phantom appears somewhat mythical, and that *some one who knows* should give us a really authenticated apparition of these latter days.

To add my mite to the Berkeley Square discussion, I may say that the last story was this. In the season of 1880 a ball was given at No. 49. A lady and her partner were sitting against the partition wall of No. 50, when on a sudden she moved from her place and looked round. The gentleman was just going to ask the reason when he felt impelled to do the same. On comparing their impressions, both had felt very cold, and had fancied some one was looking over their shoulders from the wall behind! From this it would appear that "brick walls do not a prison make" for these uncomfortable ghosts, who can project themselves right through them, to the great discomfort of their next-door neighbours. The inhabitants of No. 49, who very likely never gave a ball last season, could say what ground there is for this story—unless the ball-givers lived on the other side of No. 50, in Charles Street.

K. H. B.

MR. UPCOTT (6th S. iii. 48).—Perhaps it may amuse COL. FERGUSSON to read the accompanying note from Mr. Upcott, and the verses which were sent as an autograph for the then small collection alluded to in it. At an exhibition held at the

Collegiate Institution in Liverpool, in 1844, there was a room devoted to his autographs, and I used to enjoy standing over the large cases to read the interesting specimens. Here Mr. Upcott saw me, and most kindly encouraged my enthusiasm, and promised to give me some help. On his return home—to Islington, I think—he sent me several letters from celebrities. I still possess them, and never look at them without recalling pleasantly the kind and genial manner of the old collector to a young girl just beginning to work in the same fields.

"Liverpool, Aug. 1, 1844.

"Dear Miss C—,—It affords me much pleasure to add a few autographs to your collection. I remember when mine would lie in as small a space, but I must tell you that a long line begins at a point and that a giant was once a dwarf; therefore you may reasonably hope by perseverance to increase your stores, and at no distant period exhibit to your friends an assemblage of names truly gigantic. That this may be realized is the sincere wish of

"Your faithful friend,

"WILLIAM UPCOTT.

"Liverpool, August 1, 1844.

"To Miss M. A. M. C.

"May life's choicest blessings await my fair friend  
Unpolluted by sickness or care,  
May sweet cheering Hope to the future extend,  
And the prospect still brighter appear.

At length, when old Time shall the temple deface,  
May the mind remain firm and serene:  
In pleasing remembrance past moments retrace,  
And reflection enliven the scene.

"WILLIAM UPCOTT,

"A Collector of Autographs."

M. A. M. JESSOPP.

Scarning.

Under the title "The Father of a Fashion" there will be found in *Temple Bar* for May, 1876 (vol. xlvii. pp. 89-104), an interesting account of a part of William Upcott's wonderful collections, as well as many particulars about Upcott himself. The portion there described is now in the possession of Mr. Joseph Mayer, F.S.A., of Bebington, Cheshire. In the same volume of *Temple Bar* (pp. 315-35), under the designation of "The Last of the Grand School of Connoisseurs," there is described the career of another remarkable collector, Thomas Dodd, the picture-dealer, and author of *The Connoisseur's Repertorium*, who died Aug. 17, 1850, in Mr. Mayer's house, leaving to that gentleman a collection which is described as filling two hundred folios.

C. W. S.

"A large series of autograph letters, chiefly obtained at Upcott's sale," forms part of the collection bequeathed to the Bodleian in 1863 by Capt. Montagu Montagu, R.N., who died at Bath on July 3 of the same year (*Macray's Bodl. Libr.*, p. 299).

ED. MARSHALL.

Mr. Upcott died on Sept. 23, 1845, at the age



of sixty-six. The sale of his collections took place in June, 1846.

EMILY COLE.

Teignmouth.

"SIC TRANSIT GLORIA MUNDI" (1<sup>st</sup> S. vi. 100, 183; vii. 164; xi. 495; 2<sup>nd</sup> S. i. 503; xii. 215, 280, 483; 3<sup>rd</sup> S. i. 36; 6<sup>th</sup> S. i. 252).—Few quotations can have been much more frequently noticed in "N. & Q." than this. But it was not shown before the last reference that it occurs in the first line of an old couplet. I have seen in a book recently published (*Curiosities of the Search Room*, 1880, pp. 119-20) an earlier instance of the occurrence of the lines than was then apparent. Amongst the wills to which reference is made is that of Robert Fabian, the author of the *Chronicle*, who died in A.D. 1511, and was buried in St. Michael's Church, Cornhill. In this will he left an injunction that certain figures should be placed on his tomb, and further enjoined,—

"And at the feet of the said figurys I will be graven thes ix verses folowing:—

'Preterit ista dies [ins. nescitur] origo secundi,  
An labor, an requies; sic transit gloria mundi.

Like as the day hys cours doeth consume,  
And the new morrow spryngith agayn as fast,  
So man and woman by naturys costume  
This lyfe doo pass, and last in erth are cast,  
In joye and sorrowe in [om. in] whiche here theyr tyme  
did wast

Never in oon state, but in co's [course] transitorye,  
Soo full of change is of this worlde the glory.'

*Testa. Vetusta*, p. 498."

Weever (*Fun. Mon.* p. 416, 1631) states that in his time the epitaph was "now altogether defaced." He has the English, but omits the Latin lines, as is also the case in Pettigrew's *Chronicles of the Tombs* (Bohn, 1857), p. 64.

ED. MARSHALL.

MILTON'S "ANIMADVERSIONS UPON THE REMONSTRANT'S DEFENCE AGAINST SMECTYMNUS" (5<sup>th</sup> S. ix. 208, 254).—It is, I think, desirable for future readers of "N. & Q." that no subject should appear in its index as a query without an answer when it is possible to supply an answer. I shall therefore take the liberty of replying to my own query from the information courteously sent me at the time it appeared by two of "N. & Q.'s" most esteemed contributors—MR. SOLLY and MR. CHAPPELL.

1. "Mystical man of Sturbridge." Sturbridge, near Cambridge, used to be the scene of the largest and most important fair in England. It originated about 1417, and "in the time of its glory was not only the greatest trade exchange of the country, but also the greatest gathering of drolls, rope-dancers, play actors, and sleight-of-hand men." The allusion is therefore clear.

2. "Old wife's tale of a certain queen of England that sunk at Charing Cross, and rose up at Queenhith." As HERMENTRUDE (5<sup>th</sup> S. ix. 254)

points out, the reference may be to "a popular ballad which confused the two queens of Henry III. and Edward I., both named Alianora, of whom the one was very unpopular for the exaction of her dues payable at Queenhithe, and the other was known to the masses by her memorial at Charing Cross." This ballad is, I presume, "*A Warning Piece to England against Pride and Wickedness: Being the Fall of Queen Eleanor, wife to Edward the First, king of England, who by her Pride, by God's Judgment, sunk into the ground at Charing Cross and rose at Queen Hithe*,"—"To the tune of 'Gentle and Courteous.'" Copies are in the Pepys, Roxburghe, Miller, and Rawlinson collections. MR. CHAPPELL has reprinted the ballad in the Ballad Society's Publications, vol. ii. part i. of the reprints. It appears to have been popular about the time of the proposed Spanish match of Prince Charles, and it may have been a recollection of Milton's boyish days. But the legend appears in an earlier literary form. In Peele's *Chronicle Play of Edward the First*, printed 1593, the end of the title runs: "Lastly the sinking of Queen Elinor who sunke at Charing Cross, and rose again at Potters' hithe, now named Queen hithe." In the play, where the king accuses his queen, she replies:—

"That if upon so uile a thing  
Her Heart did euer think,  
She wish'd the ground might open wide,  
And Therein she might sink.

With that at Charing Cross she sunk  
Into the ground alive,  
And after rose with life again  
In London at Queenhithe."

Probably, as MR. CHAPPELL suggested to me, the reference to Queen Elinor is a blind. It would have been dangerous to name Queen Mary, but the reference seems obvious. Queen Mary was half a Spaniard, and Queen Elinor was a Spaniard; Queen Mary was childless, and so was the queen in the street ballad.

3. "A wizard of Modena." Perhaps this is a memory of Milton's Italian days. Modena may have been just as celebrated for varnished paper masks as Cremona was celebrated for violins. This is a conjecture which some reader of this note may be able to support or make away with.

WILLIAM GEORGE BLACK.

THE PREMIER BARON OF ENGLAND (6<sup>th</sup> S. iii. 47).—Has the abeyance of the barony of Segrave ever been terminated in favour of Lord Mowbray and Stourton? I saw the extract from the *London Gazette* which announced the determination of the barony of Mowbray; but there was no allusion to Segrave in what I saw, and I need not tell your readers that the revival of the one title would not necessarily carry with it the revival of the other. Will some one answer my question?

JOHN W. STANDERWICK.



THE "BRITISH AMAZON" (6th S. iii. 9).—Would not the representation so entitled be the portrait of the woman whose marvellous adventures form the subject of a volume known as

"The Life and Adventures of Mrs. Christian Davies, the British Amazon, commonly called Mother Ross, who served as a Foot-Soldier and Dragoon in several Campaigns under King William, and the late Duke of Marlborough, &c. Second edition, &c. London, MDCCXLI." 8vo.

For a discussion as to the authorship of this curious book, which is often attributed to Defoe, see "N. & Q." 5th S. vii. 92.

I have an equestrian portrait of this remarkable personage in 8vo., with the epigraph, "Christian Davis (otherwise Mother Ross)." As frontispiece to the volume described above is a copper-plate engraving in two compartments; one, a reduction of the equestrian portrait which I have mentioned; the other, our heroine in female habiliments, acting in the capacity of cantineer, or sutler.

An account of her, but without portrait, will be found in the *Wonderful Characters* of Henry Wilson (London, 1821, 3 vols. 8vo.), vol. ii. pp. 190-6.

But Mother Ross is not the only Amazon in British military annals, though I am not aware that any other has received the designation. I have before me a curious book entitled:—

"The Female Soldier; or, the Surprising Life and Adventures of Hannah Snell, Born in the City of Worcester, &c. The whole containing the most surprising incidents that have happened in any preceding Age; wherein is laid open all her Adventures in Men's Cloaths, for near five Years, without her Sex being ever discovered. London, 1750." 8vo. pp. 187.

Here, in addition to other curious plates, we have for a frontispiece a full-length representation of the heroine in male habiliments, with the inscription at foot, "Hannah Snell, the Female Soldier, who went by the name of James Gray."

This female worthy, having been deserted by her husband, adopted male attire and travelled to Coventry in search of the runaway. She there enlisted in Col. Guise's Regiment of Foot, and marched therewith to Carlisle, at the time of the Scotch Rebellion of '45. She afterwards enlisted in Fraser's Regiment of Marines, and proceeded to Portsmouth, whence she sailed in Admiral Boscawen's squadron for the East Indies. There she assisted at the siege of Pondicherry, when she received twelve wounds. Through all her adventures, including a couple of whippings, she managed to preserve the secret of her sex; and even when this was made public she continued to wear the garments to which she had so long been accustomed.

Her military occupation gone, Hannah cast about for means of subsistence, and presently entered into an engagement with the manager of the New Wells, in Goodman's Fields, for the

exhibition of herself in the character of a tar and a marine, in her successful enactment of which she entertained the company with a variety of appropriate songs.

In addition to this, under the belief that "such an Amazonian Lady as Mrs. Snell was, deserv'd some encouragement, and that her heroic Achievements should not be altogether buried in Oblivion," a petition for some provision for her was drawn up and presented to the Duke of Cumberland; the result of which was that "our Female Soldier will have by the Indulgence of his Majesty's Letter, the allowance of One Shilling *per Diem*, for and during the Term of her natural Life, which amounts in the Whole to 18*l.* 5*s.* *per Annum*."

Besides this, she entertained the idea of embarking in business by taking "some noted Publick House, either in some conspicuous Part of the City, or else within the Bills of Mortality; where she proposes to assume a new Character, I mean that of a jovial Publican, in which it is our opinion, she will be as well able to shine as in that of a Tarpaulin or a Marine." We are further informed that "to draw in her Customers, and distinguish herself from the rest of her Brother Publicans," she "determined to hang up a whimsical Sign," and "has already, for that Purpose, agreed with a very able Painter to delineate her in her Regimentals on one Side of her intended Sign, and in her Jacket and Trowsers on the other; and underneath each, it will be proper to be written in large Capitals, THE WIDOW IN MASQUERADE."

Just one last Amazon occurs to me, but I must not do more than merely indicate the title of the book in which her doings are chronicled:—

"The Female Warrior: a True History, very delightful, and full of pleasant Adventures in the Campaigns of 1676 and 1677. Translated from the French. London, 1678." 12mo.

I do not know that there is any portrait of the last-mentioned lady. WILLIAM BATES, B.A.  
Birmingham.

Is not this Gildippe, the heroic wife of Edward, an English baron, whom Tasso describes in *La Gerusalemme Liberata* as fighting side by side with her husband until they are both killed by Soliman?

"Nella guerra anco consorti  
Non sarete disgiunti ancor che morti."

She is represented as the Christian Amazon, whilst Clorinda plays the part of the pagan Amazon. B. D. MOSELEY.

Burslem.

THE ENDURANCE OF CROMWELL IN THE POPULAR MEMORY (6th S. ii. 485; iii. 46).—Some years ago a brother officer of mine—an Irishman, who, while snipe-shooting in the wilds of Connemara, had



picked up many curious sayings, scraps of Zosimus, and such like trifles, which he would reproduce with effect—would on occasion (albeit we were not serving “in Flanders” at the time) give out one of these—“The curse uv Crom’ell on ye.” This he believed to be a relic of the rigorous sway of the Protector in Ireland.

By the way, it surprises me that none of the sayings of Zosimus, the singer of Dublin Bridge—his metrical version of “The Finding of Moses,” for example—have, if I remember rightly, found their way to “N. & Q.” Now that it seems established that there never was in the library of Glasgow University a whimsical version of the Old Testament in metre, from the pen of the Rev. Zachary Boyd, the verses of Zosimus must be unique in style.

ALEX. FERGUSON, Lieut.-Col.  
Lennox Street, Edinburgh.

PIGOTT OF BROCKLEY (6th S. iii. 69).—If Mr. PIGOTT will write and inform me for what purpose he requires information about this family, I think that I can answer his queries.

A. E. W. FOX.

16, Gay Street, Bath.

MARGARET RUSSELL, THIRD DAUGHTER OF FRANCIS, SECOND EARL OF BEDFORD (6th S. iii. 68).—The only Russell whose Christian name begins with R, mentioned in Wiffen’s history, after the year of the marriage of Margaret Russell with the Earl of Cumberland, is Robert, fifth son of the first Duke of Bedford, and brother to William, Lord Russell, the patriot. But as Robert Russell was appointed Clerk of the Pipe in 1689, he could not have witnessed a deed in 1603. The years of his birth and death are not given by Wiffen.

L. A. R.

Athenæum Club.

“HARE-BRAINED”: “HAREBELL” (6th S. i. 155, 402, 424, 502; ii. 472).—Now that *hare-brained* is allowed to be connected with a *hare*, I hope *harebell* may be allowed to be so connected also. The etymology from the Welsh is, of course, absurd; the suggestion *hairbell* has been made before, but is too clever to have originated in early times. The word is as old as the fifteenth century: “Hec bursa pastaris, *hare-belle*” (Wright’s *Vocabularies*, vol. i. p. 226). In those days a *hare* meant a *hare*. The difficulty about it belongs to the present day, when a *spade* is no longer understood.

CELER.

“CONUNDRUM” (6th S. ii. 348, 470).—I have a further light on this word. S. J. H. gives as his earliest example a quotation dated 1615. But it occurs in 1611:—

“We old men have our crotchets, our *conundrums*,  
Our figaries, quirks, and quibbles,  
As well as youth.” (1611) *Ram Alley*, III. i. 2.

It is possible that the word may be Latin, just as

*quillet* is a corruption of *quidlibet*. If so, there is but one Latin word that could have produced it, viz., *conandum*. And it is remarkable that *conandum*, a thing to be attempted, will give the double sense of problem or puzzle, and an invented story made to see how much people would believe. This suggestion has the merit of giving the accent on the right syllable. The vowel-change is not extraordinary, since *an* and *on* were then pronounced nearly alike (at least, the *a* was the Italian *a*), and *on* easily becomes *un*, as in *son*, *ton*. As for the insertion of *r*, we say *cartridge* for *cartouche*, and *bridegroom* for *bridegoom*.

WALTER W. SKEAT.

When PROF. SKEAT says, “I am also reminded of Dutch *kond rondom*, known round about,” does he mean that he has seen this phrase in any Dutch book? I ask because it seems to me very doubtful whether it is good Dutch, or, at any rate, the Dutch of ordinary life. I do not profess to be a good Dutch scholar, but I have some knowledge of the language, and it is so like German, with which I am well acquainted, that I think I am capable of forming some opinion on the subject. In this case, too, the two words have their equivalents in German, and I feel pretty sure that if a German were asked to render “known round about” into German, he would not say *kund rundum*. At the very least, it would be *rundum kund*.\* *Kund* is, indeed, an adjective, but it is used only as a predicate, generally with certain verbs, as *sein*, *werden*, *thun*, or *machen*, and so it comes to be treated more like a participle (such as the similar *bekannt*) than an adjective, and commonly, therefore, finds its way to the end. Thus in Hilpert’s *Dict.* I find, “Es wurde Nichts von dieser Verhandlung kund.” And so it seems to be, so far as I can make out, with *kond* in Dutch, which is also used with almost exactly the same special verbs as in Germ., viz., *zijn*, *doen*, and *maken*. But if *rondom kond* would be the usual order in Dutch, and not *kond rondom*, then PROF. SKEAT’S “desperate” conjecture (to use his own word) falls at once to the ground.

F. CHANCE.

Sydenham Hill.

DERIVATION OF “EXTA” (6th S. ii. 428; iii. 57).—The letter of your correspondent has not removed my objections to Corssen’s view, from which I venture to dissent.

In the first place, the *exta* are in no sense extreme or outermost, but rather central or inner, organs. It may be sufficient to say that the idea of “prominence” or “importance” does not appear in *exterus*, &c., with which Corssen affiliates the

\* In this note I merely consider the order of the two words used by PROF. SKEAT; I leave entirely on one side the question, on which something might be said, as to whether *kond* and *rondom* are the words which would be usually employed in this case.



word. Besides, if the size of the objects examined constituted their importance in the eyes of the "haruspices" it is strange that the stomach did not rank among the "important" organs.

Again, Corssen, in selecting *exta* as an analogue of *juxta*, seems to have overlooked or ignored the difference in quantity of the final vowel in each case. This may be only a "curious accident." It is worthy of remark that in some of these Latin superlatives in *st*, the root-ideas do not readily admit of comparison. *Juxta*, for example, if a superlative, seems to convey a very redundant idea. Philologists would add much to our stock of knowledge if, instead of indulging in laboured refinements, they would give themselves to the examination of weightier matters; such, for instance, as the connexion between *οἶνος*, *vena*, *φοῖνιξ*, which appear to be colour-words. And what is *ποῦρι* but the crimson streak on the executioner's knife? But to return to *exta*. May I ask, in conclusion, whether it is not natural to suppose that these organs owed their important position in connexion with the science of divination not to their mere dimensions but to the fact that as outlets of the vital issues they might be held to give some clue to the issues of fate?

SMITH R.

S.P.Q.R. (6th S. ii. 426; iii. 34).—The list of interpretations accorded to these letters in the curious *Amusemens Philologiques* of G. P. Philomneste, B.A.V. (Gabriel Peignot), Paris, 1808, differs from that supplied by MR. MARSHALL, and includes one or two others. It is as follows:

"Senatus Populus Que Romanus.  
Salva Populum Quem Redemisti.  
Sono Poltroni Questi Romani.  
Sancte Pater Quid Rides?  
Rideo Quia Papa Sum.  
Salus Papae, Quies Regni.  
Salvasti Populum Quem Regis.  
Solidavit Pace Quietem Regni.  
Salvavit Pacavit Que Regnum.  
Si Peu Que Rien."

The same authority (*Amusemens Philologiques*) says that the five vowels *a, e, i, o, u*, appeared on the keystone of the door of the ancient palace of the emperors in Vienna, signifying "Austriacorum Est Imperare Orbi Universo." It would be easy for Englishmen by a slight change to give an interpretation flattering to our own national pride, were not such indulgence out of fashion.

JOSEPH KNIGHT.

LUCY (I) WENTWORTH, COUNTESS OF CLEVELAND (6th S. ii. 408; iii. 50, 72, 96).—The question asked by MR. BLAYDES was headed by him "Lady Lucy Wentworth." It was, therefore, hardly an error to place that name at the head of a reply. It may be presumed that all readers of "N. & Q." are well aware of the fact that the unmarried daughters of a baronet have no claim to

the title of "lady," and that any minor designation which a young lady might have would wholly cease on her marrying an earl. It is evident, in the case in question, that the lady was Mistress Lucy Wentworth till she became the Rt. Hon. the Countess of Cleveland. MR. BLAYDES appears to have quoted the designation of "Lady Lucy Wentworth" from a coffin-plate, a thing confessedly of no authority, and in this case probably an undertaker's error. The same may also be said of another coffin-plate (*Miscellanea Gen. et Her.* iii. 450), namely, that of the Countess of Strafford, who died in 1754, and who is described on her coffin-plate as "wife of Thomas, Earl of Cleveland." Now, the only Earl of Cleveland died in 1667, just seventeen years before this lady was born.

Though the daughters of a baronet are never entitled to the rank of "ladyship," yet under certain circumstances they may obtain it as a kind of title of courtesy. This is sometimes the case when a baronet dies and leaves a single daughter and heir; then, and especially if she holds landed property and is lady of the manor, she may obtain the local title of "lady" in conversation, letters, and print. A few years since, passing near the residence of a wealthy and benevolent old lady thus situated, I asked whether Miss Blank was at the hall; and received the reply, "Eh? Oh, you mean her ladyship? No; Lady Mary Blank is in London now." The coffin-plate of this lady, if made by a local undertaker, will probably show titles very puzzling to future genealogists.

EDWARD SOLLY.

WILLIAM CRUDEN (6th S. ii. 269, 394, 435).—In the *Monthly Magazine* of Jan., 1818, there is a short letter from Dr. Crombie, written at Greenwich, relative to Alexander Cruden, author of the *Concordances*. The latter was Dr. Crombie's paternal grand-uncle. If Alexander had been nearly related to William, I think Dr. Crombie would have mentioned it. In this letter Dr. Crombie mentions that, "By his last will the magistrates of Aberdeen have a right to claim six copies of every new edition of the *Concordance*." This claim, the writer observes, "has never been made, and now perhaps cannot be enforced."

A CURATE.

A HYMN BY CHARLES WESLEY (6th S. iii. 9, 73).—The hymn quoted by MR. MACKINTOSH was first published in Charles Wesley's *Short Hymns on Select Passages of the Holy Scriptures*, 2 vols., Bristol, 1762; it is headed, "The fire shall ever be burning upon the altar, it shall never go out" (Leviticus vi. 13). In this original edition the last line is—

"And make my sacrifice compleat."

I cannot just now find my copy of the second edition (1794), but I presume it has the same reading, since Dr. Osborn's reprint (London, 1879)



also reads "my." In the *Collection of Hymns for the Use of the People called Methodists*, first published in 1780, this reading was altered by substituting "the sacrifice" for "my sacrifice" (hymn 318), and this alteration was continued in all the editions until that of 1797, called "a new edition," which has the original word "my." This is not the place for saying it, but special interest is attached to this edition of 1797. I have three different editions following that of 1797, which read "my," viz., a new edition, 16mo. (no date), another in 1800, and yet another in 1801. The earliest edition I have found which reads "the" is one called once again "a new edition," 8vo. 1803, and all subsequent editions have continued this reading, and all other reprints also, so far as I have seen (Dr. Osborn's excepted), until the one quoted by your correspondent.

I ought to mention that, in addition to the numerous hymns, tracts, and volumes published by the brothers Wesley, and the collection made by John, first published in the year 1780, they also compiled two distinct pocket hymn books, one in 1785 and one in 1787. I believe that the former was never reprinted, and it is now very scarce. The latter was frequently reprinted, and of this I have eleven distinct editions. All these have the reading "the," not "my," and the same applies to the publication of 1785.

FRANCIS M. JACKSON.

Bowdon, Cheshire.

"PUNCH," THE DRINK (6th S. ii. 47, 235).—I have often heard *ponche* used by Spaniards for punch, but I do not think it is a Spanish word, or has any meaning of its own in that language. My Spanish friends certainly thought that they had borrowed both name and thing from England.

HENRY H. GIBBS.

THE PHYSICAL CLUB (6th S. ii. 309, 473).—I am obliged to Mr. BURNIE for his information and reference to the *Mémoires Secrets sur la Russie*. People are naturally inclined to distrust information conveyed in works calling themselves *secret histories*; thus I am enforced, like Pyrrho, to be still doubtful of the value of such evidence. Nevertheless I thank your correspondent for his information, and will endeavour to get a view of the volume in question. The printed rules shown to me two years ago in France were in the English language, and compiled in pamphlet form. So far as I remember them, they had no pretensions beyond being a candid exposition of the statutes of a society founded by the Empress Catherine in 1762, and ultimately suppressed by her in consequence of its baneful influence on public morality. On the death of Peter III., which occurred one week after his deposition, Catherine deemed it expedient to establish something like a "society" in Moscow. Social gatherings had been, for State

reasons, hitherto discouraged; but Catherine resolved to show a more liberal spirit by bringing men and women of the upper classes into social intercourse. With this object she founded the Physical Club, and I desire to know whether we have any authentic details in connexion with its proceedings other than those given, from French sources, in at the best a doubtful history. It was not, I think, in consequence of the French Revolution that Catherine suppressed the Physical Club, but rather on account of the *scandale* to which its proceedings gave rise, not only in Russia, but all over the civilized world. I cannot agree with Mr. BURNIE in reference to his allusion to the ninth canto of *Don Juan*. There is nothing in that particular canto which is not in keeping with the reputation—nay, the known character—of Catherine; nor does Byron therein allude to the society of Moscow, clubable or otherwise, but solely to Catherine's reception of an emissary to the Court of St. Petersburg. If any one will help me to trace the records of this society along the open paths of impartial history I shall be grateful.

RICHARD EDGECUMBE.

33, Tedworth Square, Chelsea.

THE ALLEGED AMERICAN COUNTERFEIT COINS (6th S. ii. 226, 274, 375).—MR. STAVENHAGEN JONES has overlooked the fact that between the intrinsic and the nominal value of the bronze currency there is a great gulf fixed, into which he has plunged headlong. It seems to me that on forty-seven tons of pence there is ample margin for a profit of 5,000*l.*; but why forty-seven tons are brought into the question I do not see. Mr. FRAZER simply asked if sufficient coins were circulated to leave such a profit. It is true the Mint made forty-seven tons in the year mentioned in addition to Heaton's quantity; but what has that to do with the question put by Mr. FRAZER? Whether any pence were forged in 1874 I know not, but I can vouch for one, in my possession, dated 1866; and that halfpence have been forged quite lately is a fact proved by a conviction in London in July last.

R. T. SAMUEL.

Hackney.

"THE WORTHY SAYINGS OF OLD MR. DOD" (6th S. ii. 327; iii. 13).—A. Wood and Tho. Fuller are mistaken in fixing Dod's age at eighty-six, as at the British Museum, among the Ayscough MSS., No. 4275, are some original letters by Dod, addressed to Lady Vere. In one of them, dated Dec. 20, 1642, he says he is "not far off ninety-seven years old." He lived until August, 1645, and on the 19th of that month was buried at Fawsley. Many of his sayings became proverbial, and were frequently printed, either in a small pamphlet or on a broad sheet, and suspended in every cottage. He was silenced or suspended twice for nonconformity, first by Dr. Bridges,



Bishop of Oxford, and secondly by Archbishop Abbot, at the command of King James.

WILLIAM PLATT.

115, Piccadilly.

[The sermon "upon the word Malt" is well known.]

BURIAL ON SUNDAY IN SCOTLAND (6th S. ii. 144, 197, 275).—Despite assertions to the contrary, I still hold that, in many places in Scotland, it is as much the custom to bury the dead on Sunday as it is on Monday or any other day of the week. The practice may not be general, but, nevertheless, it is customary in several Scottish counties, including Edinburghshire, Lanarkshire, and Fifeshire, where, to my own knowledge, Sunday funerals are of frequent occurrence. "When one says it is not now the practice to do so-and-so, the statement does not imply that so-and-so never takes place." Of this—to me—strange explanation, all I shall say is, that it is one I cannot accept. That burial on Sunday in Kilmarnock should not be allowed without the permission of the local authority, appears to me to be a forcible illustration of the truth of Byron's words,—

"How deathless is error."

P. J. MULLIN.

Leith.

LINCOLNSHIRE PROVINCIALISMS (6th S. ii. 484 ; iii. 78).—I always thought that the word was *wear*—that when a man spends his money he *wears* it away, and that at length it came to be applied to the sum *worn* rather than to the original amount. See Peacock's *Glossary*, s.v. J. T. F.

Bp. Hatfield's Hall, Durham.

"THE FORTUNATE BLUE-COAT BOY" (6th S. ii. 514 ; iii. 18).—My only knowledge of this book was derived from Lamb's essay on Christ's Hospital, wherein he describes it as one of his school-boy "classics," in conjunction with *Peter Wilkins*, &c. I could neither obtain a copy of the work nor find it in the British Museum, but with the title given by R. L. shall doubtless discover it.

J. H. I.

MRS. NEWBY'S NOVELS (6th S. iii. 28).—The name of the work referred to by B. is *Kate Kennedy*.

J. H. I.

"PRICKED" MUSIC (6th S. ii. 428 ; iii. 57).—*Pricks* for notes, and *pricking* for copying them, I have heard in country places all my life. I may illustrate the use of *pricks* by a story I heard nearly fifty years ago from several persons, some of whom were actually present on the occasion. At Peak Forest Church, in Derbyshire, one Sunday, the clerk gave out an anthem to be sung. On this the leader of the singers exclaimed, in loud tones, from his gallery, "An onthem, mon! why there's nobbut Jim Oakes and me here, and we ha' not brate ar pricks." The clerk said, also aloud,

"Yo should ha spokken"; and the rejoinder was, "Yo mit ha seen if yo 'd list." ELLCEE.  
Craven.

THE ETYMOLOGY OF "BEDFORD" (6th S. i. 173, 460 ; ii. 249, 334, 474).—Let me remind those who are puzzling over the etymology of this name that there is another Bedford, viz., Bedford Leigh, in Lancashire. Also to reflect that *Bed* is the first syllable in the names of a great many places in both England and Wales,—Bedminster, Bedwas, Bedwelty, &c. E. LEATON BLENKINSOPP.

HESSIAN BOOTS (6th S. ii. 468 ; iii. 73).—I am old enough to remember their introduction. They were the acme of dandyism in the first, and the beginning of the second, decade of the present century. They were worn over tight-fitting pantaloons, the up-peaking front, sometimes almost touching the knee, bearing a silk tassel, the back part sloped to the calf, being full below and with a high heel. It was the universal costume till the introduction of wellington trousers, made loose below, looped ingeniously for opening, so as to cover the boot, which, being stripped of the upper useless ornaments and cut, was called the wellington.

High-lows were a vulgar imitation—the slovenly upper part being concealed by the loose trousers—never worn by well dressed men. Before the introduction of the hessian and wellington gentlemen wearing breeches turned out in top boots. Half-boots for walking were a very inferior article in make and appearance to the dandy hessian worn over tight pantaloons.

OLD BOOTS.

TOM BROWN (6th S. i. 133, 316, 337 ; ii. 158, 210, 228).—At least one other volume was published by this writer, mention of which has not been made at any of the above references, and a copy of which is now before me. Some notion of the contents of this volume may be gathered from its title :—

"Miscellanea Aulica: or, a Collection of State Treatises, Never before publish'd. Containing:—Letters by K. Charles and K. James II. in their Exile; from the E. of Arlington to Sir Bern. Gascoign, about the intended Match of the D. of York with the Archduches of Inspruck; from the E. of Arlington to the Dukes of Ormond and Buckingham; by the famous A. Cowley. A Description of Germany, its Government, &c., by Sir B. Gascoign. The ancient Method and Custom of Duels before the King. An Account of the State of Affairs in Scotland, Jan. 1661. By the E. of Middleton. An Essay upon the Disorders of Scotland. A Discourse upon the Union of England and Scotland. The Grievances of Scotland in Relation to their Trade. A Proposal for an Union between England and Ireland. The L. Lauderdale's Charge against the E. of Middleton. The E. of Middleton's Answer. The King's Propriety in the Sea Lands and Salt Shoars. The King's Prerogative in making Wars and Alliances. A Treatise of Leagues and Alliances, and Nature of their Obligation. Faithfully Collected from their Originals, by Mr. T. Brown. 1768"



varietate tentamus efficere, ut quedam nonnullis, quedam fortasse omnibus placeant.—Plin., *Epist.* London, Printed for J. Hartley, next Door to the King's-head Tavern; Rob. Gibson, in Middle Row; and Tho. Hodgson, over against Gray's-Inn Gate, in Holborn. 1702." Small 8vo.

Prefixed to this curious collection of State documents is a preface of ten pages written by "Tom," as also a table of contents. The text extends to four hundred and forty pages.

P. J. MULLIN.

"PUDDING AND TAME" (6th S. i. 417; ii. 55, 277).—In the *Sussex Archæol. Collect.*, 1861, there is a paper by Mr. M. A. Lower on the Sussex dialect. He says (p. 230) that "thirty or forty years ago there was a kind of proverbial dialogue in a 'lurry' like this:—

"What's yer naim?"

Pudden and taüm;

Ax me agin, and I'll tell ye de saüm."

A foot-note suggests that "pudden and taüm" may mean food and drink, "to tame" meaning to broach or taste liquor. But this explanation is, I think, very improbable.

A. L. MAYHEW.

The version that I heard in my youth concluded thus:—

"If you don't believe me, ask my dame."

This, I suspect, came from Rugby school.

T. W. WEBB.

AUTHORS OF BOOKS WANTED (6th S. iii. 49).—

*Thoughts on Nature and Religion*, &c.—Dr. Patrick Blair (Michael Servetus), the author of the above work, was a Scotch physician, who settled in Cork about the second quarter of the last century. At first he opened a shop in Millard Street, now a decayed locality, where by vending certain medicines he accumulated a large fortune. He subsequently built Blair's Castle, a lofty structure, in the Dutch style, on the top of the hill over Sunday's Well road, from which there is a magnificent prospect of the city and country all around, the river view towards Passage Reach being particularly fine. In the book here referred to, under the pretext of vindicating the conduct of Servetus in his controversy with Calvin, the writer attacks the several articles of the Christian creed. This work was attacked by the Rev. Arthur O'Leary, who was frequently engaged in controversy with Dr. Blair, who was an avowed Deist, and denied the immortality of the soul. Singular to say, the Rev. Arthur O'Leary was encouraged by Dr. Isaac Mann, Protestant Bishop of Cork, to defend the principles of Christianity against the attacks of Blair. For a full account of the nature and contents of this book and the entire controversy see *Life and Writings of Rev. Arthur O'Leary*, by Rev. M. B. Buckley, R.C. Curate of SS. Peter and Paul, Cork (Dublin, Duffy, 1865). Phineas and George Bagnell were celebrated Cork printers, and publishers of the *Cork Evening Post*, the eighth volume of which appeared in 1762.

R. C.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 389, 479, 525).—

"When last I attempted," &c.

The authorship of these lines was a subject of discussion in your earlier series. According to an editorial note, "The lines are not in Bickerstaff's comedy 'Tis

Well it's no Worse, 8vo., 1770; but they occur in *The Panel*, Act. I. sc. i., by J. P. Kemble, who seems to have quoted them from *An Asylum for Fugitive Pieces*, 1785, vol. i. p. 15, where they appear without any name, entitled 'An Expostulation' ("N. & Q." 2<sup>nd</sup> S. vii. 177).

(6th S. iii. 49, 78, 99.)

"The small, rare volume," &c.

MR. WARREN suggests that Crabbe had borrowed the phrase "tarnished gold" from Dr. Ferriar, but the reverse is most probably the case, as *The Library* of Crabbe was first published in 1781, and Dr. Ferriar's *Bibliomania* in 1809. Is it not, however, a common colloquialism?

C. R. R.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The History and Constitution of a Cathedral of the Old Foundation, illustrated from Documents (hitherto almost entirely Unpublished) in the Registry and Muniment Room of the Cathedral of Chichester.* Collected and Edited by C. A. Swainson, D.D. (London, Bell & Sons; Chichester, Wilmshurst.)

THE Lady Margaret Professor of Divinity presents us in this volume, which is the first fasciculus of the work, with an important contribution to English ecclesiastical history. As Lincoln has given us its *Registrum et Laudum*, as St. Paul's has given us its *Registrum Statutorum et Consuetudinum*, as Chichester has given us its *Statutes*, to name only three recent contributions to this field of research, so also the inner history of Chichester in the twelfth, thirteenth, and fourteenth centuries is set before us in the present work. Dr. Swainson presents to us a long series of abstracts of documents, and in many cases the entire documents themselves, bearing upon what may be called the domestic history of the cathedral. The documents are arranged in chronological order, whilst very full marginal notes give ready reference to the matters treated of in the text. The Introduction, which cannot fail to be of interest, has yet to be supplied.

The documents themselves range over a large field. The history of the Communa, or Common Fund, occupies a very prominent place, with the statutes passed from time to time relating to its distribution. In about 1189 Hylary, Bishop of Chichester, grants a prebend to supply the bread which was to be distributed to the canons; in 1197, and again in 1247, statutes are enacted directing that this bread be given only to those canons who were present at the service; in 1232 there are rules as to the distribution of the bread when the canon or vicar is absent without leave of the dean; in 1249 the Pope allowed the Archdeacon of Lewes to be non-resident, and yet to receive his share of the Communa as if he had been present, thus leading to grave apprehension that others also would desert their posts and the services of the cathedral be seriously crippled.

The vexed question of residence is very fully illustrated. The duties of a residentiary are purposely made very arduous, with the intention, it would appear, of lessening the number, and so of augmenting the sum to be divided amongst those who did attend. In the very earliest statutes, however, residence is made obligatory. Canons cannot be excused from residing "nisi causa scholarum et servitium Regis": the king or the archbishop might appoint one of them as his chaplain, whilst the bishop of the diocese might appoint other two to a similar dignity in his own household. A canon could be absent for two days only without the dean's leave.



A very valuable series of Visitation records in 1340, 1397, 1402, 1409, 1441, and 1478, will well repay careful perusal.

In 1239 there is a contract for glazing the cathedral. If plain glass, "absque pictura magnitudine circiter liij pedum," be inserted, the maker is to receive twelve shillings; but if glass is inserted "cum pictura et historia," he is to be paid according to a just and true estimate of its value.

In 1249 the cathedral seems to have made rather a good bargain, for the brothers and sisters of the Hospital of St. Mary agree, for a rent of twelvence a year, to cleanse every Friday (if it be not a feast-day) "totam aream capituli ecclesie": if the terms only mean the floor of the chapter house, the brothers and sisters can hardly have been overpaid.

In 1314 the Dean and Chapter had passed some statutes without consulting the bishop, and had gone so far as to suspend two vicars for disobedience to their new statutes: they are compelled by the bishop to declare these statutes to be void, and to restore the suspended vicars.

Many glimpses of local customs are obtained. At pages 29 and 30 we have the ritual used at the installation of a dean or of a canon. Mention is made of leper houses, pp. 19, 24; and of the *Inclusi* at Lavant and at Wyke, p. 19. Buying and selling in the church and churchyard, especially trafficking in candles, are strictly forbidden, p. 27. On the Epiphany two vicars made the circuit of the church, "cum signo Spiritus Sancti vive imagine," which they offered to the dean and to the canons in succession. This is in 1478. In the following year occur some regulations about pilgrimages to the shrine of St. Richard, and it is ordered that the pilgrims may have crosses and standards, but not long or painted rods. In 1280 the Dean and Chapter had been ordered by the king to replace in the shrine jewels which had been stolen from it. In 1497 the Prebendal School is founded, in the hope that it may dispel, at any rate in the following generation, the "ignorantiam sacerdotum non modicam."

We had noted many other passages for reference, but our notice is already somewhat extended. May we venture to suggest that it would be well to add occasional notes to explain unusual words, such as "capam cum gorjura," p. 7; *marrantia*, p. 15; and *emologatio*, p. 57: it may be fairly assumed that every reader does not know that the *gorjura* was a hood fitting like a collar (*gorge*) round the neck; that *marrantia* signified, first, "dolor, qui concipitur ex aliquo damno," and then the fine or penalty itself; nor that *emologare* = *confirmare*. It should certainly be added that the book abounds in graceful allusions to the labours of our late friend and frequent contributor, the Rev. Mackenzie Walcott, Precentor of Chichester. All students of English church history should consult the volume.

*The Aryan Village in India and Ceylon.* By Sir John B. Phear. (Macmillan & Co.)

*Early Hebrew Life: a Study in Sociology.* By John Fenton. (Trübner & Co.)

ALTHOUGH these two books bear such apparently different titles, they both belong to the same division of historical research, namely, that which relates to the early history of institutions. Sir John Phear's Aryan village is not exclusively Aryan, however, as indeed Mr. Fenton's book shows, because its main features are discovered among the Semitic races, and notably among the Hebrews. Thus we feel disposed to quarrel with the title assumed by the first-named book; but there our quarrelling ends. The book gives such an interesting group of details connected with the primitive

village community—details that are not given in Sir Henry Maine's works—that it will be found exceedingly valuable for those who, like Mr. Fenton, go outside the restrictions of race for their researches. The chapters on the ins and outs of the villages and on domestic life are especially valuable, and if space permitted we could group many interesting parallels between the customs recorded here and those extant in our own country and elsewhere. The cultivating community in India is the unit of social and political life, and to its discovery we owe the key to much that was wholly inexplicable in European history. Mr. Fenton has applied the self-same key to the unlocking of some strange passages and incidents in Hebrew life and in the Biblical narrative. With some masterly touches of historical comparison, we have such stories as those of Judah and Tamar and Lot's daughters reduced, or rather, we should say, elevated, to historical incidents of the most important description. Mr. Fenton has laboured to be brief in his exposition of his theories, and occasionally, we fear, he has become somewhat obscure; for the steps between one group of examples and another—a Teutonic group, say, and the Hebrew group—are not always made clear without reference to the notes in the margin. To both works, however, if they do contain such slight faults as those we have mentioned, we cordially give our endorsement of their great value to the student of early social life. Both Hindoo and Hebrew history present wonderful pictures of the past. The Hindoos have progressed to a certain point, never reaching civilization, and have then crystallized. The Hebrews have progressed through some phases of civilized life and then broken to pieces as a nation, but leaving behind a wonderful literature, embodying the survivals of a primitive society.

*The Bibliography of Thackeray.* A Bibliographical List, arranged in Chronological Order, of the Published Writings in Prose and Verse and the Sketches and Drawings of William Makepeace Thackeray (from 1829 to 1880). (Elliot Stock.)

THE lengthy title-page of this handsome book, to the preface of which the name of Mr. R. H. Shepherd is appended, sufficiently describes the first part of its contents, which begins with the Cambridge *Snob* of 1829 and ends with the University etchings published by Sotheran & Co. in 1878. To this succeeds a short section entitled "Thackerayana." Those who know the steady patience and conscientious inquiry entailed by such undertakings will not under-estimate the value of Mr. Shepherd's labours. Much that he has painfully collected here, especially with regard to the *Punch* and *Fraser* periods, will probably be new to the lovers of Thackeray, and should earn him their genuine gratitude. Having said so much, we may safely make such minor suggestions as occur to us. It should, we think, be added that the original sketches for Jerrold's *Men of Character* are now in the Forster collection at South Kensington, and the pleasant legend recorded in the notes to Locker's *London Lyrics* respecting *The Rose and the Ring* might fitly find a place under that title. The "Thackerayana" (as Mr. Shepherd admits) are by no means exhaustive. No reference is made to Mr. Nassau W. Senior's excellent article in the *Edinburgh* of 1854, or to Taine's remarkable study in the *Histoire de la Littérature Anglaise*, 1864, vol. iv. pp. 71-149, a paper of infinitely more authority and importance than one or two others that are here carefully chronicled. There are also articles in the *Revue des Deux Mondes*, the *Home and Foreign Review*, the *Edinburgh* again, and *Temple Bar*, which are well worth recording. If fuller details of these are desired by Mr. Shepherd, we shall be happy to supply them.



*Lancashire and Cheshire Genealogical Notes.* Reprinted from the *Leigh Chronicle*. Edited by Josiah Rose. Vol. I. (Leigh, Chronicle Office.)

THE present reprint is one of the outcomes of the attention which has of late years been given to the study of local antiquities, the popularization of which by the aid of newspapers was due, we believe, to Dr. Kendrick of Warrington, a diligent investigator into the history of his own neighbourhood. Leigh is a market town and parish in the hundred of West Derby; and of the numerous places of that name in England this of Lancashire is the only place where the old pronunciation of the name by the natives approaches that peculiar guttural sound which is an indication of their descent from a pure Teutonic stock. The sound of the ancient appellation is still to be detected in the old orthographies of the name. In the *Tazatio* of Pope Nicholas, 1291, it is called *Leithe*, and subsequently *Lethe*, *Legth*, *Leght*. In the *Inquisitio Nonarum*, 1341, it is spelled *Leech*; and later forms were *Ley*, *Legh*, and *Leigh*. Nearly all the early references to the place centre round the church, the advowson of which was in the hands of the De Westleighs and Urmestons. The registers, which begin in 1560, are being reprinted by the present vicar. The modern development of the town dates from the introduction of canals. The manufacturing enterprise of the county itself derived considerable impetus from the ingenuity of Thomas Higgs, a reed-maker of Leigh, who in 1764 is said to have constructed the first spinning jenny, and in 1767 to have invented the water frame, afterwards improved and more extensively introduced by Sir Richard Arkwright, the *quondam* Lancashire barber.

In addition to many church notes the volume before us contains numerous abstracts of local deeds, lists of Lancashire sheriffs and Members of Parliament, and the accounts of the Lancashire registers from the Blue-Book of 1831. Not a little space is devoted to scraps of town lore. We peruse with much pleasure the appraisers' inventory of the books of Miles Standish, of the Lancashire family of that name (p. 129), from which it is seen that the American poet had good authority for the selection of the three prominent books:—

"Bariffe's Artillery Guide, and the Commentaries of Caesar

Out of the Latin translated by Arthur Goldinge of London,

And, as if guarded by these, between them was standing the Bible."

A singular case of cursing in Leigh Church by bell, book, and candle in 1474 is described at p. 149. In the account of William Ryley, Lancaster Herald, Milton's intercourse with that person is referred to (p. 249). It appears that the depositions quoted by Froude (*Hist. Eng.*, i. 468-9, ed. 1872) were taken at Ley (i.e. Leigh) in 1533, and that it was a vicar of Leigh who gave evidence against a "naughty" brother for slanderous words about the new Queen Anne (p. 99): "And Sr. Richard Clerke vyker of Leegh deposith & saith that the xx day of July last past he rede a proclamacion at Croston in the Howse of John Blakestons concerning Lady Katharin Princess-dowager, whiche Sr. Jamys Harrison priest hering the said proclamacion said that Quene Katharyn was Quene, And that Nan Bullen shuld not be Quene, nor the King to be no King but on his bering." The last word, it is noticeable, is printed *bearing* by Froude, and *berying* (as if *burying*) by others; but it seems to be the Anglo-Saxon word for behaviour. The chief family names of the parish of Leigh are Atherton, Bradshaw, Calcuteth, Hindley, Holcroft, Mather, Harkie, Tyldesley, Willoughby, concerning

whom we have here much information, made readily available by an excellent index.

*Das Magazin* (Leipzig, Wilhelm Friedrich), under the editorship of Eduard Engel, entered upon the jubilee year of its existence with the number for Jan. 1, 1881. Founded by Joseph Lehmann, under the inspiration, as we are told by Berthold Auerbach, of the two cardinal ideas, "humanity and universal literature," this well-known organ of culture remains true to the key-note struck at its foundation. The names of Auerbach, Paul Heyse, Felix Dahn, and others among the contributors for 1881, guarantee the maintenance of its old reputation. Italy, England, and France, as the subject-matter of some of the principal articles, mark the ecumenicity of the field of thought opened to its readers. We do not doubt that the jubilee year will be one of successes to *Das Magazin*.

*Modern Thought* for January contains the first instalment of Dr. Eduard von Hartmann's series of articles on "Religious Development in India." The account there given of Brahmanic Acosmism and of the development by the Hindoo mind of an objective into a subjective Monism contains some very hard reading. So far as we can yet judge, Dr. von Hartmann's view of Brahmanism is a considerably higher one than that usually taken.

AMONG Messrs. Longmans' announcements are: *The Historical Geography of Europe*, by Edward A. Freeman, D.C.L., LL.D.,—A Cabinet Edition of Mr. J. A. Froude's *The English in Ireland in the Eighteenth Century*,—*History of Ancient Egypt*, by Prof. Rawlinson,—*English Authors*; specimens of English Poetry and Prose from the Earliest Times to the Present Day, with references throughout to the fourth edition of his *Manual of English Literature*, by Thomas Arnold,—*Biographical Studies*, by the late Walter Bagehot, M.A.,—*Greek and Roman Sculpture*, by Walter C. Perry,—Vol. III. of Boase and Courtney's *Bibliotheca Cornubiensis*.

MR. R. C. HOPE has in preparation *A Collection of Ancient Carols, previous to the Eighteenth Century, with Accompanying Tunes*.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

R. S. B. (Dublin).—The person referred to is Aaron Hill. *Vide* Carruthers's *Life of Pope*, second edit., 1857, p. 283.

A. F. ("Betwixt the stirrup and the ground").—See "N. & Q." 4th S. viii. 559.

E. M. ("The Tears of the Crinets").—You will find the text of the above in "N. & Q." 4th S. viii. 300.

INQUIRER.—The Indexes to the First, Second, and Third Series of "N. & Q." are out of print, but those for the Fourth and Fifth Series may be had on application to the Publisher.

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LONDON, SATURDAY, FEBRUARY 12, 1881.

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## Notes.

LITURGIA ANGLICANA.  
LATIN COMMON PRAYER, S.P.C.K.

In the interest of literature, if from no higher motive, I venture to note the little *Latin Prayer* now on sale at the dépôt of the Society for Promoting Christian Knowledge as a book of false pretence.

It has no Proper Lesson nor Psalm Table, no Tables of any kind, no Calendar, no "Order for Morning and Evening Prayer daily to be said and used throughout the year," that is, no "Ornaments Rubric" whatever.

These are among the book's sins of omission; its sins of commission are many and great.

Take the Collects of Morning and Evening Prayer with those for Sundays, Holy-days, At, and After, Communion. Sixty-four of these, translated from the Latin of Sarum into the Book of Common Prayer, are here rendered back from the English into a Latin which is not that of Sarum nor of the English Church at all, but of the translator only; while that of the Versicles, the Litany, and several other collects is more or less gratuitously tampered with. Only four come within the scope of fair and honest treatment, and even they are meddled with needlessly.

I have not taken into account the prayers in the Occasional Offices, as they are called, though they offer as great a divergence from their Latin originals in the old English Manual as do the Daily Collects from those of the Portiforium and Missal. This, in a book so issued, ought not to be.

W. J. B.

## RECORDS OF THE BAPTISTS OF CORK.

(Concluded from p. 43.)

## "Chapter IV.—Concerning the Methodists.

"About 1746 one Williams came here from Dublin; at his first landing in this kingdom he did not bear any commission from John Wesley, yet from his success in Dublin this gentleman was so far induced to become his patron, that he directed Mr. Swindel to accompany him, and 'tis certain that in this city he was accounted a Methodist preacher; his delivery was very popular. Their novelty of preaching in the fields and seeming zeal gained them a multitude of hearers; this gave umbrage to the magistrates; besides there was some reason to think that the working people were interrupted from their labour, and while they ran after such preachers, their families at home were left destitute. But the more they were persecuted the more they increased. A few instances of their behaviour to the Baptists shall suffice:—

"Mrs. Mary Francis, who continued her communion with us to the last, died Oct. 18, 1749. The Methodists had possession of the body, and would reply to no messages, tho' brother John Austin wrote, and six members proposed to attend the funeral and hold up the pall; however, as she was to be buried in the Baptist graveyard, Mr. Gibbons had notice of the funeral, attended the corpse to the grave, where he gave a short discourse, as usual; a large company of Methodists attended with a mob, who threw stones and beat one or two women.

"Mrs. Wilson, after baptism, July 28, 1749, on her return home was hated by her husband, a zealous Methodist.

"Mrs. Bentley requested Mr. Charles Wesley, of whom she had a high opinion, to be the administrator, to which he consented, being of opinion, as he said, that it looked more like primitive practice to perform it in a river than in a baptistry, and desired Mr. Gibbons to go with him to look out for a convenient place, which they found about a mile beyond Carrigrohane. Mr. Wesley, however, left Cork without having performed the ceremony."

At this time the Methodists seem to have completely absorbed the Baptists in Cork.

"A list of members in Cork under Rev. Ebenezer Gibbons, Oct. 26, 1757. [Men, 41; women, 29; names, &c., given.]

"March 14, 1758.—John, second son of Freeman Rogers, of Bally-Navin, co. Tipperary, Esq., departed; his mother was eldest daughter and heiress to the late John Falkiner, of Dublin, Esq.; he served his apprenticeship to Riggs Falkiner, of Cork. Funeral sermon preached by Mr. Gibbons.

"June 4, 1758.—Mrs. Lucy Rose, daughter of Mr. George Woods, departed; she lived with her daughter at Bailinhasig, co. Cork, and was past ninety years. Funeral sermon by Rev. Morgan Edwards.

"June, 1758.—A general meeting at Waterford; ministers attending, Mr. James North, Mr. William Bolton, Mr. Morgan Edwards; principal business, ordination of Mr. Philips to be their pastor."

Here follows a letter from the Church of Cork.



"June, 1759.—The association was held in Dublin; ministers attending, Daniel Mum, William Bolton, Samuel Edwards, James North, — Philips, and Morgan Edwards, who was dismissed from Cork for decline of members, ascribed to his heavy preaching. It happened Mr. John Knight visited Cork, invited on trial by the Presbyterians, who had but one pastor since the death of Mr. Bryan. Not knowing he was a Baptist his preaching was generally acceptable to that people; he was strongly recommended by Mr. Eliaz Edwards, of London. Objecting to the smallness of 50*l.* yearly, he accepted 60*l.*, and arrived here Nov. 30, 1759.

"April 12, 1760.—Elinor, wife of John Rogers, clothier, was interred in the Baptist burying-ground. Funeral sermon preached by Mr. Gibbons.

"May 11.—Miles Crowley, a youth about twenty years, baptized by Mr. Knight, who preached. He was son of a farmer, and nephew to Rev. Mr. Crowley, P.P., near Bandon; he was educated at Poitiers, in France, for the priesthood, where his family had a right to send two from an ancient donation, but the air of the place proving prejudicial to his health, he was removed, by the advice of physicians, to Bordeaux, when he got acquainted with some French Huguenots. On his return to Ireland—having a difference with his uncle—he supported himself by teaching French in Bandon. He came to Cork in great distress, and meeting Mr. Knight in the Baptists graveyard, he persuaded him to join their body.

"Friday, May 23, 1760.—A general association of the Baptists at Cloughkeaton, in Lower Ormond; messengers from Cork, Rev. John Knight, Stephen Mills, and Joseph Fowke.

"July 8.—Dr. John Devereaux, baptized.

"June 17.—Mary, wife of James Reins, clothier, and daughter of James Mayberry, Waterford, and Mary, only child of Mr. Joshua Harman, clothier, baptized.

"July 20, 1761.—Thomas Harman, apprenticed to John H., baptized.

"July 31.—Matthew Mason, aged forty, buried in the Baptist ground, close to E. wall, near the middle, son of Rev. Giles, member of the church of Swift's Alley, Dublin. About two years ago he came to Cork as book-keeper to Mr. Riggs Falkiner.

"August 17.—Mr. Thomas Barrett, hosier, baptized.

"Jan. 24, 1761.—Mr. John Allen, deacon, deceased, buried 26th, near Mr. Falkiner's tomb. Feb. 1, his funeral sermon preached by Mr. Gibbons, Heb. iv. 12. He was born in the West of England; his brother Francis inherits his fortune; he left 100*l.* to the use of the church.

"Jan. 7, 1761.—Frances Francis, buried in the Baptist ground, aged seventy-four. Her father was a clergyman of the Church of England; she left three sons.

"Feb. 19, 1761.—Elinor Packer departed, aged eighty-eight; buried in the Baptist ground.

"April 19.—Miles Crowley, who had 5*l.* yearly from the education fund, lodging and diet gratis, and eight scholars at 40*s.* each per quarter, was 20*l.* in debt, and bound for 10*l.*, for which he was put in prison. He enlisted in the army to secure himself, but is now released and sent to his regiment."

Here follows a lamentation and warning about putting trust in converts.

"June 7, 1761.—Mr. Knight was charged with certain misdemeanours, and June 14th it was resolved that it was inconsistent with the honour of this Christian Church to admit Mr. Knight to preach till he clears himself. Mr. Knight replies that he declines being determined by the church, and that his connexion is dissolved.

"June 28, 1761."

Here follow several pages relative to the charges

against Mr. Knight, his complicity with Miles Crowley, and departure from Cork.

"May 28, 1762.—The elders and brethren chose Mr. James North to be moderator.

"June 5, 1762.—Sarah Reins departed (honest but passionate).

"June 6th.—Ann Fowke,\* sen., departed, aged seventy-one; widow of Rev. Samuel Fowke; daughter of James Geale, co. Kilkenny; grand-daughter, by mother's side, of Col. Lawrance, one of Cromwell's officers.

"Feb. 29, 1764.—Rev. Ebenezer Gibbons departed. He was born in London, 1699; came to Ireland at fourteen years of age, recommended by Mr. Noble; educated in Dublin under Mr. Patrick Fenton; at an early age assisted the Rev. Abdiel Edwards, Swift's Alley, Dublin; supplied the congregation of Rahue, co. Westmeath; in 1729 invited to Cork. His body lies interred in the Baptist burying-ground, near the corner of the north-west wall. He never married. On his demise, the Rev. James North was approved of, though others mentioned Mr. Needham, of Bristol, who declined the invitation.

"April 8, 1764.—Stephen Mills wrote to Mrs. Mary Wilkinson, of London, who recommended Mr. Walter Richards, referring to Rev. Mr. Stennett for a character, who approved of Mr. Walter Richards; he was invited to Cork. Mr. Mills enclosing a draft on Mr. George Wilkinson for ten guineas expenses, he arrived in Cork August 11, 1764.

"Oct. 28, 1764.—Samuel Coe, and month following Susanna, his relict; both interred in the Baptist burying-ground.

"March 24, 1765.—Daniel Jones, James Emerson, and Noah Francis, baptized September 14. Thomas Jones, brother of above Daniel, baptized.

"December 7.—Susanna, wife of Joshua Harman, an eminent clothier, departed. She left a daughter, married to Mr. Thomas Hoskin.

"November 10.—Sarah, daughter of John Rogers, baptized.

"June 15, 1766.—Mrs. Duggan and Hannah, her daughter, baptized.

"November.—William, son of Joshua Nunn, and Elizabeth, daughter of John Emerson, baptized.

"Jan. 17, 1768.—Mr. S. Mills received a letter from Mr. Samuel Weymouth, of Exeter, relating to Mr. John Knight, now a prisoner in Coventry gaol, accused of scandalous offences. Answer: they never gave a testimonial to Mr. Knight, and enclosing some letters from Miles Crowley. Signed: Stephen Mills, J. Fowke, Tho. Cassey, Tho. Trayer, Fran. Tidd, John Austin, F. Francis, John Osburn, Stephen Sikes, John Thompson Rogers. Present, Walter Richards, pastor.

"Jan. 29, 1769.—Frances, daughter of Thomas Pilson, and Susanna, his wife, baptized.

"May 20, 1770.—John Devereaux, M.D., departed.

"June 6.—Stephen, son of Thomas Mills, banker, of Cork, and Hannah, now married to Rev. James North, departed, aged forty-one. He married Mary, daughter of Francis Taylor, and left by her two sons, Thomas and Stephen, and two daughters, Hannah and Mary. He was partner with Riggs Falkiner, Esq. Funeral sermon preached from Eccles. ix. 10. His eldest son died in Bristol, 1771, and is buried with his father.

"Jan. 10, 1771.—Mrs. Frances North, daughter of Susanna Pilson, wife of Eli North, departed, aged nineteen. Funeral sermon from Job xiv. 2.

"Jan. 20.—John, son of Michael Lewis, of Inch, near Kilkenny, by Mary, daughter of Col. Minchin, departed,

\* Anne Fowke. A diary kept by this lady is in the possession of the writer.



aged twenty-six. He was a partner with Thomas Jones, of this city.

"March 24.—George Young, jun., bred a Presbyterian, baptized.

"May 11.—Susanna Pilson departed, aged sixty-five. She left three children: John Osborn, Daniel Jones, and Thomas Jones. Funeral sermon by Rev. Mr. Richards.

"Sep. 30, 1772.—Mrs. Ruth Ellis departed."

Members of the Baptist church, Cork, 1774 : men, 34 ; women, 24.

"April 2, 1775.—Whereas the wall of the burying-ground belonging to this church is in a ruinous condition; for preserving same—Resolved, that no person shall in future be interred without the sums following being paid, over and above what may be allowed the sexton for opening the ground: For every member, 2s. 8½d. For husbands, wives, children, &c., deemed nominal Baptists, 2s. 8½d. For relations who may be desired to be buried in said ground, with the consent of the church, 5s. 5d. Poor members to be buried gratis.

"June 2.—An association in Dublin. Pastor Richards and Deacon Fowke attended from Cork, who carried a letter to observe the last Friday in July as a day of fasting and prayer for the distressed state of our brethren in America.

"July 23.—The church met, and after mature deliberation it was resolved, that in the present state of public affairs it would be highly imprudent to observe such a day, as our enemies might misrepresent it as abetting the Americans, whom the Government deem rebels and traitors to the State, and in consequence draw persecution on ourselves; a letter was sent explaining the reasons for non-observance.

"April 24, 1777.—Noah, son of Joseph Francis and Mary Packer, departed.

"Jan. 25, 1779.—Eliza, wife of Henry Warril, and daughter of Mary Trine, by whom he had many children, forsook her and went to America.

"March 7.—Joseph Francis departed.

"May 25, 1780.—Joseph, son of Rev. Samuel Fowke, pastor of the church of Waterford, by Anne, daughter of Joseph Geale, Esq., co. Kilkenny, departed, aged sixty-seven years. He married Anne Hendrick. He accepted an invitation from his brother Laurence, a merchant in Lisbon. He published an account of the great earthquake in 1755, when he was in England, from a letter he received from his brother. In 1765 he succeeded to Laurence's fortune, and assigned his business to his two elder sons, devoting his time to his books. He died in Prince's Street. His person was about the middle size, large boned, muscular, and well-made. He was always thin in flesh, so that he was active, and could bear fatigue a few days before his death much better than many who were not half his age. His hair, before it was silvered by time, was dark; his complexion fair, or, rather, a kind of fair sallow; his eyes grey; and his whole countenance composed of gravity and thoughtfulness. He was the originator of a fund for a free debating society, of which he was the principal speaker.

Members in Cork, 1780 : men, 74 ; women, 32.

"1792.—Lectures were given to the youth of the Baptist church, Cork. The pastor drew up elements of geography, lectures on the seasons, &c. In 1793 lectures on astronomy were given. 1794-5, a compendium of ethics was committed to memory; lectures on vegetation, the boundaries of human knowledge, great events of history, parables, &c. 1796, a compendium of geometry was drawn up. Biography, lectures on animated nature, &c. 1797, the young people were

employed in speaking to various themes, chosen by themselves. The pastor, after examining them, gave a lecture on each. 1798, lectures were given on the British constitution, ontology, the corruption of Christianity, &c. These lectures were well attended by persons of different religious denominations, in number about forty."

This register contains notices of all events that took place in the community; such as accounts of the meetings of the body, names of those who attended, lengthy abstracts of funeral sermons, notices of unworthy members. There is now no regular Baptist congregation in Cork, the remaining members having attached themselves to other religious sects. The chapel—with its baptistry—is occupied from time to time by different Christian denominations for religious meetings. R. C. Cork.

BRASSES IN LOUGHBOROUGH CHURCH, CO. LEICESTER.—Since the restoration of this grand old church in 1864, the few remaining brasses have been fixed to the south wall of the tower. They are as follows:—

1. On the upper side is a greatly worn and almost illegible inscription, in three lines, to Giles Jordan and Margaret his wife, 1455—not 1415, as Burton and Nichols. In 1803 Nichols gives this reading: "Here lieth Giles Jordan.....and Marg't his wife under this stone, late fischmong' of Londo' fundour ap....." The centre part of his figure, and the whole of hers remain. Burton, in 1622, gives these arms: Quarterly, Argent, three mullets gules; and Sable, a chevron or between three garbs argent; but they were gone in 1803.

On the back of the above inscription is this to Elizabeth Lisle:—

"Orate p' aiabus Elizabeth lisle nup filie Joh'is Cerff vni' Rememorator de Scio Regia He'rici Sexti | Otuelis lisle filij et Joh'ne filis d'oe Elizabeth q' obier'nt t'mino s'ci Hillarij Anno XVII. ejusdem Regis."

Probably this contained some error, and so the brass was used by the founder for another customer. Giles Jordan's tomb formerly stood near the old vestry door, in the south transept. I much wish that some experienced person would try and decipher the worn inscription.

2. An inscription in two lines to Thomas Marchall, as follows:—

"Hic jacent Thomas Marchall marchand de loghtborht & agnes ux' ejus qui quid' | Thomas obiit XXXI. die mens' Julij a'no d'ni M<sup>o</sup>CCCC<sup>o</sup>LXXX<sup>o</sup> quor' aia'ba p'iciet' deus."

Above are two figures, and two groups of children. This brass was formerly at the upper end of the nave, in a cross aisle facing the south.

3. The fragment of an inscription to Robert Fry, rector of Loughborough, and deputy keeper of the king's privy seal, 1435: ".....cessionem gloriose | virginis marie p'iciet' deus. Ame"



Below, on a second oblong plate, are these lines :—

"Nomine Frye dictus subtus jacet ecce Robertus  
Pulvere constructus, quondam dictamine certus  
Prianti fuit is subcustos nempe sigilli  
Lughtburgi Rector. paradisum det deus illi."

This brass was formerly on the south side of the chancel. Ralph Sheldon, in his church notes (Bibl. Bodl., A. Wood MS., C. 11. 8550), gives this fuller inscription :—

"+ Hic jacet D<sup>ns</sup> Robertus Frye quondam rector  
istius ecclesie qui quidem Robertus obiit.....1435, cujus  
nise p<sup>r</sup> intercessionem," &c., as above.

His figure was gone before 1790, and a portion of Sheldon's inscription; another portion has disappeared since 1866.

4. The matrix alone remains of a handsome brass, which formerly lay near the entrance to the chancel, to Robert Lemington, merchant of the staple, and his wife, 1512, but not a fragment of the brass remains. In 1790 a portion of the canopy was in existence, also a shield of the merchants of the staple; in 1622 there was another shield of the arms of Lemington.

In 1790 there was an inscription to William Goodwine, 1592, which may be found in Nichols. Also a tomb to Gilbert Mering, 1481. But there is now no trace of either.

W. G. DIMOCK FLETCHER, B.A.

Oxford.

AN AFGHAN WAR DINNER MENU.—The bill of fare of a dinner given to Major-General Sir Frederick Roberts, on his return from Afghanistan, seems to me ingeniously worded, and worthy of a place in "N. & Q." :—

"GOVERNMENT HOUSE,

Diner du 20 Octobre.

*Potages.*

Consommé au soldat victorieux.  
Purée à la Kurrum.

*Hors d'Œuvres.*

Petites Bombes à la Peiwar Kotal, sauce Georkha.

*Relevés.*

Mouton rôti à l'Afghan.  
Poules de Charasiab à la blanc.

*Entrées.*

Le Hachis de Sherpur à la Mahomed Jan.  
Galantine à la General Roberts.  
Côtelettes sans culottes à la quatre-vingt-douze.

*Rôtis.*

Faisans et Perdreaux rôtis à la Ayoub.  
Asperges en branches.

*Entremets.*

Pudding de Marza.  
Pains de Kandahar à la Ghazi blanc.

Officiers Russes en paille."

H. A. ST. J. M.

CURE OF DISEASE BY METASTASIS.—There is a story told of an American physician who, summoned to visit a variolous child, frankly admitted

that he was "not posted up in pustules." He was, nevertheless, equal to the occasion. "Give the little cuss," said he, "some of this ar powder; I reckon it 'll throw him into convulsions. When he's in 'em you 'll send for me—I'm a stunner at fits!" The medical attendants of Louis XI. had possibly found themselves in a similar predicament, as may be inferred from certain letters, in the monarch's handwriting, said to be preserved at Bruges, in the Collegiate Church of our Lady of Sales. They are addressed to the prior, and the first runs as follows :—

"Maitre Pierre, mon ami, je vous prie, comme je puis, que priez incessamment Dieu et Notre Dame de Sales, que leur plaisir soit de m'envoyer la fièvre quarte, car j'ai une maladie, dont les physiciens disent, que je ne puis guerir sans l'avoir; et quand je l'aurai, je vous le ferai savoir incontinent. Fait à Tours le 6 Decembre.

LOUIS."

The prayer of faith appears to have had the expected effect of the American's powder, for a few months later the king wrote once more to Maitre Pierre :—

"Monsieur le Prieur, je vous prie que veuillez encore prier de nouveau Notre Dame de Sales pour moi, qu'elle me donne guerison parfaite. Au surplus, écrivez moi, combien il faut d'argent pour faire un beau treillis devant Notre Dame. Ecrit à Paris le 6 Avril."

It may interest the reader to learn that, according to my authority (*Selections from the most Celebrated Foreign Literary Journals and other Periodical Publications*, London, 1798, 2 vols. 8vo.), the king, when cured, did not neglect to pay his *sostrum* to his kind intermediatrix, "our dear Lady of Sales." The silver grating was made, and remained in the church till the year 1562, when it was "carried off" by the Huguenots.

WILLIAM BATES, B.A.

Birmingham.

PETERBOROUGH CATHEDRAL LIBRARY.—Perhaps it may not be known to some of your readers that this library contains some exceedingly precious specimens of Elizabethan literature.

I saw there Greene's *Groatworth of Wit* and Meres's *Wit's Treasury*, so well known to Shaksperian students; Sir David Lindsay's poems, a book of great price; and *Euphues' Shadow*, also, I believe, very rare. There is an early copy of Chaucer, with very incorrect spelling, and many other works which I had not time to inspect. I believe this collection was made by Bp. White Kennet, the celebrated antiquary.

The value of this library appears to have been unknown to the cathedral body till quite lately. It is kept in a cold room over the porch, but is, I understand, shortly to be moved to more suitable quarters.

F. B. B.

[We hope some good friend will enable us to add a paper on the library of Peterborough Cathedral to the series now appearing in these columns.]



MENTARIE ON TITUS" (DATED 1619), BY LOR.—The following two curious passages in this work :—

let a man read and stydie all his daies, all Arts  
sciences; let him bee exquisite in tongues, lan-  
guage and all commendable literature, (which are  
excellent), yet let him neglect this knowledge  
worth the bell in making men wise vnto Saluation,  
one can neuer haue his heart framed vnto God-  
-P. 22.

how Pavl was extraordinarily pressed into this  
against his heart, and (as we say) *the haire*,  
in that he must bee beaten downe to the  
strucke starke blinde, eat and drink nothing in  
dies, that of an extraordinary waster of the  
he might become an extraordinary chosen vessel  
in the doctrine he had persected.—P. 51.

F. A. TOLE.

REHENCE : CÔR GAWR.—The Welsh name  
rehenge is Côr Gawr, the Circle of the  
Op. Higden (Rolls ed., No. 41) : "Uther  
gon ope Merlini vatis adduxit de Hibernia

Gigantum quæ nunc in planis Sarum  
ages dicitur" (vol. v. p. 312). "Arturus  
est iuxta fratrem suum Aurelium in Corea  
in" (p. 314).

A. L. MAYHEW.

SAINT EPITAPH IN YAZOR CHURCHYARD.  
Following epitaph is stated, in a magazine  
ed in 1785, to have been "copied literally  
in an old tombstone in Yazor churchyard"  
Bristol). Does this epitaph still exist?

"Neare to this Place  
Interrd are laid five  
little and one larger  
Maid who lived Sweet  
Babes but little Space  
But Martha lived seven  
Years at least thrice happy  
They to die so soon for bad  
They lived its ten to one what  
others do they would have  
done their names in verse I  
cant compose therefore I've  
put them down in Prose  
Lucy Mary Suky Sarah  
Elizabeth and Martha  
the Children of Thomas  
Watkins & Sibill his Wife  
of this Parish of Yazor."

J. P. E.

RARY COMPLIMENTS.—In Prof. Mahaffy's  
es, pp. 78-9, there is an interesting account  
of the disciples of the philosopher. An  
translator, William Molyneux, in his  
to the *Meditations*, says that the work of  
as recorded in Genesis is the only worthy  
he can find to the wonderful achievement  
of Moses. "At last," he says, after duly re-  
flecting on the preliminary steps—"At last by a six  
about he establishes the Fair Fabrick (as I  
call it) of the *Intellectual World* on founda-  
tion that shall never be shaken. Then sitting  
with rest and satisfaction he looks upon this

his Off-spring, and Pronounces it *Good*." Renieri,  
an early and warm adherent, wrote to Mersenne,  
"Is est mea lux, meus sol; ille mihi semper  
Deus." A recent parallel to this is in Mr. Swin-  
burne's enthusiastic tribute to Mazzini in *Studies  
in Song*, where the Italian is spoken of as

"God only, being of all mankind

Most manlike";

as being great "as very Christ," and as

"God, clothed upon with human hours."

The parallelism is curious, and comment is un-  
necessary.

THOMAS BAYNE.

A. W. ELMORE, R.A.—There are several ex-  
hibits by A. W. Elmore, whom I take to be the  
same artist as the late Academician. The fol-  
lowing are the numbers of pictures exhibited by  
him: Royal Academy, 1834-80 (72 works);  
British Institution, 1835-45 (10 works); Suffolk  
Street, 1836-77 (9 works). His largest pictures  
seem to be "Christ crowned with Thorns" (1838),  
9 ft. by 6 ft., and "Christ Crucified" (1839),  
10 ft. 3 in. by 7 ft. (both at the British Institution).  
He sent one picture to the British Institution after  
he was A.R.A., and one to Suffolk Street (summer  
exhibitions) after he was R.A.

If any of your readers know A. W. Elmore not  
to be the Academician, I should be glad of the  
information. He lived at the following places:  
1835-7, No. 9, New Cavendish Street; 1838,  
No. 36, Howland Street; 1839-43, No. 7, Cleve-  
land Street; 1843-7, No. 19, Charles Street,  
Middlesex Hospital; 1848-56, No. 31, Devon-  
shire Street; 1858-80, No. 1, St. Albans Road,  
Kensington.

ALGERNON GRAVES.

FRENCH PRONUNCIATION.—I do not remember  
to have seen in any French grammar a list of those  
words in which well-educated Frenchmen fre-  
quently pronounce the final consonant. I allude  
to such words as *vis*, *tourneirs*, *fil* (sing. and  
plural), *tour*, *suc*, *lis*, &c. The list would not be  
a long one, and if some person competent to do it  
would give one in "N. & Q.," it would be very  
useful to many foreigners.

RALPH N. JAMES.

Ashford, Kent.

"ELGINBROD"—AWLBORE.—Those (and their  
name must be legion) who have read George Mac  
Donald's novel, *David Elginbrod*, will remember  
the learned disquisition of the tutor, Hugh Suther-  
land, on the etymology of the name Elginbrod.  
The word is shown to have been corrupted from  
*Elsinbrod*, and it is further shown that the name  
in that form would go far to prove that the first  
who bore it was a disciple of St. Crispin. The  
disquisition ends with the translation of the term  
into the English *Awlboro*. The reader acquainted  
only with classical English will no doubt be power-  
fully impressed, as it is probably meant he should



be, by the seemingly great difference between the English term and its Lowland Scotch equivalent. I cannot speak of the dialects south of the Humber, but I think it worthy of note that in Yorkshire an awl is still called an *elsin*—both terms are in fact in use—an *elsin* signifying a small awl. It is still common to use the verb *to brod*, meaning to bore, or more especially to prick sharply.

T. R. VICKERS.

LONGEVITY: JENKINS AND GARDEN.—In *Nooks and Corners of English Life*, second edit., p. 295, this sentence occurs: "In this year, 1856, Mr. Sidney Gibson, F.S.A., showed, as above, that a person living in 1786 conversed with a man that fought at Flodden Field" (1513). The two most important factors in proof of the above statement are that a certain Henry Jenkins died *æt.* 169 and a certain Peter Garden at the age of 137. I am not aware whether this statement has ever been challenged; but it would be of extreme interest to the antiquary and to the medical profession could the proofs of two such long tenures of life be verified.

W. L. KING.

Watlington, Norfolk.

A WREN'S NEST IN JANUARY.—About a month ago (Jan. 13) was found, not far from here, a wren's nest, containing seven recently laid eggs. It would be interesting to know if a similar take in January is anywhere else on record. The weather had for some time been most unusually mild.

JOHN H. WILLMORE.

Queenwood College, near Stockbridge, Hants.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

LETTERS OF DR. JOHNSON: CHARLES CONGREVE.—I have eight original letters of Dr. Johnson to his friend Mr. Hector, for whom he seems to have had a great regard. Amongst other characteristic passages occurs the following. Is anything particular known about the Charles Congreve mentioned?

"Our schoolfellow Charles Congreve is still in town, but very dull, very valetudinary, and very [word illegible], willing, I am afraid, to forget the world, and content to be forgotten by it, to repose in that sullen sensuality, into which men generally sink, who think disease a justification of indulgence, and converse only with those who hope to prosper by indulging them. This is a species of Beings with which your profession must have made you much acquainted and to which I hope acquaintance has made you no Friend. Infirmary will come but let us not invite it; indulgence will allure us, but let us turn resolutely away. Time cannot be always defeated, but let us not yield until we are conquered."

H. P.

SWIMMING.—Lord Macaulay, in his essay on Milton, has the following:—

"Many politicians of our time are in the habit of laying it down as a self-evident proposition that no people ought to be free till they are fit to use their freedom; the maxim is worthy of the fool in the *old story*, who resolved not to go into the water till he had learnt to swim."

What "old story" is alluded to?

RICHARD HEMMING.

"CHARNICO."—

"Then fill vs Boy one quart of Charnico,  
To drinke a health to Dicke before we goe."

Rowland's *Looke to it: For, Ile Stabbe ye*, 1604, p. 21, of Hunterian Club's reprint. What kind of wine is meant by "Charnico"?

GEO. L. APPERSON.

Wimbledon.

OLD CARICATURES.—A friend of mine has recently acquired some forty of the *Political Drama*, published by Drake. Who are the authors of the unsigned drawings? Is there any key to this remarkable series? Some of them are in bad condition, and I have advised my friend to mount them on canvas; but what can he do to three or four which have been daubed by children with water-colours? Is there any way of removing the colouring without injuring the prints?

E. E. STREET.

"MARRIED BY THE CLOG AND SHOE."—In Mr. J. Horsfall Turner's *Haworth, Past and Present*, p. 50, there is this short paragraph:—

"The register states—'These following were married by the clog and shoe in Lancashire, but paid the minister of Haworth his dues.' Mr. Smith then adds sixteen names."

What is the meaning of the phrase here employed?

AEHBA.

"NEVER OUT OF THE FLESHE THAT IS BRED IN THE BONE."—From the "*Breviary of Health*," by Andrew Boorde of Physyche Doctoure, an Englysmen, anno 1557:—

"This fever doth come naturally, or els by evyll and slouthfull bryngyng up. If it do come by nature, then the fever is incurable; for it com never out of the fleshe that is bred in the bone."

Is there an earlier instance in which this phrase is used?

WM. FREELove.

Bury St. Edmund's.

ARMS ON A BOOK-PLATE.—In an old book I have recently purchased is a book-plate with the following arms: Argent, a cross fleurettée sable, in chief two cantons dexter and sinister, gules; on the dexter a griffin's head caboshed, on the sinister a lion rampant; on an escutcheon of pretence the badge of Ulster. Motto, "Suum cuique." A baronet, and age of plate about a century, probably. Can any of your correspondents say who he was?

W. H. H. R.



**AN ENLIGHTENED BISHOP.**—In the preface to his *Anglia Sacra*, p. iv, Henry Wharton says, "Comperi enim Episcopum quendam ante centum et quod excurrit annos, avitæ superstitionis delendæ prætextu, omnia Ecclesiæ suæ monumenta et Registra igni tradidisse." Can any one rescue from oblivion a name that ought to go down to posterity?

AUGUSTUS JESSOPP, D.D.

**A ROMAN INSCRIPTION.**—Will some one among your readers kindly translate the following inscription, copied from a wall close to the Roman amphitheatre at Ventimiglia?—

D M  
NUIVNIOTRAN  
OVILOBENEF  
PRAEAEABRIC  
PECULIARIS  
MATERFILIOP  
ENTISSIMOFOE

J. H. STENNETT.

Menton.

**A HELL FIRE CLUB.**—I have heard from what seems to me unquestionable authority that about 1827 there existed at Oxford an association called the Hell Fire Club; that it very soon collapsed, in consequence of the awfully sudden death of the chairman, who fell from his chair, having broken a blood-vessel. At the very same time (as it was afterwards proved) there was seen by a member of the University, accidentally passing through Brasenose Lane, a horrible apparition. Can any correspondent of "N. & Q." tell us more about it?

A SCEPTIC.

**"LETTERS FROM ENGLAND.** By Don Manuel Alvarez Espriella. Translated from the Spanish." In three volumes.—Can you tell me anything about this work? It was printed by Longman, and the copy I possess is of the second edition, 1808. It is a most interesting account of English life at the time, and professes to be by a young Spaniard staying with an English family. He is present at the illuminations for the Peace of Amiens, and visits the chief towns of England. It appears to me to be genuine, but I have never seen any mention of the book, and the "Don" may possibly be a *nom de plume*.

F. B. B.

**"RAWDON PAPERS."**—The Rev. E. Berwick, the editor of these interesting papers, states, in his preface to the collection he edits, that those were only a small portion of the collection—the remainder having been sent to the then (first) Marquis of Hastings. Where are they now? Everything belonging to his grandson and eventual heir, the fourth marquis, was sold in 1869 by auction, and I can find no trace of such letters in the catalogues.

ECLECTIC.

**"LADY LIFT CLUMP."**—Not far from Bredwardine, Herefordshire, is a high hill, on the top

of which is a clump of trees called "Lady Lift Clump." What is the origin of "Lady Lift"? I wonder if the "Lady" in this name—"Law-day," and marks the spot where a folk-moot was held in old times (see Gomme's *Primitive Folk-Moots*, p. 122). Or does the hill take its name from the Blessed Virgin? As is observed by the reviewer of Mr. Gomme's work in the *Athenæum* (Nov. 6, 1880), "in almost all our churches the Virgin had before the Reformation a special altar, and many of these altars were endowed with small portions of land for supplying them with lights."

A. L. MAYHEW.

**THE SURNAME NEVIN: ITS PAGAN ORIGIN.**—My name is the same as Nevin, and in Ireland is seen in Glasnevin; also in Nevin, a seaport town in N. Wales. Bishop Strossmayer, at the Vatican Council, told the Rev. Dr. Nevin of Rome that the name was common in his part of the world (Servia). Joyce, in his book on Irish names, says, on Glasnevin:—

"In far remote ages, beyond the view of history, long before St. Mobhi established his monastery there in the sixth century, some old pagan chief named Naeidhe [Nee] must have resided on its banks; from him it was called Glas-Naeidhen [Glasneean: *Four Masters*], i.e., Naeidhe's streamlet..... This ancient name is modernized to Glasnevin by the change of *dh* to *v*."

If the root be the same, as I suppose it is, in Nevis (Ben Nevis, &c.), can my name come from the old pagan Mnevis? I am not aware of so distinctly pagan a name as my own, and should be glad if I could learn anything about it.

WILLIS PROBYN NEVINS.

8, Oxford Parade, Cheltenham.

**"TO RULE THE ROAST."**—Dr. Brewer, in his *Dictionary of Phrase and Fable*, says of this expression: "It is a corruption of *raadst*, meaning 'the council.' 'Thou, duke of Burgoyne, ruled the roast, and governed both the kyng Charles..... and his whole realme.' Hall, *Union*, (1548)."

The quotation proves nothing. Whence is *raadst* obtained? We have Dan. *raad*, G. *rath*, Sw. *råd*, D. *raad*, all cognate and meaning *council*; but with *raadst* I am unacquainted. I have always understood the phrase to have primarily had reference to presiding at dinner, being at the head of the table, and so able to assign to those present whatever portion you like. Am I mistaken? Do any of your correspondents know of any earlier quotation than the above, which I find given also in Nares? The phrase, apparently, is a homely one, and old.

F. C. BIRKBECK TERRY.

Cardiff.

**BACON'S IDEAS AS TO THE NATURE OF HEAT.**—In his *Sylva Sylvarum*, cent. i. 31, and in other places, Bacon states the result of some of his experiments on heat. He says that "Flame doth



not mingle with flame," and speaks of "one heat being mixed with another"; of its being "pushed farther," and so forth, as if heat were matter, or one of those bodies of which two cannot be in the same place at the same time. Can any of your scientific readers inform me whether such ideas of the nature of heat were *original* with Bacon, or whence he derived them? C. M. P.

FOREIGN DESCRIPTIONS OF ENGLAND.—Are there any foreigners, anterior to A.D. 1500, who have written a description of England, in addition to Leo de Rosmital, A.D. 1465-7, and Francesco Capello, the Venetian ambassador, to whom is attributed the *Italian Relation of England, circa* A.D. 1500, which was published by the Camden Society in 1847? EDMUND WATERTON.

THE TEN TRIBES.—What is the origin of the notion that the ten tribes of Israel, as distinct from the two tribes of Judah and Benjamin, are lost, or, as Dean Prideaux expresses it, "absorbed and swallowed up in the heathen nations among whom they were dispersed at or after the Assyrian captivity"? JOHN JAMES.

Highfield, Lydney on Severn.

[Answers direct to our correspondent.]

"HEAD" AND "TYPE."—In the minutes of the trustees of a chapel of ease during the last century the following items occur:—

1. "A Pall or Carpet for the Communion-table and Head."

2. "Agreed that a Type be sett up over y<sup>e</sup> Pulpit on two iron bars."

Will any of your correspondents kindly explain the expressions "head" and "type" as here used?

A. G. J.

COWLEY AND SPRAT.—

"Cowley was at one time rather a lady's man, but Leonora did not treat him well, and married the brother of Dean Sprat."—*Globe*, September, 1879.

Who was Leonora, and what was the Christian name of Dean Sprat's brother?

SPERO.

NAVAL TACTICS.—What is the earliest time at which mention is made of ships sailing "on a wind," or close-hauled, as part of an ordinary voyage?

J. CORYTON.

[As to the construction to be put on Acts xxvii. 15, you should consult Smith's *Voyage and Shipwreck of St. Paul*, a new edition of which has just been issued by Messrs. Longmans.]

CHARLES II.'S HUNTING BOX.—There have just been cleared away the last remains of an old wooden house called Lausanne, that stood in the Edgware Road at Kilburn, opposite the commencement of Willesden Lane. It fell down some time since, after standing for years uninhabited. Locally it was known as Charles II.'s Hunting Box. Was there any foundation for this rumour?

E. C. C.

AUTHORS OF QUOTATIONS WANTED.—

"Pectus facit theologum."

A. L. MAYHEW.

"Birds are singing,

Flowers are springing,

May (!) is bringing

Gifts to men."

E. P. MARRIOTT.

"Sunt pueri pueri, pueri puerilia tractant."

"The muffled drums rolled on the air."

JOHN RIDD.

"Fie on the pelf for which good name is sold,  
And honour with indignity debased;  
Dearer is love than life, and fame than gold,  
But dearer than them both your faith, once plighted,  
hold." M. G.

Replies.

DARVELL GADARN.

(6th S. iii. 87.)

MR. MAYHEW has anticipated a query which I have been intending for some weeks past to address to you. I can, it is true, add a little information about Darvell Gadarn, and can partly answer MR. MAYHEW's question; but a much fuller reply than mine is greatly to be desired.

The letter sent by Elis Price to Secretary Cromwell was "written in Northe Wales, the vj daye of this presente Aprill," 1538. The full text of it may be read in the *Letters relating to the Suppression of Monasteries*, edited for the Camden Society by the late Mr. Thomas Wright, pp. 190, 191. I extract the part relating to the image called Darvell Gadarn:—

"There ys an image of Darvellgadarn within the saide diosece [of St. Asaph], in whome the people have so greate confidence, hope, and truste, that they cumme daylye a pillgrimage unto hym, somme with kyne, other with oxen or horsis, and the reste withe money, insomuche that there was fyve or syxe hundrethe pillgrimes to a mans estimacion that offered to the saide image the fyfte daie of this presente monethe of Aprill. The innocente people hathe ben sore aluryd and entisid to worshipec the saide image, insomuche that there is a comyn sayinge as yet amongist them that whosoever will offer anie thinge to the saide image of Darvellgadarn, he hathe power to fatche hym or them that so offers oute of hell when they be dampned."

He asks Cromwell's pleasure concerning the image.

Another letter, in the same collection, written by Bishop Barlow to Cromwell, and dated Llanfey Castle (in Monmouthshire, one of the residences of the Bishops of St. David's), August 16, 1538, makes mention of "Dervelgadarn, Conoch, and soch other Welsh godes, antique gargels of ydolatry" (*ibid.*, p. 208).

The image was sent up to London, and in Mr 1538, was publicly burnt in Smithfield, at the time that Friar Forest, of Greenwich, and Mr. Wright quotes from Hall's *Chronicle* account of the transaction:—

"A little before the execution, a huge



image was brought to the gallows, which image was brought out of Wales, and of Welshmen much sought and worshipped. This image was called Darvell Gatheren, and the Welshmen had a prophecy that this image should set a whole Forest afire, which prophecy now took effect, for he set this friar Forest on fire, and consumed him to nothing..... Upon the gallows that he died on was set up in great letters these verses following:—

'David Darvell Gatheren,  
As saith the Welshmen,  
    Fetched outlaws out of hell.  
Now is he come with spere and shilde  
In harness to burne in Smithfelde,  
    For in Wales he may not dwell.  
And Forest the frier,  
That obstinate lyer,  
    That wifullly shalbe dead,  
In his contumacie  
The Gospell doth deny,  
    The Kyng to be supreme head."

As Mr. Wright observes, "it would seem by these verses that the image represented a man in armour, or, at least, armed."

Fox, in his *Acts and Monuments* (octavo edition, 1857, vol. v. pp. 179, 180, 397) gives an account of the burning of Friar Forest and of the destruction of "a certain old idolatrous image in Wales named Darvell Gatheren," and quotes the verses cited above, which form part of the poem called *The Fantasia of Idolatrie* (*ibid.*, pp. 401-9), though in the poem itself the name is printed as Delver Gathaene.

Bishop Latimer preached the sermon on this occasion (see *Sermons of Hugh Latimer*, Parker Society, p. xi); but I do not find any allusion to Darvell Gatheren in his works, nor indeed in the very copious *Index* to the publications of the Parker Society.

Several interesting questions remain to be solved. 1. Who was Darvell Gatheren? 2. Where, in the diocese of St. Asaph, did the image stand? 3. Why is he called *David* Darvell Gatheren in the verses cited? 4. Is any painting or image of him still extant? 5. Are the words Darvell Gatheren Welsh, and have they been interpreted? Will some learned Welshman help us here? I have long wished to know something more about this famous image and the pilgrimage thereto.

W. SPARROW SIMPSON.

This letter of Elis Price (which was addressed not to the Bishop of St. Asaph, but to Cromwell) is included in *Three Chapters of Letters relating to the Suppression of Monasteries*, printed for the Camden Society in 1843. A note prefixed by the editor (Mr. Thos. Wright) supplies the information Mr. MAYHEW seeks.

J. INGLE DREDGE.

Notices of Darvell Gadarn, an image to which pilgrimages were made daily, and as to which the people believed that this image had power to deliver his pilgrims out of hell "when they be dampned," and of other parallel instances of the

superstitions of the North Wales folk at this period, *temp.* Henry VIII., are to be found in the Rev. D. R. Thomas's able and learned *History of the Diocese of St. Asaph* (James Parker & Co., London, 1874), pp. 76-7. With relation to Darvell Gadarn, Murray's *Handbook of North Wales* (ed. 1874), p. 27, tells us that "on the bank of the Dee, in the village of Llanderfel, the church of the parish was once remarkable for a vast wooden image of Derfel Gadarn, its patron saint. The Welsh had a prophecy that this image would set a whole forest on fire. On the condemnation of Dr. Forest for treason, in 1538, it was sent for and placed under him as fuel when he was burned in Smithfield." This extract comes to the *North Wales Handbook* from Nicholson. It may be added that the church has a good screen and a curious wooden horse in a recumbent position, known as St. Dervel's horse, which, with the saint's staff, still preserved, used to be held in great veneration. The superstition doubtless died out after the suppression of monasteries, though vestiges of it still survive in a little populated district.

JAMES DAVIES, M.A., Preb. of Hereford.

[Do not the above render E. R. M.'s reply unnecessary?]

#### ARMS OF THE SEE OF YORK (6th S. ii. 448).—

In a paper on Lincoln Minster, read before the Lincolnshire Diocesan Architectural Society in May, 1857, by the Rev. George Ayliffe Poole, the remark is made:—

"The inscription on this chapel (that of Bishop Longland) is curious, and contains as base a piece of sycophancy as any like inscription in the kingdom. With reference to the name of the bishop the inscription runs,

'Longa terra, mensuram ejus Dominus dedit.'

'Great are my domains, their bounds were appointed by the Lord,' one naturally reads it; but, lo! before the *Dominus* are the royal arms! So it is, 'Great are my domains, their bounds are appointed by King Henry VIII.' Wolsey, also for a while bishop here, had already perpetrated a like piece of heraldic subserviency, exchanging, on his translation to York, the ancient coat of that see for one in which the keys, the symbols of ecclesiastical authority, are surmounted by a royal crown. No wonder that Henry a little forgot his relation to the church when he was surrounded by such ecclesiastics."

If Mr. Poole be right, and I for one should be sorry to question his accuracy, the arms of the see of York were not only not changed in Savage's time, but remained untouched until Savage's successor, Bainbridge, had run an archiepiscopal course of six or seven years, and had ended in giving place to Wolsey in 1514. This proud prelate died on Nov. 28, 1530, so if he relinquished the pall for the keys he must have done it before "about A.D. 1540," which is the date given for the change in Aveling's *Heraldry Ancient and Modern* (p. 362), where we are told that the former arms of the see of York were like those of Canterbury, which, by the way, are thus described:—



"Az., an archiepiscopal staff in pale, or, ensigned with a cross pattée arg., surmounted by a pall of the last, fimbriated and fringed gold, and charged with four crosses formées fitchées sa. In the old examples the crosses are not always fitchées."

It will be observed that this blazon differs in some respects from that which F. W. J. ascribes to York; but for all that, he may be correct. I notice, however, that in a lithographed sketch appended to Poole and Hugall's *York Cathedral* one of the two sculptured shields on the east side of the interior of the lantern tower shows only four crosses on the pall, and those not fitchées.

The arms on Archbishop Savage's tomb require a better herald than I can pretend to be to blazon them satisfactorily, though I have looked on them in stone as well as in the engraving to be found in Drake. His paternal bearing is represented by a shield charged with lozenges conjoined in pale; and there are three other shields in which this is impaled respectively with two keys in saltire, with the pall, and with a cross saltire charged with something in fesse point which I could not make out. I confess that I am quite unable to explain what the keys betoken in the position assigned to them on Savage's monument. The Dean and Chapter of St. Peter's at York had long borne the Petrine attributes ensigned by a mitre. A representation of this blazon is still to be seen inside the central tower. Is it possible that by impaling the keys with an archbishop's paternal arms the sculptor strove to indicate some closer union between archbishop, dean, and chapter than these later times are able to recognize?

If I remember rightly, there are heraldic sculptures on the canopy of Savage's monument (which canopy is not shown in Drake), but I know not what they are.

ST. SWITHIN.

The following quotation from my *Introductory Notice to the Arms of the Bishops of Great Britain and Ireland*, 1867, will supply F. W. J. with some of the information he needs:—

"The present arms are allusive to St. Peter, to whom York Minster is dedicated. It is not quite clear when they were first assumed, but the old arms were identical with those of Canterbury. The change has been erroneously attributed to Wolsey's jealousy of Canterbury, for the arms used at present appear on the seal of Archbishop Bowet (1407-1423), although in a window of the cathedral, apparently contemporary with that prelate, the pall and pastoral staff on a field gules are impaled with his personal arms. In the *Parliament Roll* of 1515, the present arms are impaled by Wolsey. Still later, on the seal of his successor, Archbishop Lee (1531-1544), the arms are identical with those of Canterbury, except that the pall has five crosses pattées fitchées, and the number of these may have formed the distinction, just as in the parallel case of Armagh and Dublin."

F. W. J. does not blazon the old coat accurately, for he has not perceived that the cross "in chief" is simply the head of the crozier placed behind all.

JOHN WOODWARD.

The present arms of this see are, Gu., two keys in saltire; arg., in chief an imperial crown of England. The change was made about A.D. 1540. This is stated in Aveling's *Heraldry Ancient and Modern*, published in 1873, by Warne & Co.

W. A. WELLS.

**SORTS OF ALES** (6th S. ii. 308, 334, 523; iii. 97).—I regret if my reply has been misunderstood. I do not for a moment suggest that the village of Stepney (the name of which is said to be a corruption of Stephen-hythe) was ever called Stepony. What I do suggest is that the drink, or beer, known as Stepony took its name from the village of Stepney. It is certain that much beer was brewed and drunk at Stepney, and that the Stepney breweries were celebrated. In *London and its Environs Described*, 1761, vi. 67, we are told that Stepney consists chiefly of "houses of public entertainment, vast crowds of people of both sexes resorting thither on Sundays, and at Easter and Whitsun holidays, to eat Stepney buns, and regale themselves with ale," &c. It is clear, therefore, that Stepney was noted for its ale; and that being so, I thought "Stepony" ale probably meant Stepney ale. Further, if Stepony or Stepony ale (whether real ale or, as Grose states, a fermented drink of the ginger-beer class) was a known London drink, it would be advertised at Islington and other places of entertainment much in the same way as "Romford" is now. I still think that Stepony ale meant Stepney ale, and shall not feel myself mistaken till I hear a better, that is, a more probable, explanation. EDWARD SOLLY.

Stepony might be a summer drink, but could scarcely be termed an ale. *Vide* Blount's *Glossographia*: "Stipone, a kind of sweet compound liquor, drunk in some places of London in summer time." This, in my opinion, fixes not only its composition, but its derivation. Like borage and other concoctions and decoctions made from semi-medicinal plants, still to be found in some of the public-houses of the present day, and in which the stipules of the plants are the main ingredient, may it not have taken its name thus? If a French introduction, which is very probable, nothing more likely.

W. PHILLIPS.

**THE ARRANGEMENT OF BOOK-PLATES** (6th S. iii. 28).—After considerable experience, I have come to the conclusion that the best plan is to have loose sheets of stout paper cut to an exact size (mine are folio, about 18 in. by 13 in.), on which the book-plates are fastened alphabetically, according to their nationality or subject. On the back, at the top of the book-plate, I paste a strip (or two if necessary) of very thin tough paper, half of which only is pasted on the book-plate, the other half being doubled down level with the top of the book-plate and pasted on the loose sheet.



By this means it is easy to change any book-plate from one sheet to another, and also to turn it up, look at, or write anything on it at the back, which is a great advantage; whilst, being alphabetical, it is easy to refer to and make an index, which I also make on separate slips of paper cut to a convenient and exact size. From eighty to one hundred sheets of paper with the book-plates can be laid into a wooden box, or one covered with leather made to look like a book, fastened with a spring or lock, as may be desired. The catalogue slips may be kept in the same way in a box with three or four divisions the size of a quarto book, but thick enough for the slips to stand on their edges for convenience of reference or the insertion of others.

C. I. M. Z.

FLAMINGO (6<sup>th</sup> S. ii. 326, 450, 478; iii. 35, 75, 110).—In reply to PROF. SKEAT's inquiry, I think he will find that the best Portuguese dictionary is that of the Jesuit Dom Raphael Bluteau, Portuguese and Latin, 5 vols. fol., printed at the Jesuit College of Coimbra, 1713. *Sub voc.* "Flamengo," he gives two interpretations: one, "Flamengo ou Framengo, natural de Flandres"; the other, "Flamengo ou flamenco, ou (como escreve Fr. Thomas da Iuz na sua *Amalthea Thomastica*, pag. 14) *framengo*, ave, assi chamada à *flammeo* alarum, et *pedum colore*, ou corque as primeyras vieraõ de Flandes. Tem alguma semelhança com a Cegonha no comprimento do collo, e das pernas, tem as azas e os pès vermelhos, e a carne muyto gostosa (Veja-se Aldorando no tom. 3 da sua *Ornithologia*, pag. 323). *Aves Lusitanis flamencos dictas* (*Hist. Indiarum Oriental.*, part iii. 127)."

The *Ornithology* of Aldrovandus was published in 1599. The European flamingo, *Phenicopterus ruber* (Linn.), has been known from ancient times as abundant in Sicily and Calabria and the marshy coasts of the south of France and Spain. The name is perpetuated in Ital. *fenicontero* or *fentottero*, the appellation *flamingo* being there unknown. It is singular that in every country of Europe except Italy, whether Teutonic or Romance, the term *flamingo*, or some cognate word, has been adopted to describe the bird: Spanish, *flamenco*; Portuguese, *flamengo*; Provençal, *flamman*; French, *flamand*; High and Low German, *flamengo*.

Although abundant in the south of Italy, there is no native Latin name for the bird, Pliny's description having adopted the Greek *φοινικεπτερος*, red-winged or red-feathered. It is found in the same form in Juvenal, *Sat.* ii. The modern appellation has grown up since the fall of the Roman empire and the decay of the Latin name.

It is scarcely likely that a word of the same should have been adopted nearly all over Europe. It must have

originated in some one country, and been borrowed or adopted by the others. The date and place of its origin is a curious subject of inquiry, and can only be determined by the analysis and history of the word. I have no means of ascertaining when it first appeared in Spanish. In Portuguese it is traced by Bluteau to the end of the sixteenth century.

In French we have probably its earliest appearance; but in the *Langue d'Oc*, rather than in the *Langue d'Oïl*. Rabelais (1483-1553) writes: "Et estoit le pennage rouge cramoisi, comme est celui d'un phœnicoptere qui en Languedoc est appelé *flamman*" (*Pantagruel*, iv. 41). From this it would appear that the Latinized Greek name had still survived, but was superseded by the Provençal term derived from the plumage. Gassendi, in his *Vie de M. Peyresse* (1612), speaks of the *Phœnicoptera* "ob pulchritudinem alarum rubore flammantium (unde Nostrates, ce sont les Provençaux, *flamman*tem vocant)."

Labat, *Voyage aux Antilles*, says: "Les *flamants*, que le père du Tertre appelle *flambants*, sont des oiseaux fort haut montés."

Cotgrave (1600-50) gives the several forms of *flaman*, *flamman*, *flambant*, which he explains, "A certaine reddish, long-bild, and long-legd sea-fowle; of the bignesse of a stork or somewhat bigger, and indifferent good meat." In the corresponding Anglo-French dictionary by Sherwood no English equivalent is given; the word had not yet been naturalized in our own language. It is not in Minsheu's *Ductor in Linguas* (1617). It is singular that it is not to be found in either Johnson, Richardson, or Ogilvie, edit. of 1866, but is to be found in Ogilvie of 1871 and Worcester of 1860. Bailey, edit. 1747, has "*Flamman*, a large water-fowl," and Webster quotes it as Spanish and Portuguese *flamenco*, from Lat. *flamma*.

On the whole the evidence seems to point to Provence as the birthplace of the word in the form of *flamman* or *flambant*, whence it spread North and South to the other countries of Europe except Italy. It remains to be explained how in Spain and Portugal the suffix *co* and *go* came to be attached. It is not a thing to dogmatize upon, but it is not improbable that it arose from the confusion of ideas in the double meaning of the word.

The Provençal *flambant* or *flamman* became confounded with French *Flamand*, sometimes written *Flamanghe*, English *Fleming*, a native of Flanders. The addition of the adjectival termination *o* in Spanish and Portuguese formed the word *flamenco* or *flamingo*, which equally signify a Fleming or a flamingo. Bluteau gives both meanings, and is evidently confused in his mind when he writes that notice of the bird was perhaps first derived from Flanders. Cotgrave gives *flaman*.



for the bird and *Flamend* for a Fleming. The omission or insertion of the second *m* does not seem of much consequence, as in Provençal and old French it is spelt indifferently in either way.

A similar play of words exists in the Italian *ostriche* and *Austriaci*, oysters and Austrians, which during the Austrian occupation gave rise to many bad jokes and ludicrous blunders.

J. A. PICTON.

Sandyknowe, Wavertree.

GERMANY, WHY SO CALLED (6th S. ii. 409).—Probably Mr. PICTON will be pleased to see what was said on this subject 400 years ago:—

"Wel nyghe al y londe that lyeth northwarde ouer the see ocean of brytayne is called germania. For it bryngyth forth so moche folke. Germania comyth of germinare that is for too borge and bryngye forth."—*Polyconicon*, P. de Treveris, 1527, f. 184.

"All the coundree and londe from the Ryuer Thanays vnto the ocean is called Germania. For it gendreth and bryngyth forth mo men and chylderen than it maye well susteyne. Therefore it is that soo often goon dyuerse men out of the syde of the worlde in to other londes by lotte or agaynst theyr wyll or theyr good wyll for to gete other londes/ So dyde Gothy, wandaly, Saxones, Wynnyly and Longobardi."—*Id.*, f. 26 verso.

R. R.

Boston, Lincolnshire.

MR. PICTON is not quite accurate in his explanation.

(1.) *Teut* or *Diot* never meant the earth or land; *Diot-isc* (whence *Deutsch*), never meant "earth-born," *αὐτόχθονος*. If he had referred to Skeat's *Etym. Dic.*, s.v. "Dutch," he would have been preserved from this curious mistake. The base *diut* or *tiut* is cognate with Goth. *thiuda*, Ir. *tuath*, Wel. *tud*, a people, nation, from a root *tu*, to be strong; see Fick, i. 602, Curtius, No. 247. It will be seen that it is only in the Lettic group—namely, in the Lithuanian and Old Prussian languages—that the words cognate with *diut* took the secondary meaning of "land."

(2.) *Cymry* does not mean *αὐτόχθονος*. The word *cymru* is generally taken to = *cym* + *bro*. The *Cymry* (or Welsh), therefore, would mean the *con terranei*, the people who, expelled from divers parts of Britain by the English, came to a new country, Wales, and there formed a new people. *Cymry* seems to be a post-Roman word. See Lord Strangford's *Philological Papers*, pp. 164 and 187.

A. L. MAYHEW.

"GIVE GRASS" (6th S. ii. 448).—If a very primitive use of a phrase identical in meaning with that employed by Bishop Hall will satisfy your correspondent, I can offer one of an age sufficiently venerable. Dr. John Muir, the distinguished Sanscrit scholar, has recently printed *Further Metrical Translations, with Prose Versions, from the Mahabharata*, a supplement to his larger published work. In this the following occurs,

amongst many similar passages impressing upon the noble Kshatriyas (Rajputs) the duty of fair fighting, of sparing the vanquished, and many other such doctrines as have been supposed to be peculiar to Christian chivalry: "xii. 3659. Old men, children, and women are not to be slain, nor is any one to be smitten from behind, nor is any one to be smitten whose mouth is filled with grass, or who cries, 'I am thine.'" This allusion is not explained, as are some others occurring in the ancient Sanscrit original, by a native commentator; but Prof. Cowell points out certain words of a similar import as appearing in an inscription, "blades of grass are perceived between thy adversary's teeth," and mentions that the allusion is to "the Indian custom of biting a blade of grass in token of submission and asking for quarter."

But pray let it not be supposed that all this is put forward as an explanation of the origin of Bishop Hall's phrase. I believe PROF. SKEAT will bear me out in affirming that there is a mighty difference between an *early use* and an *origin*. The two cases are only "comparable," which I think is PROF. SKEAT's word. With these instances may fitly be compared the parallel case of Fluellen and his leak:—

"*Flu.* Bite, I pray you: it is goot for your green wound..."

"*Pistol.* Must I bite?"

"*Flu.* Yes, certainly, and out of doubt."

K. Hen. V., V. i.

ALEX. FERGUSON, Lieut.-Col.

United Service Club, Edinburgh.

In his note upon this line Mr. Singer says, "To give grass was probably to yield the palm, but I have found no instance of its use." He might have spoken more decidedly as to the meaning of the phrase on the authority of Festus (viii.):—

"Herbam do, cum ait Plautus, significat victum me fateor: quod est antiquae et pastoralis vitae indicium: nam qui in prato cursu aut viribus contendeant, cum superati erant, ex eo solo, in quo certamen erat, decerptam herbam adversario tradebant."

Pliny also says:—

"Summum apud antiquos signum victoriae erat porrigere herbam victos, hoc est terrā et altrice ipsā humo et humatione cedere, quem morem etiam nunc durare apud Germanos scio."—*Lib. xxii. 4.*

Andrew Dacier adds, in his note on Festus:—

"Et ego hunc morem etiam nunc (1681) durare in Vasconia certe scio. Et inde originem traxisse arbitror, quod cum primum pugnae genus apud antiquos, utpote pastores, lucta fuerit, victus ut se terram tetigisse ostenderet, et ita se plane minorem fateretur, victori herbam ex eodem loco decerptam porrigebat. Postea herbam dare pro se victum fateri dictum est. Inde Nonius: Herbam veteres palmam vel victoriam dici volunt."

Servius also, on *Aeneid*, viii. 128:—

"Hinc est illud proverbium herbam do, id est, cedo victoriam, quod Varro in antiquitatis libris ponit; cum in agonibus herbam in modum palmae dat aliquis ei cum quo contendere non cupit, et fatetur esse meliorem."



Parallel passages from other English writers are still a desideratum, neither Peter Hall nor Dr. Grosart having adduced any in their respective editions.  
W. E. BUCKLEY.

Is not this simply the same as "to give grace"—*gras* or *grass* being a not uncommon form of the word? Wiclif uses the expression, "And Felix wolde give grace to Jewis, and left Poul boundun" (*Dedis*, c. xxiv.).  
EDWARD H. MARSHALL.

**SALAMANDERS IN ARMORIAL BEARINGS** (6th S. ii. 468).—The brass of Thomas Salle, at Steventon, Beds, is engraved in the *Gent. Mag.* for July, 1812 (lxxxii. 17). The arms are described (p. 9) as crocodiles; but the suggestion that they are salamanders in saltire, in punning allusion to the name of Salle, is very admissible. They are certainly not lions. Six different coats are given in Burke's *General Armory* to the name Sall or Salle, but the crocodiles or salamanders are not among them. I can contribute an eighth from a brass seal with a quatrefoiled handle, date c. 1400, in my possession, found at Grantchester, Cambridge. It is inscribed \* s' . IEHAN . SALLE . ESCVER, and has a shield with arms of a bird, apparently an eagle, with a little bird under its feet, between three estoiles of six points.  
C. R. M.

Dias.

The arms of Salle, from the brass at Stevington Church, Beds, are two crocodiles, not salamanders, in saltire. In heraldry a salamander is a fabulous creature, represented as a quadruped in form of a dog, and sometimes as a lizard, but surrounded by flames. In August last I obtained a rubbing of the brass in question, by kind permission of the vicar. On examination of the shields there is no representation of flames, which clearly proves them not to be salamanders. In the *Gentleman's Magazine*, 1812, part ii. pp. 9-10, D. G. C. E. will find an account of Stevington or Steventon Church, with illustrations of the building and brass. The arms as given there are two crocodiles. At that date no information about this family could be obtained.  
W. A. WELLS.

**CROWS AND FIR CONES** (6th S. iii. 86).—The crows were probably rooks. Crows are not congregationalists, and feed on carrion. Whether or no, they were not planting the cones, but had carried them off to knock out the seeds, which they could do more easily on the ground than on the tree.  
H. T. E.

**OBITUARY VERSES** (6th S. i. 34, 84, 225, 287; ii. 97, 291).—I have a strong impression that Zachary Boyd translated much, if not all, of the Old Testament into doggerel verse. I remember being taken through the library of Glasgow College by one of the professors nearly sixty years

ago. He pulled down a volume of Zachary Boyd's MS., opened upon the Book of Job, and there, amongst much strange stuff, I read some extraordinary passages, which I could never forget. I was also shown a choice bit of Jonah's complaints while in the fish's belly. But any reader of "N. & Q." residing in Glasgow can decide the point in a moment.  
J. C. M.

"MISER" (6th S. ii. 469).—There can be little doubt that our word *miser* is a pure Latin word, just as *pauper* is. Had the word come from *micher*, why should the *i* have been pronounced as it is at present? *Micher* is still in use here in the sense of a *truant*, and is pronounced *mitsher*; formerly the word would seem to have been pronounced *meecher* and *moocher* as well. Both *micher* and *miser* are to be found in Minshew (ed. 1617): "*Micher*, vi. Truant; a. Miser, a miserable wretch; b. Miser, niggard, churle, penie-father, or pinch-penie." The original use of *miser* in English seems to have been the former (a). I find the word in Barnabe Googe's *Eglogs*, 1563, *Egloga Octava* (Arber's Reprint),

"(Vnthankfull myners) what do we?  
What meane we thus to straye!"

This is the earliest quotation of the word which I have met with. In Shakespeare I find both senses of the word as given by Minshew:—

a. "Decrepit *miser*, base, ignoble wretch."  
1 H. VI., V. iv. 7.

b. "And for the peace of you I hold such strife  
As 'twixt a *miser* and his wealth is found."  
*Sonnets*, 75.

The latter use of the word appears to have supplanted the former, the niggard being regarded as *miser*, *par excellence*. As Archbishop Trench says, in his *Select Glossary*, "There was a time when the '*miser*' was the wretched man, he is now the covetous." Does *micher* ever mean "a penurious person," and not a petty thief, a pilferer, a truant, &c.? The word occurs in the *Romaunt of the Rose*, ll. 6542-4:—

"How shulde I bi his word hym leve?  
Unnethe that he nys a *mycher*,  
Forsworne, or ellis Goddes lyer."

Dr. Morris, in his glossary to the Aldine edition of Chaucer, explains *mycher* as niggard; but is he not mistaken, as may be inferred from the context?  
F. C. BIRKBECK TERRY.

Cardiff.

In Lancashire *miserable* is sometimes used for mean and stingy; for instance, "He is always so miserable." "Nonsense! you can afford it well enough; don't be so miserable."  
P. P.

**ST. MARY'S, DOVER** (6th S. ii. 427).—The theory is ingenious as stated by Mr. Weston, but the statement in support of it requires examination with the known facts. The date of the



execution of the Duke of Suffolk is May 2, 1450, not 1461, and the expression, "the body was washed on shore in the bay of Dover, where, after a long exposure, it was buried by some fishermen," is in want of confirmation. There is a contemporary account in the *Paston Letters* ("From Margaret Paston, by W. Somner, amanuensis, to John Paston, Lond., May 5th, 1450"), which is as follows:—

"One of the lewdest of the ship bade him lay down his head, and he should be fairly ferd with, and die on a sword; and took a rusty sword and smote off his head within half a dozen strokes, and took away his gown of russet, and his doublet of velvet mailed, and laid his body on the Sands of Dover: and some say his head was set on a pole by it; and his men set on the land by great circumstance and prey.

"And the sheriff of Kent doth watch the body, and sent his under-sheriff to the judges to weet what to do; and also to the King what shall be done."

In another letter ("From J. Crane to John Paston, Leicester, May 6th, 1450") there is:—

"First most especial, that for very truth upon Saturday that last was, the Duke of Suffolk was taken in the sea, and there he was beheaded, and his body with the appurtenance set at land at Dover; and all the folks that he had with him were set to land, and had none harm."—*Paston Letters*, by A. Ramsay, vol. i. pp. 19, 20; cf. vol. ii. p. 125, note (London, C. Knight, 1840).

That it was "washed ashore" is contained in the account by Weever (*Fun. Mon.*, p. 758, Lond., 1631), but without any authority for the statement. He accounts thus for the burial of the body. Under the notice of the collegiate church of Wingfield, after the circumstances of the death, he says:

"And his body cast into the sea, which was after found, and taken up againe at Douer, brought to this colledge, and here honourably interred, saith Hall, as also the *Catalogue of Honour* by Brooke."

The continuance of the head with the body is implied in Shakespeare's

"There let his head and lifeless body lie  
Until the queen his mistress bury it."

2 *Hen. VI.*, IV. i.

In reference to the original edition of the *Paston Letters*, the remark of Lingard must be kept in mind: "It may be observed that there are many mistakes in the remarks of the editor on these (two) letters" (*Hist.*, vol. iv. c. i. p. 47, note, Lond., 1855). Some such expression as "cast upon the shore" (*Complete Hist. of E.*, vol. i. p. 402), to represent the action of the men who "laid" it, may have led to the statement that the body was "washed ashore." As a popular account, the continuance of the head with the body is fairly stated in Baker's *Chronicle*: "And there had his head chopt off, on the side of the long-boat, which, together with the body, was left there on the sands." Sir J. Mackintosh observes of the first of the *Paston Letters* that it is "evidently from the words of an eye-witness" (*Hist. of E.*, vol. ii. p. 11, note, 1831).

ED. MARSHALL.

FRANCIS MOSLEY, RECTOR OF ROLLESTON, STAFFORDSHIRE (6th S. iii. 48).—This clergyman was descended from the family of Mosley of Ancoats Hall, Manchester, his father, the Rev. Francis Mosley, Rector of Wilmslow, Cheshire, and Fellow of the Collegiate Church of Manchester, being the fifth son of Oswald Mosley, of Ancoats Hall, Esq. This Francis Mosley married, on December 19, 1655, Katherine, daughter of John Davenport, of Davenport, co. Chester, Esq., by whom he had four sons and three daughters. His eldest daughter, Anne, married Richard Whitworth, of Adbaston, co. Stafford, Esq., and was the mother of the first Lord Whitworth, the celebrated diplomatist. (See Earwaker's *East Cheshire*, i. 93, and notes.) Francis Mosley, Rector of Wilmslow, was buried in the Collegiate Church of Manchester on August 14, 1699, and his wife was buried there September 7, 1702.

May I propose a query to your correspondent J. L., and ask, Did the Rector of Rolleston leave any male descendants, and, if so, are their descendants in the male line still living? R. T.

J. L. should refer to Burke's *History of the Commons* (1838, iii. 579), where the descent is traced from Edward Mosley, Esq., of Houghend, in the county of Lancaster (descended from Oswald, second son of Ernald de Moseley, Lord of Moseley temp. King John), who married Margaret, daughter of Alexander Elcock, of Hilgate, in Cheshire. If your correspondent has not access to the *History of the Commons*, I shall be glad to forward him a copy of what he requires.

HIRONDELLE.

ANTHONY TWYMAN (6th S. iii. 83).—I think he was the same person as he who took his B.A. at Cambridge in 1696, and M.A. in 1700.

A. J. K.

ST. GODWALD (6th S. iii. 68).—If he was not a local anchorite who had a cell "outside Sidbury Gate at Worcester," I would suggest that his name is only one of the many forms of St. Gudwall, Gurwall, Gulval, Guduol, Guidgall, a Welshman, abbot of a convent on the isle of Plecit, and afterwards Bishop of St. Malo, where, according to Butler, he died, at the close of the sixth or early in the seventh century, on June 6. T. F. R.

"SPRAYED" (6th S. iii. 107).—The word used in Wiltshire is *spreathed*, and is applied to the harsh state of the skin before it is chapped. *Sprayed* is the West Somerset term for it. One or the other should be adopted into standard English. P.

HISTORIC DOUBTS ON THE LIFE AND REIGN OF RICHARD III. (6th S. iii. 104).—Mr. F. St. John Thackeray, in his interesting notice of the Library, speaks of the supplement to *Hw*



*Doubts* as unpublished. This is correct, but the work was printed and edited by Dr. Hawtrey for the Philobiblion Society. It is included in vol. vi. of the Society's *Miscellanies*. F. G.

LUIZ DE CAMOENS (6th S. ii. 147; iii. 110).—There is no doubt I was in error in dating the death of Camoens as of the year 1579, in the sketch of his life which I published with my translation of his *Lusiads* with his Original Text. I erred in following old authorities, not then possessing, as I do now, the work of my friend, the Visconde de Juromenha. At p. 172 of his first volume he incontestably proves that the death took place on June 10, 1580, by the exhibition of a then lately discovered official document in the Archivo Nacional, Liv. iii. de Ementas, fl. 137. A miserable pension of 15,000 milreis, or dollars, had been granted to Camoens (dating from the year 1572, when he first published his *Lusiads*) by the king D. Sebastian, to whom he dedicated his famous epic; and the document above referred to as fixing his death is an order on the Portuguese Treasury to pay to his mother the proportion of this splendid pension, at the rate of 15,000 milreis a year, from Jan. 1, 1580, to June 10 in the same year, "on which day he died" (*em que falleceo*). Consistently with the munificence of this gift, the document conceding it is dated only Nov. 13, 1582. By a further act of munificence a pension of 6,000 milreis was granted to the mother, as from May 22, 1582, by Philip II., who, by a yet further act of munificence, increased this pension to the 15,000 milreis enjoyed by her son, by decree dated Feb. 5, 1585; the pension to count from Nov. 17, 1584. The tercentenary of the death of Camoens was celebrated on the 10th and two other days of June, 1880, at which I was present.

J. J. AUBERTIN.

33, Duke Street, St. James's.

LINCOLN CATHEDRAL BELLS (6th S. ii. 388, 432).—Mr. Freeth, of Duporth, St. Austell, Cornwall, has kindly furnished me with the following information:—

"The bells in the Minster at the time of Henry VIII.'s plunder were probably seized and sold, for there is a tradition that Great Tom No. 1 was taken to Lincoln from Beauchef Abbey. Tom No. 2 was cast in the Minster Yard by Oldfield & Newcomb. Oldfield succeeded the Mellars, who were bell-founders at Nottingham, and one of the family, who settled at Leicester, was, I believe, succeeded by Newcombe. I had an aunt (one of the Swan family of Lincolnshire), who died some forty-five years since at the age of ninety-two or ninety-four, who told me that tradition ran that at the time of the casting silver was collected, avowedly to be put into the furnace to improve the sound of the bell. Most probably *stannum* was used and the *argentum* preserved. I was introduced to Great Tom No. 2 about the year 1807, and saw Great Tom No. 3 when just raised out of the sand bed at Myers's (or Mears) foundry in White-

chapel. I went with the late Robert Swan, the Lincoln Registrar, and the workpeople made the bell sound."

ST. SWITHIN.

MUMMY WHEAT (6th S. ii. 306, 415, 452).—In the year 1839 an exhibition, which was, I believe, the first of its kind ever attempted in England, was held upon the premises of the Mechanics' Institution, then recently established, in Derby. Amongst the specimens illustrative of natural history, a very fine Egyptian mummy was shown by the late Mr. Joseph Strutt, and I well remember being interested in the statement that grains of wheat had been found (either in the hand or within the cerements of the mummy), with which it was intended to try experiments. Some of these grains were planted by Mrs. Jedediah Strutt; they germinated, and at a second exhibition, held in the Athenaeum Buildings, Derby, for the benefit of the Town and County Museum, in 1843, the growing corn was shown. The entry in the catalogue reads thus: "320. Wheat (in ear) growing from grain recently found in the coffin of an Egyptian mummy—Mrs. Jed. Strutt." I saw the wheat, and distinctly recollect that the ears were bearded, and that more than one ear grew upon each stalk. Perhaps some reader of "N. & Q." may remember the circumstances better than myself, more especially those which relate to the finding of the original grains, their situation in the mummy case, &c.

ALFRED WALLIS.

LYNE FAMILY (5th S. xii. 107, 275; 6th S. i. 503).—I send, for the information of R. E. L. and others, a list of persons of this name from 1261 to 1804, whose names I have met with lately. I have omitted the names of those mentioned before in "N. & Q."—

Johannes de Lyne, Mayor of Bristol, 1261.  
Cecilia Lyne, held land from the Crown in 1272.  
Richard Lyne, an assessor and collector in the West Riding of Yorkshire, connected with the confirmation of charters, 1297.  
William de Lyne, Professor of Civil Law, 1354.  
William Lyne, of London, 1522.  
Robert Lyne, Rector of Holbeche Cantaria, 1529.  
Richard Lyne, Vicar of Mere, Wilts, 1529.  
Sir Philip Lyne, of Lyne Grove, London, 1553.  
Cuthbert Lyne, of Highbury Manor, London, 1558.  
John Lyne (Generosus), of Herefordshire and the Marches of Wales, 1559.  
Richard Lyne, of Loughton Manor, Bucks, 1560.  
Randolph Lyne, of Fordingbridge, Hants, 1562.  
John Lyne, of Downton, Wilts, 1562.  
Alice Lyne, of Parkshall Manor, Essex, 1565.  
William Lyne, of Flytton Manor, Bedfordshire, 1566.  
Cuthbert Lyne, of Highbury Manor, London, 1596.  
Elizabeth Lyne, widow, of Long Buckley, Northamptonshire, 1602.  
Richard Lyne, Free Brother of the East India Company, invested January 13th, 1619.  
Thomas Lyne, of Bradford Bryant, 1621.  
Mary, daughter of Sir Humphrey Lyne, born May 29th, 1629.



Sir Humphrey Lyne, married Margaret, daughter of H. Hook, of Branshot, Hants, 1634.

Christopher Lyne, Mary Lyne, Phæbe Lyne, left England for Barbadoes, 1635.

F. Lyne, or Line, at Stonyhurst College, 1641-94

William Lyne, will proved by Catherine, his relict, in the Court of the Dean and Chapter of Westminster, 1643.

Matthew Lyne, appointed surgeon to H.M.S. Kent, 1662.

Richard Lyne, of Ireton, Northamptonshire, 1666.

Josephine Lyne, buried in the parish church of Bermondsey, Oct. 12, 1680.

William Lyne, of the Custom House, Southampton, 1689.

Edward Lyne, of Saltford, Esquire, Sheriff for County of Devon, 1795.

Mrs. Lyne, of Grantham, Lincolnshire, ob. Feb., 1804.

The writer has the pedigree of the Cornish branch of the Lyne family complete from 1658 to the present time, and before that, through the wife of one John Lyne, to William Wadham, Lord of Edge, in Branscomb, Devon, *temp.* Edward III., but none of the names above mentioned appears in it, and further particulars about them are requested.

J. M. G.

34, Alexandra Road, Bedford.

HOGARTH'S RESIDENCE IN CIRENCESTER (6th S. iii. 25, 71).—I omitted to add to my previous reply a note from the *Anecdotes* of J. B. Nichols, 1833, p. 335, which I fear will not be very acceptable to Mr. WARNER. Nichols says that the Worlidge portrait "is the likeness of Ashley, the keeper of the punch-house on Ludgate Hill." It would have been more satisfactory if he had been less indefinite, or given his authority; but he possibly did not care to say too much about a picture which had figured so prominently in the *Genuine Works* published by Nichols the elder.

AUSTIN DOBSON.

BOOKS PUBLISHED BY SUBSCRIPTION (5th S. xii. 68, 117, 150, 198, 417; 6th S. i. 125, 526; ii. 255).—I have a fine large-paper copy of the fourth edition, but the first folio, of Milton's *Paradise Lost*, published with engravings in 1688. At the end of my copy is bound up the original list of subscribers. They number about five hundred and fifty, amongst whom are one duke, one marquis, eight earls, two bishops, twenty-one lords, and forty-six baronets. Poetry and the drama are represented by Betterton, Creech, Dryden, Duke, Flatman, Southern, Waller, &c. The clerical element is conspicuously absent from the list. Only two names of note occur, Mr. Francis Atterbury and Mr. Geo. Smalridge; these afterwards became bishops of the English Church. The Jacobite divines could not yet see the poet Milton otherwise than as the republican, anti-ecclesiastical controversialist. ADIN WILLIAMS.

"*Poems on Several Occasions*. By Stephen Duck. London: Printed for the Author, M.DCC.XXXVI," 4to., contains a list of 598 subscribers, among

whom are six members of the royal family, a large number of lords and ladies, the Archbishops of Canterbury and York, the Speaker of the House of Commons, Sir Robert Walpole, "Alexander Pope, Esq.," and "The Rev. Jonathan Swift, Dean of St. Patrick's." C. D.

I have "*A Collection of Poems*, chiefly MSS. and from living Authors, edited for the Benefit of a Friend by Joanna Baillie, 1823," containing thirty-six pages of subscribers (averaging forty-five in a page), commencing with the king.

WM. FREELOVE.

Bury St. Edmunds.

MANSLAUGHTER=MAN'S LAUGHTER (6th S. i. 248; ii. 158).—

"The following curious string of puns is taken from a scarce work, published in the reign of James I. A divine more willing to play with words than to be serious in expounding his text spoke thus in his sermon: 'This dial shows that we must die all; yet, notwithstanding, all houses are turned into ale-houses; our cares are turned into cates; our Paradise into a pair o' dice; matrimony into a matter o' money; and marriage into a merry age. Our divines have become dry vines; it was not so in the days of Noah—Ah no!'—*Salad for the Social*, 'Pulpit Peculiarities,' p. 299 (London, Bentley, 1856).

Probably this is the list R. R. alludes to.

F. W. T.

Bath.

WHAT IS A MOUNTAIN? (6th S. ii. 27, 54, 291).—It is certainly not very easy to answer the question, What is a mountain? and to say at what altitude a hill ends and a mountain begins. In the fenny portions of England it takes a small amount of earth to be dignified with the name of a hill. The Cambridgeshire Gogmagog hills are gently rising fields. Mr. Boyd, in the first series of his *Recreations of a Country Parson* (p. 126), says, "I am writing north of the Tweed, and the horizon is of blue hills, which some Southrons would call mountains." Christopher North, when speaking of the "mountains" of his boyhood, says, "Mountains they seemed to us in those days, though now we believe they are only hills." When an Englishman boasted to a Scotsman that England was in every respect superior to Scotland, which the Scotsman altogether denied, the Englishman said, "You must, at any rate, allow that Scotland is smaller in extent than England?" "By no means!" was the reply. "Yours is a flat country, ours is a hilly one, and if all our hills were rolled out flat we should beat you by hundreds of square miles!" The West-Highland prefix to a hill greatly helps us to an idea as to its altitude; thus, the prefix *Croc* signifies a small surface, eminence, or little hill; *Sliabh*, a hill of considerable elevation; and *Beann*, *Beinn*, or, as it is more commonly written, *Ben*, a mountain of the largest magnitude. *Beinn-an-Tuirc*, "the Mountain of the Wild Boar," in



the peninsula of Cantire, Argyllshire, is 2,170 feet high; although its name is omitted in the tables of the Scotch mountains and hills, that give altitudes down to that of Arthur's Seat, 823 feet high.

CUTHBERT BEDE.

In "going to and fro in the earth" I have often been perplexed to make proper distinction between a hill and a mountain. It is well, as a rule, to follow local usage; but the trials are many. Not long since, I had the company of a Welsh gentleman in a walk out of Merthyr Tydfil, and he took me to an eminence some few hundred feet in height. "Do you call this a hill, or a mountain?" I asked. The answer was, "A mountain." Therefore, to avoid contention, I called the mole-hill a mountain, and shall hope to do so again. But, for my own convenience, and to establish something like a rule for conversational purposes, I have since determined that a mountain must have an altitude of one thousand feet, at least, above the surrounding plain, or whatever table-land or level it rises from. I should like to have the opinion of a few experienced travellers as to the propriety of this rule. SHIRLEY HIBBERD.

The Rev. John Mitford was not without an authority for his choice of Prior's *Poems* as a present to a lady friend. Johnson was no great admirer of Prior, and does not hesitate to say that *Hans Carvel* is "not over decent"; but he said to Boswell, when the latter was posing as a guardian of public morality, "No, sir, Prior is a lady's book. No lady is ashamed to have it standing in her library." (Boswell's *Life*, vol. vii. pp. 10, 11, Murray, 1835.) EDWARD H. MARSHALL.

ANCIENT PORTRAITS IN EARLY PRINTED BOOKS (5th S. xii. 324, 455; 6th S. ii. 150, 290).—A whole page engraving, said to be by R. Cooper, of the so-called "Monster," Renwick Williams, exactly resembling the portrait described at the last reference, may be found facing p. 265 of *Wonderful Characters*, published by John Camden Hotten. There is no date of publication on the title-page of the book, but in all probability it was issued about 1870. The book in question is chiefly an abridgment of, and compilation from, two larger works, James Caulfield's *Portraits of Remarkable Persons*, and Henry Wilson's *Wonderful Characters*. There is a short account of him given, and very likely the engraving was executed originally from a sketch taken at the time of his trial, in 1790. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"A COMMENTARY VPON DU BARTAS" (6th S. iii. 69).—Curiously enough, at the time of the publication of this query I was reading the book in question. While, however, I had independently made the conjecture that the T. L. part of the initials might stand for Thomas Lodge, I am by

no means so certain of the fact as A. S. seems to be, who, not having seen the book, says, "I have not the slightest doubt that it was by him." Neither do I think that *Euphues' Golden Legacie* and the like, or a *Treatise on the Plague*, or his translations of Josephus and Seneca, show that "such a work was quite in his way." The copy in the British Museum (12202, h. 5) is "A learned summary [not "Commentary" as in the Stationers' Registers] upon . . . Translated out of the French [of Goulard de Senlis] by T. L. D. M. P. [Sold] by J. Grismand, 1621." At the ends of the "Dedication" and the "Address to the Reader" these initials are printed as T. L. D. M. P. and T. L. D. M. P. respectively.

Now, Lodge's lighter and lesser works, those written earlier in his life, bear on their title-pages "by T. L. Gent.," and even their later reprints, as of *Euphues' Golden Legacie* in 1616 and 1634, have the same, though occasionally we find "Thomas Lodge" at the end of the dedication or preface. But in his later and more serious works (enumerated above) the title-pages bear "by Thomas Lodge, Doctor of Physicke." Secondly, D. M. may stand for M.D., and P. for Paris, Pavia, or Padua. But Lodge graduated at Avignon, as witnessed by the note of his entry into the University of Oxford. Thirdly, in 1620 he was revising his *Seneca*, and in it he speaks to the reader of his being then busy in a manner which rather suggests that he was doing more in his profession than he had previously done. Lastly, I would repeat the Rev. Joseph Hunter's words. Speaking in his *New Illustrations of Shakespeare*, i. 334, of a Thomas Lodge, M.D., of those times, who married the widow of one Solomon Aldred, he says: "But there is still something wanting; some better proof than we yet possess that the scholar, lawyer, soldier, poet, translator of the classics, and physician, was one and the same Thomas Lodge." While echoing these words, I would add that, though they were the same, the T. L., even if he be M.D. of P., may well have been a T. L. otherwise unknown to fame; also that the four verse lines (evidently by the writer) which close Thomas Lodge's "Address to the Reader" before the *Countesse of Lincolns Nurserie*, 1603, do not read to me like the verses of Thomas Lodge the poet. Other copies of the *Summary* are "Printed for Andrew Crooke, 1637," but whether these were a new edition, or a reissue of unsold copies of 1621 with a new title-page, I have not yet ascertained. There is no entry of "assignment" in the Stationers' Registers. A copy of the date 1637 is in the London Library. B. NICHOLSON.

P.S.—I have just found that Lodge, in his *Dedication and Address to the Reader* before his *Seneca*, has "Tho. Lodge, D.M.P., or Doctor Medicus Phisicus." The *Summary* is therefore by Lodge.



"COCK ROBIN" A SUBSTITUTE FOR "ROBERT"? (6<sup>th</sup> S. ii. 27, 155, 495).—Robin may have become a term of "affectionate endearment," but at first, as I shall endeavour to show, it meant a country fool, or at least a simpleton.

In Barclay's translation of *The Ship of Fools*, Cawood, 1570, under the head of "Olde fooles, that is to say, the longer they liue, the more they are geuen to foly," is given an illustration of an old man on crutches, with one foot in the grave, and over his head is written "robin y<sup>e</sup> foule," f. 11. This inscription appears to have been put there by the translator's instructions, for it is not in the copy of the much earlier Latin version which I have. But I cannot speak confidently on this head, for there were so many early editions of this book in German and Latin that I have not seen them all.

In *The Academy of Compliments* is the following dialogue:—

"Robin. Methinks I never saw a better platter face than thine in my life.

Doll. Ay, is this your courting?

Robin. Nay, be not angry; for I swear by my ingenuity, 'tis true.

Doll. What, that I have a platter face?

Robin. Ay, and a brave one too.

Doll. I think thou art a Robin by nature as well as name.

Robin. Why, if I did not take you for a fool, I could not think you could love me; for I am as lanthorn-jaw'd as you are platter-fac'd."—*Academy of Compliments* (about 1660).

I wished also to give a passage from Chaucer of somewhat the same meaning, but am not able, because in a weak moment I allowed a friend to wheedle my favourite copy out of me a few weeks ago. "He would value it so much, and it would be such a help to him, because it was full of my marks and marginal notes, and I had an old folio edition, so I could easily spare it." I did "spare it," and got a new one, and can't find anything I want in it.

There's *Robin Goodfellow*. I should not suppose he was a particular "dear" of anybody's. "There was also Robin Hood," some one may say. So there was; and whatever we may think about him now, Robin Hood was decidedly "low" three or four hundred years back. I do not know one complimentary allusion to him by a person of education or position, but many much the reverse.

"When Diogenes on a certain time treatyng, and making a declaration of an earnest and saige matter of Philosophie, had not one hearer, that would giue diligente eare vnto him, he begun to sing such another foolish song as (*Robin Hood* in Barnsdale stode, &c.) and sembled as though he would daunce withall. And when a verie greate multitude of people had now gathered together and swarmed about him, he tooke them all vp for stumbleng, because that to thinges foolish, & seruyng to no good purpose, thei came rennyng by whole flockes, and as merie as Pies, where as to serious matters, and thesame moche auailable vnto

good liuyng, thei neither would resort or apprech or diligently giue care."—*Apophtegmes of Erasmus*, 1542, reprint 1877, p. 83.

"This threatening and forbidding the laye people to reade the Scripture is not for loue of your soules (which they care for as the Foxe doth for the Geesse) is euident and clearer then the Sunne, in as much as they permitte and suffer you to read *Robbin Hode* & Beuis of Hampton, Hercules, Hector, and Troylus, with a thousand histories and fables."—*Tyndale's Works*, 1573, f. 104.

"I write no ieste ne tale of *Robin Hood*,  
Nor sowe no sparkles ne sede of viciousnes;  
Wise men loue vertus, wilde people wantounnes."

Barclay's *Ship of Fools*, 1570, f. 259.

Plenty of other instances could be given from Sir T. More, Coverdale, Erasmus, &c.

Thomas Heywood, writing a few years after Robert Toft, has left evidence, in his often-quoted lines, that he did not consider it a compliment or "an affectionate term of endearment" to be called "Robin" instead of Robert:—

"Greene, who had in both Academies ta'ne  
Degree of Master, yet could never gaine  
To be call'd more than *Robin*: who, had he  
Profest ought save the Muse, ser'd and been free  
After a seven-year's prenticeship, might have  
(With credit too) gone *Robert* to his grave."

R. R.

Boston, Lincolnshire.

MRS. WINDIMORE, COUSIN OF MARY, QUEEN OF WILLIAM III. (6<sup>th</sup> S. i. 277).—

"There is now living in lady Dacre's alms-houses, in Westminster, one Mrs. Windimore, whose maiden name was Hyde; she was grand-daughter of Dr. Hyde, bishop of Salisbury, brother of the great lord chancellor Hyde, earl of Clarendon, and lost her fortune in the south-sea year, in 1720; she is also a distant cousin of their late majesties queen Mary and queen Anne, whose mother was lately Anne Hyde, Dutchess of York. . . . She retains her senses in a tolerable degree; and her principal complaint is, that she has outlived all her friends, being now upwards of an hundred years of age."—*Annual Register*, 1765, p. 76.

EDWARD H. MARSHALL, M.A.

AUTHORS OF BOOKS WANTED (6<sup>th</sup> S. iii. 109).—

*The History of Sacrilege*.—The two priests were, I believe, the Rev. J. M. Neale, and the Rev. R. F. Little-dale.

C. F. S. WARREN, M.A.

The two clergymen who brought out the new edition of this book were, I believe, the Rev. Benjamin Webb, now Incumbent of St. Andrew's, Wells Street, and Dr. John Mason Neale, late Warden of Sackville College.

EDMUND RANDOLPH.

AUTHORS OF QUOTATIONS WANTED (6<sup>th</sup> S. iii. 109).—

"He made the desert smile."

I may be mistaken, for I was a guest at Alton Towers more than forty years ago, but I fancy that I recollect the line under the bust of a former Earl of Shrewsbury, who laid out the gardens, was,

"He made the barren wilderness to smile,"

evidently taken from the line in Addison's beautiful hymn, "The Lord my pasture shall prepare," &c.—

"The barren wilderness shall smile."

J. R. B.



## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*The Book named the Gouverneur.* By Sir Thomas Elyot, Knight. Edited by H. H. S. Croft. With Portraits of Sir Thomas and Lady Elyot after Holbein's original Drawings. 2 vols. (C. Kegan Paul & Co.)

THE first edition of the *Gouverneur* was published in 1531, and in the succeeding fifty years it was seven times reissued. The subject of the book is described in the author's "Prohemo" as treating of "the education of them that hereafter may be deemed worthy to be gouvernours of the publike weale," and the rapidity with which it reached its eighth edition attests the popularity it at once attained. It was one of the most valued educational works during the youthful years of the brilliant crowd of statesmen and courtiers who adorned the court of Elizabeth, and of the still more illustrious group of writers who imparted to her reign its most enduring glory. Many of the distinguished men, in whom the age was prolific, presented living examples of that type of character which the training inculcated by the *Gouverneur* was specially designed to form. The time at which it was written, and the influence it may once have exercised, should alone secure for the book a hearty welcome. But it claims attention on a variety of other grounds. Imbedded in a mass of quaint pedantry are to be found valuable hints on educational questions which modern teachers have but lately appreciated, and some suggestions which they may yet utilize. Elyot urges on gentlemen the advantages of acquiring a knowledge of music, and of cultivating a taste for painting and sculpture, while Philistines will applaud his strenuous advocacy of dancing and manly exercises. The chapters which deal with these subjects, illustrated by the mass of curious information which the editor has collected, will probably prove of the greatest general interest. But the book also throws light on a variety of points connected with social life in the sixteenth century; affords materials for an estimate of the extent of classical learning at a time when the revival of letters worked such momentous changes; possesses, from a linguistic point of view, an especial value, since Elyot wrote in English to prove the capabilities of the language at an interesting stage in its development; and, lastly, is the original source whence is derived the time-honoured story of the committal of Henry V., then Prince of Wales, to prison by Judge Gascoigne. The intrinsic value of the book, now reissued in two handsome quarto volumes, is enhanced by the very successful labours both of the editor and the publishers. Mr. Croft, with an industry which deserves the highest praise, has collected a number of new facts concerning the hitherto obscure parentage and life of Elyot. He has traced to the original source the learned references with which the book is crowded, and illustrated the text from his own copious acquaintance with English and French literature of the sixteenth century. He has supplied ample indices and an admirable glossary of the many rare and curious words used by his author. The value of his lengthy extracts from modern authors is open to doubt, and they largely contribute to the great bulk of the book. With this possible exception, this edition of the *Gouverneur* leaves nothing to be desired, and it may be cordially recommended as offering many points of interest to every class of reader, and especially to the antiquary and the philologist.

*Collected Sonnets. Old and New.* By Charles Tennyson Turner. (C. Kegan Paul & Co.)

THERE is a something abnormal, and even a suggestion of limitation, in the work of a poet who during a long

lifetime has confined himself to utterances in a single form of verse, the more so when the form selected is one of strictly defined extent. But whatever the cause may have been in this case, Mr. Turner appears to have contentedly accepted the fact. "Let lyrics be," he says in 1863 to a friend who had asked him to "write an Ode":—

"Let lyrics be;  
For though I do not love to say thee nay,  
For my poor muse it is too late a day  
To mull with strophe and antistrophe";

an art, he declares a few lines earlier, "beyond his scope and pitch." Setting this question aside, however, as well as that larger question of laxity of form which presents itself somewhat persistently in this volume, we have little but admiration for Mr. Turner's poems. No reader can fail to acquire respect for the *alma beata e bella* (as his nephew styles it) which is manifested in these pages as well as for their genuinely poetical spirit. To read in them is to desire some personal knowledge of the author (a thing, alas! no longer possible), and there can be no surer sign of the effect of poetry. The picturesqueness and purity of diction are, moreover, remarkable. It would be easy to select hundreds of lines like

"Th' incessant brazen flash of Homer's war,"

which exhibit a suggestive felicity only to be matched by some of the Laureate's; and if, here and there, the writer has for a moment nodded, it must be borne in mind that minor blemishes are more obtrusive than elsewhere in the "sonnet's scanty plot of ground." For close and loving pictures of nature, for noble sympathies and lofty aspirations—things which have played a considerable part in the equipment of the greatest poets—we can recall no recent book of verse which will at all compare with Mr. Turner's, hampered as he was by a restricted and uniform vehicle of expression.

*Chartes de la Terre Saint provenant de l'Abbaye de N.D. de Josaphat.* Publiées par H. F. Delaborde. (Paris, Thorin.)

M. DELABORDE, one of the most distinguished members of the French Archaeological School established at Rome, has just published a collection of charters relating to the history of the Crusades. It is well known that as early as the ninth century there existed in Palestine a church built on the spot where the Blessed Virgin was supposed to have been buried. "In valle Josaphat," says an old chronicler, "in villa quæ dicitur Gethsemane ubi Sancta Maria sepulta fuit, ubi sepulcrum ejus est venerabile inter presbyteros et Clericos XIII., Monachi VI., Deo Sacrata inter inclusas et ibidem Servientes XV." After the taking of Jerusalem by the Crusaders, a Benedictine monastery was founded on the spot occupied by that church, and a diploma of King Baldwin I., bearing date 1115, names Hugh as the first Abbot of Jehosaphat. The sacredness of the locality and the traditions which connected it with the death of the Virgin Mary tended, of course, to make the Benedictine monastery extremely popular, and to secure for it the liberality of kings and queens, patriarchs and barons. Hence the extensive domains which it possessed both in Sicily and in Southern Italy; hence the rich donations bestowed upon it by the princes of the Hohenstaufen family. Most of the fifty-nine charters published by M. Delaborde refer to these grants or concessions; they are copiously illustrated with notes, and the biographical indications they contain will prove extremely valuable in correcting a good many blunders to be found either in the old historians of the Crusades or in Ducange's *Familles d'Outremer* and other works of the same kind. The first document printed here is dated 1112, and contains a



grant made to the Church of our Lady of Jehoshaphat by Arnoul de Rohes, Patriarch of Jerusalem; the last one, dated October 17, 1289, is a letter from Nicholas, Patriarch of Jerusalem, authorizing the abbot of the monastery to return to Europe for the purpose of putting in order the monastery's estates in Sicily and Calabria. All these pieces form part of the State papers at Palermo, and are, with a few exceptions, the original deeds. M. Delaborde has published photographic fac-similes of two of them, and the volume is completed by a good alphabetical index.

*The Threiplands of Fingask.* A Family Memoir, written in 1853 by Robert Chambers, LL.D. (W. & R. Chambers.)

At a time when the last page, so to speak, of the Stuart romance has been closed by the recent passing away of the last survivor of the two brothers who claimed to be legitimate heirs of "Bonnie Prince Charlie," a book so full of Jacobite memories as the one now before us has more than ordinary interest. The Threiplands of Fingask, whose chequered story is here so graphically told by the late Robert Chambers, have a history which is practically unique in that it is so exclusively bound up with the vicissitudes of the later generations of the House of Stuart. Distinguished by the "king over the water" as of an entirely different temper from those of his adherents who were "over solicitous about themselves," the title of Lord Fingask was destined for the head of the house, had the "Right Steward come back to rule the Land o' Cakes." Instead of this, the Threiplands lost all, and only kept their honour. That remained to them throughout, and it is pleasant to know that they, at least, are "enjoying their ain again."

*The First Quarto Edition of Hamlet in 1603.* Two Essays by C. H. Herford and W. H. Widgey. (Smith, Elder & Co.)

IN the beginning of 1602 the play of *Hamlet* was acted; in the following year the first quarto was printed and published; and in 1604 was issued the second quarto, containing the "true and perfect" copy of the tragic "Hystorie of Hamlet." These facts have given birth to a famous and well-contested controversy, of which the main point is the relation of the first quarto to the final play. The question, speaking shortly, is whether the first quarto contains an early sketch from the hand of Shakspeare of the final play, or the final play itself corrupted by the blunders of a reporter. This was the subject of the Harness prize in 1880, for which the authors have written two able and painstaking essays, adjudged by the examiners to be equal in merit. Both essays present the chief features of the discussion in a clear and not unattractive form; and those who are interested in the subject will find that this little volume contains the main arguments in a compact and intelligible shape.

*The Palatine Note-Book.* Vol. I., No. 1. (Manchester, Cornish; Chester, Mitchell & Hughes.)  
*The Bradford Antiquary.* (Bradford Historical and Antiquarian Society.)

OUR North-country friends are very active in their carrying out of the maxim of the immortal Captain Cuttle. They are making notes everywhere and printing them, so as to secure the permanent record of much that might otherwise be lost to later generations, perhaps even to our own. The name of our old and valued correspondent, Mr. John E. Bailey, as editor, is an ample guarantee for the care and knowledge with which *The Palatine Note-Book* will be conducted, and we wish him all success in his undertaking.

The Bradford Historical and Antiquarian Society has,

we think, from the specimen of its work now before us, decided wisely in bringing into general circulation much matter of interest more than local which the zeal of local antiquaries has from time to time accumulated. The illustrations of the first number are remarkably good, and add to the value of *The Bradford Antiquary*.

*Ye Old Style Valentines.* (Manchester, Falkner & Sons.) 'Tis pleasant to see what store of Valentines there be nowadays, for them that like of such Vanities. Truly, time was when y<sup>e</sup> Maiden herself was Valentine unto her Sweetheart; and did oftentimes cost him a pretty penny thereby: but now, to send of Valentines, 'tis but some little Card or Book (yet not so cheap neither) showing Fancy and Favour, or else desiring the same. Poor Innocents! Yet, if any will have these things, here be twelve Cards, aptly writ with good Verses out of Master Drayton, and Mr. Dean of Paul's, and Carew that served His late Majesty, and that worthy Knight of the Queen's days, Sir Philip Sidney. Mighty pretty toys are they all; and pictures therewith—wherein we do spy the Grecian figure ἀναχρονισμός. But Lord, what good pictures Mistress Kate Greenaway do make!

THE January number of the *New England Historical and Genealogical Register* contains a paper by Col. Chester, of great interest to genealogists on both sides of the Atlantic, clearing the history of Margaret Locke, third wife of Governor Francis Willoughby.

MR. HENRY GRAY, Cathedral Yard, Manchester, has issued No. 2 of his catalogues of second-hand books. On account of the numerous titles of historical and topographical works which it contains, the catalogue deserves the attention of the general as well as the antiquarian reader.

"N. & Q." cannot appear this week without regretting the loss sustained by English literature in the death of Thomas Carlyle, on Saturday, February 6.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

G. J. B.—Your question does not lie within our province, nor are we able to refer you to the source whence the information might be derived.

G. S. B.—Send the query to the *Illustrated London News*.

P. R.—("Tis better to have loved and lost," &c.)—See Tennyson's *In Memoriam*, section xxvii.

T. W. S. (Southampton).—You should consult Eadie's *English Bible* (Macmillan) on the subject.

L. L. H.—We are informed that there are no letters in the collection bearing the name of your namesake.

R. E. M.—Read Macaulay's essay on Warren Hastings.

HENRY WARING.—Apply at the Herald's College.

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## Notes.

## EARLY ENGLISH DICTIONARIES.

Lists of early English dictionaries, including bilingual and trilingual works in which the language forms a part, have been issued by Wheatley (*Phil. Tr.*, 1865) and Prof. (Eng. Dial. Soc.), the latter list being based on the former. As the subject is interesting to study English philology, I propose to offer, & Q., some corrections and additions to lists. Prof. Skeat's will be referred to chiefly. Dictionaries mentioned are in my own possession unless otherwise described.

*Catholicion* of Jacobus Januensis (Trin. Coll., ridge).—It is stated that "Mr. Aldis Wright ascribed such words from this Latin dictionary as have English explanations." The work, cannot be the *Catholicion* that was written by of Genoa, for this is wholly in Latin. It must *Catholicion Anglicum*, which was doubtless upon the Italian work. My copy of the is of the undated edition, and has the date on the binding, which is contemporaneous the book, or nearly so. The same date is ed to it on a copy in the British Museum. is probably the year in which it was printed, a M. Martin (*Lettres d'un Bibliographe*, iv.

110) assigns it to a rather later period, 1465-70. If English words appear in any work bearing this name, it must belong to some other author. The name, too, is not given correctly. Under the heading of "Janua" the author adds :—

"Item a janua, porta, dicta est Janua, quædam civitas potens, nobilis, pulchra.....Hujus civitatis oriundus fuit compilerator hujus libelli, qui dicitur prosodia vel catholicion. Compilerator siquidem hujus operis dictus frater iohannes januensis de balbis, de ordine fratrum prædicatorum modicus."

The Balbi family seems to have inherited a taste for philology and ethnography. Gasparo Balbi, in the sixteenth century, was one of the earliest writers on India, and Adrien Balbi, in the last century, was the author of the *Atlas Ethnographique du Globe*.

2. *Vulgaria*. By William Horman. 1519.—No mention is made of the more popular *Vulgaria* of Robert Whittington, the first edition of which was published by Wynkyn de Worde in 1520. The title is *Vulgaria Roberti Whittingtoni Lichfeldiensis, et de Institutione Grammaticulorum Opusculum*. I have a copy of this work printed in 1520 by Thomas Bercula, apparently an unknown printer. There is a copy of it by the same printer in the British Museum, but the date is 1525. It is not a dictionary, but a collection, under different headings, of English sentences, which are translated into Latin. They contain much interesting information for the philologist and the antiquary.

3. *A Shorte Dictionarie*. By J. Withals.—The first edition of this work is said to have been "imprinted in the late house of William Caxton (by W. de Worde) [London, n.d.]," and to have been reprinted by Berthelet in 1554. Herbert has assumed the existence of an edition by W. de Worde, but Dibdin was undoubtedly right in questioning this statement. The edition printed by Berthelet in 1553 (not 1554) was certainly the first. This is proved by the preface, called the Prologue. It is dedicated by the author "To the right worshipfull Syr Thomas Chaloner [not Chalmer, as in Lowndes], knight, and clerke of the kynges maiesties priue counsaile." Now Sir T. Chaloner was knighted in the year 1547, and W. de Worde died in 1534. In the preface, too, the author suggests that his patron should follow the example of "Sir Thomas Elyote, that worthie knight," by putting a "helpynge hande to the finishynge of this litle booke"; but Elyot's dictionary first appeared in 1538, four years after W. de Worde's death. In the colophon of the first edition the name is spelled Withals. Lewis Evans afterwards edited the work, omitting the name of Withals, and substituting for the dedication to Sir T. Chaloner (who died in 1565) another "To the Right Honorable Earle, his onely good Lord and Mayster, the Lord Robert Dudley,



Earle of Leycester, Baron of Denbigh, Maister of the horse to the Queene's Maiestie," &c. It is in the usual fulsome style of the age. There was an edition published in 1584 by Thomas Purfoot (this edition is not mentioned by Prof. Skeat), and edited by Abraham Fleming, who states in the preface that the work is "nowe lastlie augmented with more than six hundred rythmical verses," &c. He retains Evans's dedication, and adds one of his own: "Ad Philomvso de isto Dictionariolo nunc recens aucto Abrahami Flemingi Londinigenæ præfatiuncula." The last editor was William Clerk, who edited an edition in 1602, and prefaced it by a dedication to the schoolmasters of England, all the other dedications and prefaces being omitted. The work in this last form was printed again in 1608, 1616, 1623, and 1634, the last being the latest edition of the work that is on record.

4. *Dictionary (Latin and English)*. By Sir Thomas Elyot.—I have only a copy of the edition published by Berthelet in 1545. The title is *Bibliotheca Eliotæ Eliotis Librariæ*. It is dedicated thus:—

"The Proheme. To the moste roiall and puissant prince, and his moste redoubtèd souveraigne lorde kyng Henry the eight, kyng of Englande, France and Irelande, defender of the feithe, and of the Church of Englande and also of Irelande in earthe the supreme head; his humble servaunt, Thomas Elyot knight, desyreth perpetuall felicitye."

It is evident that the king felt much interest in the work, for Sir Thomas says in his preface, after acknowledging "the comfortable words" of the king with regard to it:—

"I therefore most feruently stirred by your gracies comforte in persuyng my saied Dictionarie have proceeded to the correction and amplification thereof in suche fourme as hereafter foloweth. First sequesteryng my selfe from all other businesse (that onely except, wherein I was bounden to serue your highnesse) I assembled all suche authours as I thought shulde be necessarie for the achieuyng of that whiche I toke in enterprise."

The business to which he was bound was that of Clerk of the Privy Council. The book was printed by Berthelet, who calls himself "typographus regius." There was a folio edition in 1542, not mentioned in Lowndes, which was also printed by Berthelet.

5. *An Alvearie, or Quadruple Dictionarie*. By John Baret. Folio, 1580.—This, the second, edition of Baret's work was published after his death. Mr. Wheatley has noticed that the preface to the index is signed by Abraham Fleming; but it is evident from this preface, though not expressly asserted, that Fleming was the editor. In the title-page the work is said to be "newlie enriched with varietie of Wordes, Phrases, Pronouns and diuers lightsome observations of Grammar." It is dedicated in Latin to Cecil, Lord Burghley, "Summum Angliæ Thesaurarium . . . ac Cantabrigiensiæ Academiæ Cancellarium." To the latter

office he had been appointed in 1558, on the death of Cardinal Pole.

6. *Florio's Queen Anna's New World of Words, or Dictionarie of the Italian and English Tongues*. Folio.—Prof. Skeat does not mention an edition of this work which appeared in 1688, "revised and corrected by J(ohn) D(avies), M.D.," by whom it is dedicated in an Italian preface "alla sacra ed augustissima Principessa, Maria d'Este, Regina d'Inghilterra." To Florio's work is appended Torriano's *Eng.-Ital. Dictionary* (of which this was the second edition), but dated 1687, and printed at another press. There are some errors in the account of Florio's work by Lowndes. He mentions four editions, in 1595 or 1597, 1598, 1611, and 1659; but Torriano says that "in the year 1611 John Florio set forth a second edition of his Italian and English dictionary . . . intending (if he had lived) a third edition; which he left behind him in a very fair Manuscript, perfected and ready for the press" (preface to second edition). There was, however, certainly an edition of Florio's work in 1598, "printed at London by Arnold Hatfield for Edw. Blount," and dedicated to "Roger, Earle of Rutland" (Hazlitt's Coll. and Notes). This, then, must be the first edition, and that of 1659, to which Torriano's work was appended for the first time, was the third. The edition of 1688 is a fine folio, and was printed by R. Holt and W. Horton.

7. *An English Expositor*. By J(ohn) B(allokar), Doctor of Physicke. Small 8vo. 1616.—Prof. Skeat states that "the fifth, sixth, and seventh editions were printed at Cambridge. Still later appeared a twelfth ed. (London, 1719) and a thirteenth ed. (Dublin, 1726), both revised by E. Browne." A copy of the fourth edition is now before me. The title-page shows that it was printed at Cambridge by John Field, printer to the University, in 1667. It is said to be revised and very much augmented by one who calls himself "a Lover of the Arts": he adds a preface to the work, in which he speaks highly of it, even in its original form. The thirteenth was not the last edition; there was a fourteenth, printed in London in the year 1731. T. Longman appears as one of the publishers. It is edited by R. Browne, but the preface is that which is prefixed to the Cambridge edition of 1667. J. D.

Belsize Square.

(To be continued.)

#### PRIVATE CORRESPONDENCE OF THE LATE RIGHT HON. JOHN WILSON CROKER.

4. The writer of the following letter was Arl Saunders Gore, third Earl of Arran. At the time of his dining with George III. at Kew, his father the second earl, was alive; consequently he then by courtesy styled Viscount Sudley. L



Sudley was M.P. for Donegal, and married in 1787 Mary, daughter and heiress of Sir John Tyrrell, of Heron Hall, Essex, Bart. He succeeded to the earldom of Arran on the death of his father in 1809, lost his wife in 1832, and died in 1837, the titles descending to his nephew and heir, Philip Yorke Gore. The Colonel Fitz Roy mentioned was probably the Hon. Charles Fitz Roy, second son of the first Baron Southampton, who was gazetted colonel of the First Foot Guards in 1797. He was subsequently appointed aide-de-camp to the king, and became a lieutenant-general in 1810.

[We are indebted to the kindness of one of our best friends for the above introductory note.]

"DEAR MR. CROKER,

"I have great pleasure in giving you all the information in my power on the subject of your enquiry respecting the habits of our late great and good King George the Third.

"I had the honor of receiving three commands to dine with their Majesties at Kew; tis now, one, or two, and thirty years ago. The King came from Windsor once a fortnight to hold a Levee, and Her Majesty had a Drawing room once a month, on which occasions the Family came to Kew on the Wednesday and staid till Friday. On three of those Wednesdays Lady Sudley and I received their Majesties' commands conveyed in a note from the Princess Elizabeth to attend at Kew House at 4 o'clock to have the honor of dining with them; that Lady Sudley was to come in a hat or bonnet as they intended driving out in open carriages after dinner, and that I was to wear the Hussars uniform. We arrived there in due time and were ushered into a room downstairs next to the eating room; in a few minutes the King leading the Queen, the princesses Augusta and Elizabeth attended by two ladies in waiting entered, and after the usual *How do!* proceeded to dinner. The dinner, including desert, lasted as near as possible *one hour*; returned to the room whence we came, had coffee, then all the party, myself excepted, left the room, and I remained alone for near an hour when a page came to announce the carriages were at the door. When I got into the Hall you may judge of my surprise to find Col. Fitz Roy, equerry in waiting, who had dined alone. The King drove the Queen in an open carriage, the ladies follow'd in others, and Fitz Roy and I were driven by a postillion, through Richmond Park, to the Duchess of Buccleuch to Tea, returned to Kew; and from thence we went to town. Our second invitation was the same only the Duke of Kent was there, and after the coffee H.R.H. retired with the King and Queen for some time, and then came and sat with me, till we were summoned to the party at 8 o'clock which lasted till ten, when we were dismissed; the third invitation was the same. I was the only man, and neither of the last times was there an equerry. I was not invited on any special occasion, and was told I was the first commoner who had had that honor; it was certainly most gratifying.

"When the Royal family went to Cheltenham, and the first three or so years at Weymouth, the male attendants did dine with the King; but he got three houses adjoining Gloster Lodge, and then they had their own dining room. I have heard some of his attendants say an hour was not enough for dinner &c, and now that I am 32 years older, I think I should say the same, for 32 years makes a sad difference in one's feelings and ideas in many points.

"I am sorry I cannot send this *free* for my nephew is gone out of town for some days; I should have had greater pleasure in repeating to you what I have written. Should it please God I live for another year and that I have the good fortune to see you at Bognor, I may be able to name some other interesting circumstances of that most excellent man. I beg to present my best respects to M<sup>r</sup> Croker, and believe me

"to be very faithfully

"and sincerely yours

"ARRAN.

"Arran Lodge

"Nov<sup>r</sup> first 1836."

#### THE BIBLIOGRAPHY OF SKATING.

The titles collected under this heading during the last ten years number over 240. Of these, some 200 are titles of books which only relate in part to skating. To treat them in groups historically, 34 relate to snow-skates, 11 to blunt-skates, 126 to blade-skates, 11 to alum floors for blade-skates, and 19 to roller-skates.

The other 40 odd titles are of books devoted to skating, 34 to blade-skates, and 7 to roller-skates. In 1874 I asked, under the heading "Skating Literature" ("N. & Q." 5th S. ii. 107, 156, 318, 379; iv. 177, 437; v. 136; x. 155) for titles, and thus obtained half a dozen, for which I am grateful, but I still hope for more. Although the works relating to the early history of skating are of interest from many points, of view, the list is so long that the readers of "N. & Q." would probably not thank me for asking the Editor to print it, so I refrain. The United States and Canada have probably produced some works which I have failed to know of. Will interested skaters thereaway kindly forward me any pamphlets, articles, and verses on the art or history of skating, or notes of them? Those who are interested in roller-skating may like to know that a list of works on and relating to roller-skating appeared in the *English Mechanic*, London, April 16, 1880. The title-notes do not agree with the title-pages, as the compositor altered many of the notes, and transposed their parts. The following titles are numbered for ease of reference. I shall be glad of opportunities of viewing those works imperfectly described below:—

1. Jones (Robert). A treatise on skating; founded on certain principles deduced from many years' experience; by which that noble exercise is now reduced to an art and may be taught and learned by a regular method, with both ease and safety. The whole illustrated with copper-plates, representing the attitudes and graces. By R. Jones, Lieutenant of Artillery. London, printed for the author; and sold by J. Ridley in St. James Street, 1772. 8vo. pp. 16+64. 4 plates. 2s. 6d. British Museum Library.

2. Anonymous. *Cursus glacialis; or, skating, a poetical essay.* Inscribed to the [Skating?] Club. Ocyor Euro. Hor[ace].

[Edinburgh?] Printed in the month of January, 1774. 4to. pp. 16. Without names of author, place, printer, or publisher. Brit. Mus. Lib. "The following little piece [196 lines] was chiefly designed as an imitation of the



*Cursus Glacialis* of Philip Frowde of Magdalene College, Oxford, printed in the second volume of the *Musee Anglicane*.—P. 3.

3. Vieth (Gerard Ulrich Anton). Ueber das schlitte-schuhlaufen. Leipzig, Reinicke in Halle; Wien, Horling, 1790. 8vo. (Kaiser, v. 159a; vi. 80b; Zindel, p. 78.)

4. Garcin (J.). Le vrai patineur, ou principes sur l'art de patiner avec grace, par J. Garcin. Paris, Deslepinasse; Delaunay; Neveu; l'auteur. 1813. 12mo. figures. 1 fr. 50 c. (J. M. Quérard, *La France Littéraire*, iii. 256; "N. & Q." 5th S. iv. 437.)

5. Maier (or Mayr). Das schlitte-schuhlaufen. Ein taschenbuch für freunde der edlen vergnügens. Salzburg, 1814. Mahr, 8vo. (Kaiser, iv. 13b).

6. Anonymous. The skater's pocket companion; an original work: containing plain and easy directions by which ladies or gentlemen may attain a thorough knowledge of this healthy winter amusement. London, printed & sold by Dean & Munday, Threadneedle Street. Price sixpence. Water mark, 1821. Eights, 2½ by 4 in., pp. 62. Plate and fore-title (The Skater's Manual) engraved, and twelve woodcuts (white lines on black block) with the text. South Kensington Museum.

7. Zindel (Christian Siegmund). Der eislaufer oder das schrittschuhfahren, ein taschenbuch für jung und alt. Mit gedichten von Klopstock, Göthe, Herder, Cramer, Krummacher, &c., und kupfern von J. A. Klein. Herausgegeben von Christian Siegmund Zindel. Nürnberg, 1824, bei Friedrich Campe. 8vo. 6 plates. (Kaiser, vi. 339b.)

8. Zindel (Christian Siegmund). Der eislaufer oder das schrittschuhfahren, ein taschenbuch für jung und alt. Mit gedichten von Klopstock, Göthe, Herder, Cramer, Krummacher, &c., und kupfern von J. A. Klein. Herausgegeben von Chris. Siegm. Zindel. Nürnberg, 1825, bei Friedrich Campe. 8vo. pp. 4+180, 6 plates. Brit. Mus. Lib.

9. Fergar (F. E.). Das schlitte-schuhfahren, eine prakt. anleit. zum schnellen und richtigen selbstlernen dieser kunst. Mit kupfern. Wien, 1827, Haas. 8vo. (Kaiser, ii. 204b; v. 97a.)

10. Clay (Thomas). Instructions on the art of skating, containing useful lessons to learners. By Thomas Clay [of Liverpool]. Leeds: printed by Robinson, Hernaman and Wood, and sold by all booksellers. Price one shilling and sixpence. 1828. 8vo. pp. 24. Dedicated to Colonel Nicholson of Liverpool, "the most elegant skater in England." Brit. Mus. Lib.

11. Anonymous. The art of skating, containing directions for beginners, learners, and good skaters, and explaining all the movements and figures. By a skater. London, Basil Stewart, 139, Cheapside, 1832. P. White & Son, printers, 25, New Street, Bishopsgate. 8vo. pp. 16, 7 plates. Plate 1 was designed and lithographed by A. Gordon, 145, Strand. Brit. Mus. Lib.

12. Anweisung schlitte-schuh zu laufen mit holzschen. Leipzig, Steinacker, before 1833. 8vo. (Kaiser, i. 89a.)

13. [Whitelaw (James).] The skater's monitor, instructor, and evening companion. With engravings... Edinburgh, John Menzies, 61, Princes Street, 1846. 16mo. pp. 12+76, 2 plates. Preface subscribed "Walter Dove," and dated 20th October, 1846. The etchings are by Joseph W. Ebsworth. ("N. & Q." 5th S. v. 136. I am indebted to the writer of the note for a view of this edition.)

14. Whitelaw (James). The skater's monitor, instructor, and evening companion. By James Whitelaw. With engravings. Second edition... Edinburgh, John Menzies, 61, Princes Street, 1846. 16mo. pp. 12+76, 2 plates. G. Moir, printer, St. Andrew Street, Edinburgh. The "notice" to the second edition is dated 9th Nov., 1846. Wrapper title, An essay guide to good

figure skating as taught in the skater's monitor. Price one shilling. ("N. & Q." 5th S. x. 155. I am indebted to the writer of the note for a view of this edition.)

15. [Anderson (George), M.P. for Glasgow.] The art of skating; with plain directions for the acquirement of the most difficult and elegant movements. By Cyclos, a member of the Edinburgh Skating Club. Glasgow, Thomas Murray & Son, Argyle Street; London, David Bogue; Edinburgh, John Menzies, 1852. John Neilson, printer, Trongate, Glasgow. 8vo. pp. 4+8+30, 4 plates. Brit. Mus. Lib.

16. [Anderson (George).] John Cyclos, mitglied des schlitte-schuhfahrer-clubs zu Glasgow, die kunst des schlitte-schuhfahrens... Weimar, 1854, B. F. Voigt. 8vo. (Not seen.)

17. Jones (Robert) and W. E. Cormack. The art of skating, practically explained, by Lieut. R. Jones, R.A., with revisions and additions by W. E. Cormack, Esq., with plates... London, Bailey Brothers, 3, Royal Exchange Buildings, 1855 (?) 8vo. pp. 40, 5 plates. Brit. Mus. Lib.

18. Silva (Alphonse). Sur le patin par Alphonse Silva. Glissez, mortels, n'appuyez pas! [Device.] Paris, librairie d'Alphonse Taride, Rue de Marengo, 3, 1857. Droit de traduction réservé. Typ. de Ch. Lahure. 8vo. pp. 10+132. Brit. Mus. Lib. (For the history of the quotation, see "N. & Q." 5th S. x. 389, 419, 439, 527; xi. 73.)

19. [Anderson (George).] John Cyclos, mitglied des schlitte-schuhfahrer-clubs zu Glasgow, die kunst des schlitte-schuhfahrens, mit deutlichen anweisungen zur erlernung der schwierigsten und gräziösesten bewegungen. Zweite vermehrte auflage. Mit 4 erläuterten tafeln. Weimar, 1858. Verlag, druck und lithographie von B. F. Voigt. 8vo. pp. 8+60, 4 plates. Brit. Mus. Lib.

20. Anonymous. Physiologie du patineur, ou définition complète des principes et des règles qui s'appliquent à l'exercice du patin, par un ancien patineur. Paris, Dentu, libraire-éditeur, Palais Royal, Galerie d'Orléans, 1862. Tous droits réservés. Typographie Monnoyer Frères, Au Mans (Sarthe). 12mo. pp. 4+16, 5 plates. Brit. Mus. Lib.

FRED. W. FOSTER.

(To be continued.)

FEMALE SOLDIERS AND SAILORS.—Under the heading of "The British Amazon" (*ante*, p. 113) Mr. BATES gives the well-known cases of Christian Davies and Hannah Snell, and seems to think that these two women are the only "British Amazons" on record. But there are other such. There is Mary Anne Talbot (a fine, comely young woman, to judge by her portrait, which I have) who served four years as a soldier and as a sailor, and took part in Lord Howe's victory on the 1st of June. She died at the age of thirty, in 1808. There is Mary Dixon, who was nearly sixteen years in the army, and was at Waterloo, and was still "a strong, powerful old woman" in 1865. Above all, there is the remarkable, if not unique, case of Dr. Barry, who died at Corfu about fifteen years ago, and who at the time of his—or, rather, her—death, was the senior Inspector-General of Hospitals in the *British Army List*. Her case is mentioned by Lord Albemarle, in his *Fifty Years of my Life*, published in 1876.

Female soldiers are, or at any rate have been,



more numerous in foreign armies than in ours. I may mention a few. In the French army, for instance, there were (among others) Louise Houssaye de Bannes, who served from 1792 to 1795, and was at Quiberon: Angélique Brulon (*née* Duchemin, for she was married), sous-lieutenant of infantry and *decorée* with the Legion of Honour, who was born in 1772, and died, I believe, in the Invalides about 1859: Thérèse Figueur, who served as a dragoon for fourteen years, from 1798 to 1812, and had four horses killed under her; she died in 1861, at the age of eighty-seven, in the Hospice des Petits Ménages at Paris: Virginie Chesnières, who served during the Peninsular War as a sergeant in the 27th Regiment, and died in 1873. Louisa Scapagatti was a lieutenant of infantry in the Austrian or the Sardinian army during the Napoleon wars. Marietta Giuliani and Herminia Manelli fought under Garibaldi in 1866; Herminia was at the battle of Custoza. Augusta Krüger fought in the War of Liberation against the French as a subaltern in the 9th Prussian Regiment, and was *decorée* with the Iron Cross and the Russian Order of St. George; she (after leaving the army) married a brother officer in 1816, and in 1869 her grandson received a commission in his grandmother's regiment. Bertha Weiss is said to have fought at Spichenen in 1870, but I am not sure that her case is genuine.

The most recent instances I know of are the following three: "A young Russian officer" (her name is not given), whom the *Times* correspondent, on Sept. 29, 1877, reported to have fallen at Kacel-yev, after displaying the most brilliant gallantry in rallying her men against the Turks; Sylvia Mariotti, a private in the 11th Battalion of Bersaglieri, who served from 1866 to 1879, and who fought at Custoza; and Dolores Rodriguez, corporal (at the age of eighteen) in the 1st Regiment of Peruvian Sappers. She, it appears, fought in the present South American war, and is still in the service. A portrait of her will be found in the *Illustrated London News* of May 1, 1880. For other cases than these Mr. BATES may be referred to an article in *Chambers's Journal* of Oct. 5, 1872, and to a recent book, called *Female Warriors*, by Mrs. E. C. Clayton.

Female sailors are much less uncommon than female soldiers. I have particulars of at least sixteen cases, nearly all of them recent, of English and Scotch women who have been sailors; and one of these women is described (in 1867) as "one of the smartest hands in the ship."

I may add that there are scores of women in recent years who have taken to men's work and men's clothing, as bricklayers, grooms, navvies, and what not, in order to obtain that fair wage and that freedom of labour to which they know themselves entitled, though the "women's rights"

folk do not seem to know as much. And as to soldiers and sailors, let us remember what De Quincey says, in his paper on Joan of Arc: "We have such ardent females amongst us, and in a long series: some detected in naval hospitals, when too sick to remember their disguise; some on fields of battle; multitudes never detected at all; some only suspected, and others discharged without noise by War Offices and other absurd people."

I have taken no notice of the many female soldiers who were reported to us from the United and Confederate States during the Secession war. And why? Politeness forbids me to answer.

A. J. M.

THE REV. WM. JONES, M.A., AND THE ARCHDEACONRY OF CARMARTHEN.—The following petition (unsigned) is preserved amongst the *State Papers, Charles II.*, vol. vi. p. 3. The calendarer dates it in June, 1660. It was successful in its object, for Wm. Jones was installed archdeacon Aug. 28, 1660 (*Le Neve*, i. 313), his successor being collated May 2, 1677. His predecessor was Henry Mellin, who was in the office early in 1644 (*qq.* the same person as Henry Mellon, minister of Aberde, or Aberdon, and Llanvareth, Radnorshire, mentioned in Walker's *Sufferings*, ii. 315, as sequestered for being a common swearer and adhering to the king).

"To the Kinge most excellent Maiesty.

"The humble Petition of William Jones of the Diocese of St Davids Cleark M<sup>r</sup> of Artes.

"May it please your most excellent Maiesty to conferre the Archdeaconry of Carmarthen now vacant and appertaining to the immediate donation of your Maiesty upon your Petitioner who hath bene for many yeares persecuted for his loyalty to his Sovereigne and his conformity to the Church of England as by Certificate appeareth.

"And your Petitioner shall ever pray &c."

As to the persons who sign the annexed certificate,—Dr. William Fuller was of Westminster School, and Magdalen and St. Edmund Halls, Oxford, Rector of Ewhurst, Surrey, and afterwards a schoolmaster at Twickenham. He told Pepys, June 22, 1660, of his grant to the Irish deanery; and he subsequently became Bishop of Limerick, and finally Bishop of Lincoln. Jeremy Taylor, the eminent author of *The Great Exemplar*, who was well known in Carmarthenshire, where he wrote his *Liberty of Prophesying*, had not yet received his bishopric of Down and Connor. Dr. Evan Owen: one of his name was Rector of Narboth, or Narboath [Narberth], and Robeston, in Pembroke-shire, whom Walker, ii. 325, takes to be the same person as Evan Owen, of Jesus College, Oxford, created D.D. there 1643. Aug. 25, 1647, fifths of Narboath were assigned to Elizabeth, wife of Dr. Owen, from whom the rectory had been sequestered to Mr. Townson (Baker MS. 27, pp. 409, 410). I am anxious to ascertain whether this William



Thomas, Vicar of Laugharne, co. Carmarthen (which is near Llandilo, the retreat of Jeremy Taylor, on the estuary of the Taf in Carmarthen Bay), is the same person as one or more of his name who, mentioned by Walker, held preferments as follows: of Trinity College, Oxford (ii. 134); Rector of Llanwarn, Monmouthshire (ii. 380); Rector of Irton, Monmouthshire (*ibid.*); Vicar of Penrhyn, Cardiganshire (ii. 385); Precentor of St. David's, Aug., 1660-1666-7 (Le Neve, i. 316). The ejected minister of Dinas, co. Pembroke, was Henry Miles (Walker, ii. 314). Is this William Owen to be identified with any one of those of the same name mentioned by Walker as of Magdalen College, Oxford; postmaster of Merton; and Rector of Powderbach, Salop (ii. 124, 127, 324)? One of the same name was Treasurer of St. David's, Aug. 9, 1660; Archdeacon of Cardigan, September, 1688.

Their certificate, enclosed with Jones's petition, was as follows:—

"We whose names are hereto subscribed doe certifie That William Jones Clearke is a Learned Divine of a sober vnamblable life firmly devoted to y<sup>e</sup> intereste of y<sup>e</sup> King and y<sup>e</sup> Church who hath bene imprisoned and Sequestred for his Loyalty to his Sovereigne.

W<sup>m</sup> Fuller Deane of St Patricks Dublin  
Jer Taylor D.D.

Eva Owen D.D.  
William Thomas V of Laugharn  
W<sup>m</sup> Owin Rector of Dinas

"Upo<sup>t</sup> most Credible Information I do certify the Truth of this Testimoniall Geo Wilde

"This is verily beleaved by me Tim Thurscrosse."

For George Wilde, of St. John's College, Oxford, and subsequently Bishop of Derry, see *Athen. Oxon.*, iii. 720 and iv. 830. The best notice of Timothy Thurscrosse is to be found in vol. lxxv. of the *Surtees Soc. Series*, pp. 420, *seq.*

JOHN E. BAILEY.

Stretford, Manchester.

VERSES IN FANTASTIC FORMS.—Some instances of the practice of making verses in curious forms have lately been noticed in "N. & Q.," *e.g.* in a late review (6th S. ii. 299). There is an essay in D'Israeli's *Curiosities of Literature*, "On Literary Follies," which treats of this and similar fancies in verse writing. I have met with some instances which are not noticed there, but which extend to great length, and are otherwise more remarkable than several to which reference is made, and these I beg to mention.

In *Anth. Græc.*, Lips., Tauch., 1872, Div. xv., tom. iii. pp. 209-21, there are epigrams in the forms of a pan-pipe, hatchet, wings, altar, and egg.

The panegyric addressed to the Emperor Constantine by P. Optatianus Porphyrius consists of short pieces written in various devices. No. ii. is in the form of an altar; subsequent ones are in other forms, and the last, xxvi., consists of the lines,—

"Ardua component felices carmina muse,  
Dissona connectunt diversis vincula metris,  
Scrupea pangentes torquentes pectora vates,  
Undique confusus constabant singula verbis,"

which are next transposed in such a manner as to form seventy-two lines, with no two the same (Migne, *Patrolog.*, s. i. t. xix. coll. 387-432).

Venantius Fortunatus (lib. v. 6, 7) has a poem addressed to the Bishop of Autun, the intricate composition of which he describes at length. As the note expresses it (ad l., Ven. Fort. *Carmina*, Mogunt., 1617, p. 149):—

"Exornandi Syagrii (ep. Augustidun.) causæ, versus triginta tres, vitæ Christi ætatem numero representantes, mittit, stoichorum schemate, litteris et vario apicum ductu morose contextos et interpunctos. Describit hujus poematis artificium sane subtiliter illudque sine veterum exemplo se in primis fatetur meditatum."

Other instances are referred to, and among them a composition of Rabanus Maurus ("Vetus scriptum de S. Cruce," Rab. Maur. *Poëmata de Diversis*, Mogunt., 1617, p. 101).

In Herbert's *Temple* there are "The Altar," in lines in the form of an altar, and "Easter-Wings," in the form of wings (pp. 8, 34, 35, London, 1660).

ED. MARSHALL.

"THE CORSICAN BROTHERS."—I extract the following from *Men of the Time* (ninth edit., 1875), *s.v.* "Blanc (Jean-Joseph-Louis)." This book is indeed, or ought to be, in the hands of everybody; still it is only a book of reference, and as such is not read straight through, so that I suspect my extract will be new to most of the readers of "N. & Q.," as it was to me till a few nights ago, though I have had the book five years. My extract runs as follows:—

"As he [Louis Blanc] was returning home one evening in Oct., 1839, he was suddenly assailed from behind by some ruffian, who inflicted a violent blow with a stick on his right eye. The author of this cowardly attempt, which was made the day after M. Louis Blanc had published a review of Louis Bonaparte's work *Les Idées Napoléoniennes*, was never discovered. M. Louis Blanc had a brother one year younger than himself, who was at that time at Rodez, in the department of l'Aveyron, and who entertained so strong a conviction that his brother was being assaulted at the precise moment when it really occurred, that he was induced to write at once for information to Paris. This incident was the origin of M. Dumas' *Corsican Brothers*, the main subject of which is the preternatural sympathy between two brothers."

This explanation of the origin of the piece, whether true or not, is infinitely more plausible than that which I read in a newspaper some months ago, when the piece, now being acted with success at the Lyceum Theatre, was first brought out with Mr. Irving in the parts of the two brothers, and in which Dumas was said to have borrowed the idea from some incidents in the lives of two brothers (twins), who were said to have lived some two hundred years ago, but of whom I was unable to find any account.

F. CHANCE.



**PETROLEUM.**—Now that the preparation known as "vaseline" is passing into common use, it may be interesting to note that the curative powers of petroleum have long been recognized in the eastern as well as in the western hemisphere. In *Travels in Africa, Egypt, and Syria from the year 1792 to 1798*, by W. G. Browne (London, 1806, 4to.), at p. 388, it is stated that "petroleum, which is brought from the western shore of the Arabian Gulf, near to Suez, is taken inwardly as well as outwardly applied, and is much esteemed."

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

**THE DAISY IN PLINY.**—In Mr. Earle's delightful little book on *English Plant Names* (a book for enjoyable reading as well as for reference) mention is made of the "earliest extant notice of the daisy" as in the *Historia Naturalis*, xxvi. 13. The "prophet and teacher of the heathen" describes the daisy in xxi. 8, and treats of its medical properties in xxvi. 5, but does not mention it in xxvi. 13.

SHIRLEY HIBBERD.

**THE BOUVIER FAMILY.**—As Mr. Augustus Bouvier has recently died, the following particulars of this family of artists may be worth preserving: Augustus Bouvier—Royal Academy, 1852-79 (9 works); British Institution, 1845-59 (7 works); Suffolk Street, 1845-58 (6 works). A. Bouvier—Royal Academy, 1875 (1 work). A. J. Bouvier—British Institution, 1848 (1 work). G. A. Bouvier—Royal Academy, 1869-79 (11 works). Joseph Bouvier—Royal Academy, 1839-73 (25 works); British Institution, 1845-67 (17 works); Suffolk Street, 1841-74 (61 works). Jules Bouvier—British Institution, 1845 (1 work); Suffolk Street, 1845-65 (53 works). U. Bouvier—Royal Academy, 1854-6 (4 works); British Institution, 1855-6 (3 works); Suffolk Street, 1854-6 (8 works). Miss Bouvier—Royal Academy, 1871-4 (3 works).

ALGERNON GRAVES.

6, Pall Mall.

**ANCESTORS FOR SALE: THE TRADESCANTS.**—In the second act of *The Pirates of Penzance* General Stanley weeps bitterly, and laments that he has tarnished the fair fame of his ancestors by deceiving the Pirate King. On being reminded that he has only recently bought the estate, and that consequently the dead around him are not his ancestors, he replies that he bought them with the estate. In "N. & Q." 6th S. i. 508, it was mentioned that Turret House, South Lambeth Road, was about to be sold. The following extract forms the pendant to that announcement, and is a striking illustration of the proverb, "Truth is stranger than fiction," as applied to Messrs. Gilbert and Sullivan's opera:—

"Mr. G. W. Aylen has received instructions to sell by auction, on Tuesday and Wednesday, Feb. 15 and 16,

1881, at 1 for 2 o'clock, the whole of the building materials of the above estate [called "Turret Lodge Estate" in the placard], which was formerly the residence of the 'Trandestants,' the gardeners to King Charles the First, comprising the tomb of the above-named 'Trandestants.'"

I am told that there is an inscription on the tombstone, but I should not think it warrants this peculiar spelling of the name. If I can obtain a copy of it, I will forward it to "N. & Q." I may mention, in conclusion, that the late owner of the estate was named Thorne, but there is no relationship between him and the present writer.

J. R. THORNE.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**JOANNES SAMBLANCATUS.**—In our School Library is a small book whose title-page is:—

"Joannis | Samblancati | Sylvarum | Liber Primus | eiusdem | Rerum Gallicarum | Liber Primus | ad Joannem Berterium | Senatus Tolosani Principem. | Tolosæ | apud Joannem Budæum Typographum | Regium è regione Collegii Fuxensis | M.DC.XXXV."

Who was this Samblancatus? He is not to be found in the *Biographie Universelle*, being a different person from the Samblançai there mentioned. His book *Rerum Gallicarum* describes "res ab excessu Henrici quarti." I suppose he and his book are of little or no importance, but I should be glad to know any little that is to be known of him.

O. W. TANCOCK.

Norwich.

**CALEB PARNHAM, B.D., ob. 1764.**—In Nichols's *Literary Anecdotes*, viii. 378, mention is made of Caleb Parnham, B.D., Rector of Ufford, Northamptonshire, and formerly Fellow of St. John's College, Cambridge, who died May 11, 1764. It is stated that "he kept, all the time he was rector there, a most exact account of the variations in his hydrometer, which he had fixed in his garden. A short history of those various changes, for about twenty-five years, was published in one of the newspapers last winter. Who hath now those diaries, if still preserved, I know not." The "last winter" will, I suppose, be that of 1763. I shall be very glad if any of your correspondents can discover the "short history" that is mentioned here: the actual diaries I imagine will not exist, as Parnham's papers were burnt after his death, in accordance with his orders. JOHN R. LUNN.

Marton Vicarage, Ouseburn, York.

**ENGLISHMEN AT THE IRISH BAR.**—A few years ago it was stated in an article in the *Echo* that only one English barrister had ever transferred his practice to the Irish bar, and that he became a



judge. This was Mr. Justice Burton, an intimate friend of John Philpot Curran, and celebrated as having presided at the trial of O'Connell in the Court of Queen's Bench. Can any reader of "N. & Q." refer me to the date of the *Echo* in which the article appeared, and, furthermore, say whether the statement is correct? Mr. Justice Burton was brother to my great-grandfather, and as a matter of family history I should like to know whether this distinction may be claimed for him.

EDWARD H. MARSHALL.

Library, Claremont, Hastings.

ATTWOOD OF PARK ATTWOOD, WOLVERLEY COURT, AND PERDISWELL, CO. WORCESTER.—Can you kindly afford me any pedigree of, or information about, this family previous to the year 1500; also as to its connexion with the De Montforts?

S. A. C. A.

[See *Vis. Worc.*, 1634.]

THE SURNAME UGLOW.—Can any reader of "N. & Q." tell me anything regarding this surname? I think it is a very uncommon one. I have consulted several peerages, directories, &c., but I am unable to gather any information.

A. B. C.

"THE CHRISTIAN YEAR."—The connexion of waves of sound and light is, I believe, a discovery of modern science. Has it ever been remarked that Keble, writing some fifty or sixty years ago, anticipated this in his hymn for Christmas Day?—

"What sudden blaze of song  
Spreads o'er th' expanse of Heaven?  
In waves of light it thrills along,  
Th' angelic signal given."

W. M. M.

TUDOR [?] MULL, HINDOO FINANCIER.—Where can I find any account of his fiscal operations? He is not given by name even in Phillips's *Biographical Dictionary*.

JEAN LECLERC.—When he was in England, in 1682, he preached in London. In what church?

C. A. WARD.

Mayfair.

BOYS EXECUTED IN ENGLAND SIXTY YEARS AGO.—I have somewhere read that, as lately as sixty years ago, boys under twelve years of age were executed in England. Although we know how severe was our code of law even during the reign of George III., it is difficult to believe that such a thing as this could have taken place. I shall be glad to know if it were really so.

H. BOWER.

"A LIVERPOOL GENTLEMAN," &c.—There is a common saying in Lancashire: "A Liverpool gentleman, a Manchester man, a chap fra' Bought'n (Bolton), and a fella fra' Wiggin" (Wigan). Whence the origin of these distinctions?

EDMUND WATERTON.

"LEGENDA AUREA."—I have a beautiful copy of this work, in perfect preservation, printed at Nuremberg in 1474. Are copies of this date very rare? What is the date of the earliest edition?

H. P.

A NORWICH MS. SERMON.—I have an original MS. sermon with the following title:—"Moses old square for Judges, delivered in a sermon in the Green-yard in Norwich, July the 17, 1631. By Tho. Reeve." This sermon, which was preached before the judges, is in a good state of preservation, and is a fine specimen of calligraphy. On the cover are the following autographs: Joseph Barnes (?), 1676, and Jo. Tayleur, A.M., Pemb. Coll. Cantab. I shall be glad to know any particulars concerning the author of the above sermon. Perhaps Dr. JESSOPP can help me.

EDWARD J. TAYLOR, F.S.A. Newc.

Bishopwearmouth.

GENERAL SIR SYDENHAM POYNTZ.—Information is requested as to where General Sir Sydenham Poyntz (a distinguished cavalry general under the Commonwealth) died, and as to the names of his wife and children.

W. H. POYNTZ, Major.

ARMS WANTED.—At Alcombe, Kent, is a stone with a coat of arms on it, St. Leger impaling Warham; Warham 1 and 4, quartering 2 and 3 a blank shield with two bars. I should be much obliged if some one would tell me how to blazon this quartering.

PROPHET OF SUSSEX.—What were the arms borne by this family?

E. F. ST. LEGER.

19, Bedford Circus, Exeter.

LAMPADIUS.—Johnstone, in his valuable work, *Agricultural Chemistry*, p. 581, ed. 1844, mentions a very interesting experiment made by Lampadius, which will well bear repeating. He mingled lime with the soil of a piece of ground till it was in the proportion of 1½ per cent. (1·19 per cent.) of its whole weight, and he ascertained subsequently by analysis the proportion of carbonate of lime it contained in each of the three succeeding years:—The first year, 1·19 per cent.; the second year, 0·89 per cent.; the third year, 0·52 per cent.; the fourth year, 0·24 per cent. Johnstone therefore concludes that there can be no question that the lime gradually disappears, or is removed from the soil. Who and what was Lampadius, and when and where did he live?

H. W. COOKES.

Astley Rectory, near Stourport.

[W. A. Lampadius was a German chemist, born Aug. 8, 1772, died April 13, 1842.]

PLANTAGENET (EARL OF WARREN).—Geoffrey of Anjou, the first of the Plantagenets, appears to have been married twice. By his marriage [A.D. 1128]



with the Empress Maud, heiress of our King Henry I., he gave to England a long line of warrior kings, commencing with his son, Henry Plantagenet, known as Henry II. of England. From his former marriage—I assume his other espousal to have been the earlier one—sprang the Plantagenets, Earls of Warren and Surrey, the first of whom was Hamelin, who married Isabel, the heiress of William de Warren, the second Norman Earl of Surrey. Hamelin was succeeded, first, by his son, William; next, by his grandson, John Plantagenet. A daughter (Alianore) of Earl John married Henry de Percy, eighth feudal Baron Percy, and father of Henry de Percy (first Baron of Alnwick), great-grandfather to the first Earl of Northumberland of that family.

Can any fellow reader give me the name of Geoffrey Plantagenet's first wife, that of the mother of Isabel Plantagenet (*née* de Warren), and that of the wife of each of the following noblemen: Earls William and John of Warren and Surrey, and Henry, first Baron Percy of Alnwick?

While on the subject of the Warren earldom, may I also ask who was the wife of Waleran de Newburgh, Earl of Warwick, who (the son, by her second marriage, of Lady Editha or Gundred de Warren, sister of the said William de Warren) succeeded to the earldom of Warwick as heir to his elder brother? French history tells me that Geoffrey Plantagenet died in 1151.

C. T. T.-B.

"TO MAKE A LEG."—In glossaries and dictionaries I find this phrase explained as "to bow" (the head). I confess I should like some proof of this. I should suppose it rather equivalent to "bow the knee," or, to use a phrase of that time, to salute "with cap and knee." In this last instance, as was of course common in those ceremonious times, the "bowing the knee" was often simultaneous with bowing the head. Can any of your readers give me a decisive instance of what it really meant?

B. NICHOLSON.

MERSHELL, WATCHMAKER.—Can any one help me to identify a London maker of the above name? I have been fortunate enough to obtain an exquisitely worked watch with his name, recording the day of the month in addition to the usual things; it is, I should say, eighteenth century work.

A. E. DOWLING.

MEAD'S ROW.—Another old spot of South London is about to disappear—Mead's Row: a row of houses running from Kennington Road to West Road, and forming the base of a triangle of which the Rev. Newman Hall's new church is the apex, standing as it does at the corner of West and Kennington Roads. It contains some quaint old houses, evidently built for a good class of

people. Strawberry Hall is one, inhabited once by a justice (who?). Any information about the place and its associations will oblige. SENEX.

"JACK SPRAT."—

"Enthusiasts in Folk-lore have demonstrated that subtle allegories or abstruse theological dogmas are the basis of popular tales. That in the celebrated story of Jack Sprat, &c., it is possible to discern an emblem of a rapacious clergy and an equally greedy aristocracy devouring the substance of the commons."—*Daily Telegraph*, Dec. 18, 1880.

Is there any foundation for the well-known nursery rhyme? SPERO.

WHALLEY AND JOYCE THE PURITANS.—Of what family were these two Parliamentary officers? What became of them finally, where did they settle, and did they leave any descendants?

INQUIRER.

["The Regicides and their Descendants," "N. & Q." 5th S. vii. 47, 195, 253, 276, 379, 479; viii. 19, 118, 173. "Edward Whalley," "N. & Q." 5th S. vii. 81; viii. 29, 118, 137, 177, 359.]

A CONUNDRUM WANTED.—The first line is

"There was a man in days of yore."

Can any reader of "N. & Q." give me a reference to it, or give it in full? It appeared in the *Gentleman's Magazine* some sixty years ago.

H. T. E.

"AT BAY."—This phrase is explained in two different ways. First, it is connected with the Italian *stare a bada*, to stand agape, with mouth open. Cp. It. *badare*, Fr. *bayer* (O.Fr. *bair*). So Wedgwood, see *Dict.* (second ed., p. 54). Secondly, the M.E. form *abays* is derived from the Fr. *abois*, *abois*, barking, bayings, from Fr. *abbayer* (*aboyer*), from Lat. *ad + baubari*, to yelp. So Diez (*Etyim. Wtb.*, 1878) and Skeat (see *Dict.*, s.v. "Bay, 4"). Which is the correct explanation?

A. L. MAYHEW.

"SARSAPARILLA."—Can any of your correspondents give me the date of the first introduction of this word into English, and corroborate or disprove the following derivation? Chambers's *Etymological Dictionary* derives the word, which is Sp. *zarzaparilla*, from *zarza*, bramble, and *Parillo*, a physician who is said to have first used the shrub medicinally. Is there any authority for the statement about Parillo, besides what may be found also in Diez's *Romance Dictionary*? When and where did he live? Minsheu, in his *Guide into the Tongues*, ed. 1617, has the word, but he says nothing about Parillo. He remarks: "Est denominatio Indica, quæ significat radicem viticulæ." In the Spanish portion of his dictionary he has: "*garça parilla*, round bird-weed, a roote used of the apothecaries." The Fr. *salsepareille*, and It. *salsapariglia*, would lead one to suppose that Parillo has nothing to do with the formation of the word.

F. C. BIRKBECK TERRY.



GEO. DOWNHAM, BISHOP OF DERRY, 1616-1634.  
—Is a portrait of this prelate known to be in existence? He was the son of William Downham, Bishop of Chester. JOHN E. BAILEY.  
Stretford, Manchester.

VALENTINE'S DAY.—It is the custom in this village for the girls to go about begging gifts of money and fruit early on this day. Is this in reference to the "charity" for which Wheatley, with scant authority, tells us St. Valentine was famous? The boys have their eleemosynary innings on Plough Monday. HUGH PIGOT.  
Stretham Rectory, Ely.

STRAW CAPES WORN BY SPANISH PEASANTS.—I remember to have read, many years ago, I think in an early number of *Fraser's Magazine*, an account of the Spanish peasantry protecting themselves in rainy weather by wearing straw upon their shoulders as a cape, to defend themselves from the wet. A reference to this passage, or to any such account in any travels in Spain, is much desired for a literary purpose. S. C. W.

#### AUTHORS OF BOOKS WANTED.—

*Plymouth in an Uproar*.—This musical farce was performed at Covent Garden Theatre in 1779, the music being by Mr. Dibdin. W. H. K. WRIGHT.

#### AUTHORS OF QUOTATIONS WANTED.—

"Whether you lead the patriot band,  
Or in the class of courtiers stand,  
Or prudently prefer  
The middle course, with equal zeal  
To serve both king and commonweal,  
Your Grace, my Lord, or Sir," &c.  
ALEX. FERGUSSON, Lieut.-Col.

"Like leaves on trees the race of man is found,  
Now green in youth, now withering on the ground."  
DAVID DICK.

"We drank the Libyan seer to sleep, and lit  
Lamps which outburned Canopus. O my life  
In Egypt! O the daliance and the wit,  
The flattery and the strife!"

"The kisses were in the course of things,  
The bite was a needless addition."

D. S.

#### Replies.

LETTERS OF DR. JOHNSON: CHARLES CONGREVE.  
(6th S. iii. 126.)

These are probably some of those letters from Dr. Johnson to his early friend Mr. Hector which Boswell says (ed. 1791, i. 37) were lost. If H. P. has been so fortunate as to recover any of these lost letters, their publication would be very desirable, though the one he quotes from was not written in the time of Johnson's ushership, but probably about 1776.

Of Charles Congreve there does not seem to be

much to say. In early life he attracted the notice of Archbishop Boulter, who gave him patronage, and made him his chaplain. In 1738 the archbishop, writing to Lord Granard, says (*Boulter's Letters*, ii. 197, 1770):—

"My Chaplain, Mr. Congreve, who is of a good family in Staffordshire, has an uncle in New York in the service of the Government..... Capt. Charles Congreve, who about thirty years ago was going for New York..... with a brevet for a Captain's commission in one of the independent companies."

The captain was unfortunate, and Boulter requests Lord Granard to "shew him countenance." Johnson can have seen but very little of his old schoolfellow, Charles Congreve, for many years; but in 1776 the latter was living in London, when Johnson mentions him to Mr. Hector (*Boswell*, ii. 33).

"He obtained, I believe, considerable preferment in Ireland, but now lives in London quite as a valetudinarian, afraid to go into any house but his own. He takes a short airing in his post-chaise every day. He has an elderly woman, whom he calls cousin, who lives with him, and jogs his elbow when his glass has stood too long empty, and encourages him in drinking, in which he is very willing to be encouraged; not that he gets drunk, for he is a very pious man, but he is always muddy. He confesses to one bottle of port every day, and he probably drinks more. He is quite unsocial; his conversation is monosyllabical, and when at my last visit, I asked him what a clock it was, that signal of my departure had so pleasing an effect on him, that he sprang up to look at his watch, like a greyhound bounding at a hare."

After this there cannot be much more of interest to be learnt. The death of "the Rev. Mr. Congreve at Whitchurch" is recorded in the *Gentleman's Magazine*, July, 1782. Possibly this was Johnson's old schoolfellow. EDWARD SOLLY.

BRASSES IN CHURCHES: A WINGFIELD BRASS (6th S. i. 273, 294, 366, 401, 438).—The inscription on the brass of Elizabeth Wingfield, 1616, was printed in "N. & Q." at the first of the references given above, in the hope that the brass might be identified and restored to its place. It was identified as having belonged to the parish church of South Weald, in Essex, and it has been restored to that church, or rather to the vicar and churchwardens. Mr. Gawthorp, of Long Acre, has, I find, sent back to South Weald not only this brass, which is perfect, but also nine fragments of other brasses from the same church which were sent to him, unasked for and unexpected, at the time of the so-called "restoration" of the building. I subjoin an inventory supplied to me by Mr. Gawthorp of what was sent, including these fragments:—Kneeling figure, Lady Browne (circa 1550?), two pieces; shield of arms, Sir Anthony Browne, one piece; shield of arms, — Sanders, one piece; twelve children with horned head-dresses, one piece; seven male and seven female children, two pieces; inscription,



Elizabeth Wingfield, 1616, one piece; children kneeling, 1634, two pieces. Now this inventory is, to my thinking, a very pretty document as it stands. No less than ten brasses were missing from this one church of South Weald. By the aid of "N. & Q." one of these, and portions of other six, are found, after nearly twenty years, in the shop of a respectable tradesman, who had acquired them fairly and preserved them carefully. How many such records of English life and history are thus missing, stowed away in less reputable quarters, and not recovered?

As to Mr. Gawthorp, it does not seem that any notice has yet been taken of what he has done. He tells me that some months ago he requested the vicar and churchwardens to acknowledge in "N. & Q." that he had gratuitously returned these brasses. No such acknowledgment, I believe, has yet appeared; and, though I have nothing to do with South Weald, it perhaps becomes me at least to record the fact that the Wingfield brass has gone back thither, and may some day or other even occupy again that place in the church from which it ought never to have been taken.

A. J. M.

THE MYSTERY OF BERKELEY SQUARE (4th S. x. 373, 399; xi. 85; 5th S. xii. 87; 6th S. ii. 417, 435, 452, 471, 514; iii. 29, 53, 111).—My researches into this mystery have, as I suspected they would, led to little real result; nevertheless, it may interest the readers of "N. & Q." to hear how I have tried and failed.

1. I began, of course, on the lines laid down in the letter to Bishop Thirlwall which MR. MEEHAN quotes at 6th S. ii. 514. Here I got as far as "Miss H.," and there ran aground. Miss H., it appears, is now in a sisterhood, and her sister states that she "knows" that for this reason Miss H. would refuse to give any information as to the story, even if she remembered it, "*which I am sure she does not.*" I pressed for the address of the sisterhood, that I might prove the matter for myself; but this was refused me. The husband of "Mrs. P." hinted to me, not at all obscurely, that the story probably had no other source than the narrative published by Miss Broughton, which I shall come to directly; and Miss H.'s sister referred me to this same narrative as if it were a most unimpeachable authority, and all that could possibly be necessary.

2. To investigations in this new direction I therefore betook myself. I ascertained from the publishers of *Temple Bar* that Miss Broughton's form of the story appeared in February, 1863, and was afterwards reprinted in her *Twilight Stories*. For this book I sent, and having read the story, and found it almost identical with that given in "N. & Q." (the differences are that the housemaid is taken to the doctor's house instead of to the

hospital, and—certainly a very important one—that the lover is killed instead of saved alive), I wrote to Miss Broughton to ask whether she could give me any information on the subject. Her answer was this, and I have her leave to publish it:—

"27, Holywell Street, Oxford, Feb. 2nd.

"Dear Sir,—You are mistaken in supposing that my story has anything to do with the so-called Berkeley Square Mystery. Its incidents happened, as I was told by my informant, in the country, and I clothed it in fictitious characters and transposed it to London, which I have since regretted, as so many people have thence assumed that it must refer to the house in Berkeley Square. The slip you enclose is clearly my story mistakenly applied to a wrong house. I am sorry to be unable to assist you in your search, but I can at least divert you from a wrong track.

"Yours faithfully,

"R. BROUGHTON."

3. With regard to the general question of the house's reputation, I have the evidence of Mr. George Vincent, Head Porter of Brasenose College. He had already written to "N. & Q." (6th S. ii. 514) that while he lived in the house as servant to the Hon. Elizabeth Curzon, from 1851 till her death at a great age in 1859, he saw no ghost; and in answer to a letter I addressed to him, he added to this that during that time the house (so far as he knew) was not said to be haunted in any way, and that about four or five years later, *i.e.* 1863-4, Lord de la Zouche, nephew to Miss Curzon, coming down to Oxford to enter his son, the present lord, at Christ Church, informed him that the reputation had *then* arisen. This date I thought too early, as the present lord was then about eleven or twelve years old; but Mr. Vincent said men were often entered at Christ Church some years before coming into residence.

4. Two others whom I addressed on the subject were the present Lord de la Zouche and Sir Charles Young, Bart., the latter of whom, Mr. Vincent told me, succeeded Miss Curzon in the house; but the former letter remained unanswered, and the other came back from the Dead Letter Office. I hardly think, however, they could have thrown much light on the matter.

To sum up, therefore, since the only distinct legend (though the late LORD LYTTRELTON, in "N. & Q.," 4th S. x. 399, hinted at others) told of Berkeley Square has been shown not to belong to it, there remains only the general belief, to all appearance unfounded, that the house is "haunted"; which it seems to me may be well accounted for by its neglected condition when empty, and the habits of the melancholy and solitary hypochondriac, already mentioned in "N. & Q.," when it was occupied by him. With respect to the story, I undertook to inquire into it as connected with Berkeley Square; and as Miss Broughton, doubtless for that reason, has given me no evidence or authority for it, I have made no attempt to



gain it from her or others. I think I have done my part; and to any one else who chooses to follow me I heartily wish good luck.

CHARLES F. S. WARREN, M.A.

Farnborough, Banbury.

PICKERING LYTHE : THINGWALA (6th S. ii. 488).

—Pickering Lythe had previously been called Dic Wapentake, as we learn from Domesday Book. This district was in extent at the date of the survey (1086) *nearly* what it is now. The lands, however, which the abbey of Whitby had acquired round about it were subsequently withdrawn from this wapentake as well as from that of Langbarugh, and formed into the "Liberty of Whitby Strand." In the Ordnance 6-inch maps the boundaries are very carefully indicated, as also those of the townships which—and not parishes—are the component parts of hundreds and wapentakes.

It seems, therefore, until after 1086 this district was a wapentake, and that the trysting place of the men was some "dyke"—one of those dykes, perhaps, up on the moors above Ebberston. At what subsequent date this wapentake came to be called Pickering Lythe I cannot exactly say; but before the end of the reign of Henry I., as it is mentioned in the charter of Alan, son of Reginald Buschel, of Hutton, to Whitby Abbey. Possibly this change of name indicates the loss of hundredal constitution by reason of the great extent of the Crown lands—more than half the area—withdrawn from local jurisdiction. Pickering and its extensive appendent soke had been so in the days of King Edward the Confessor as a possession of the Earl Morkar. I believe these mostly are parcel of the duchy of Lancaster to this day.

As to the meaning of "lythe" in this case, nothing satisfactory has been suggested so far as I am aware. It does not seem to be a corresponding term to the *lathe* of Kent, and the "lythe" J. L. cites from *Morte Arthure* is more reasonable. There are also for consideration Lið, folk, and Leið, the court *leet* or law court of the hundred, held, at least in Iceland, at *midsummer*, and perhaps so called from Liða, the A.-S. name for the double month (June and July) when it was held, as I read in Cleasby's *Icelandic Dictionary*. "Lythe" is again a local name, for in this very neighbourhood, on the sea-coast north of Whitby, is a church village so called, lying snugly in a deep hollow between the hills, reminding one of the Scotch word "lythe," sheltered.

I do not know whether it has been noticed before, but somewhere within the liberty of Whitby Strand mentioned above—I am not sufficiently acquainted with the neighbourhood to say whether the spot can be identified now—a Thingwala (þing völlr, the field or close where the *thing* had sat), enumerated among the lands given to Whitby Abbey by William de Perci, the first

Norman baron, and his son Alan (Dugdale's *Mon. Angl.*, vol. i. p. 74). This is a particularly interesting fact, because Worsaae (*Danes in England*, p. 70) could only find one in the whole of England after diligent search, *i.e.*, Thingwall, in Cheshire. A. S. ELLIS.

Westminster.

COWLEY AND SPRAT (6th S. iii. 128).—The question here asked is one of considerable interest, though it is by no means new; it certainly deserves, and I hope will obtain, a satisfactory reply. Shortly stated it amounts to this: Abraham Cowley was in love with a lady named Leonora, who jilted him and married Dean Sprat's brother; and this seems to resolve itself into three questions—1. Who was Leonora? 2. Who was Dean Sprat? 3. Had he a brother?

It is to be observed that the foundation of the whole story is to be found in Spence's *Anecdotes*, pp. 13 and 285, and is contained in two memoranda attributed to Pope:—

"In the latter part of his life he showed a sort of aversion for women, and would leave the room when they came in: 'twas probably from a disappointment in love. He was much in love with his Leonora; who is mentioned at the end of that good ballad of his on his different mistresses. She was married to Dean Sprat's brother, and Cowley never was in love with any body after."

It is plain that this refers to Cowley's ballad entitled *The Chronicle*, in which, after stating that he had been in love with nineteen ladies, all of whom had jilted him or he had jilted them, he ends by saying that now his heart is fixed on

"Heleonora, first o' th' Name,  
Whom God grant long to reign."

Taking all the circumstances of the case into consideration, it seems most probable that "Heleonora" was not any real individual lady, but a purely imaginary one, perhaps the type of some new occupation or motive in life.

But here naturally arises the second question, Who was Dean Sprat? Dr. Sprat, the poetical chaplain of the Duke of Buckingham, was a great friend of Cowley's, acted as his literary executor, and wrote his life; but Dr. Sprat was not dean till 1683, sixteen years after the death of Cowley. There is a letter from Cowley to Sprat, dated May 21, 1665, printed by Peck, *Collection of Historical Pieces*, p. 81, 4to., 1740, in which Cowley uses the remarkable expression, "You, I, and the Dean," which appears to show that the dean could not be Sprat himself, unless, as Mr. Bell suggests (*English Poets*, i. 87, 1839), it was a jest of Cowley's to make two persons of Sprat, and distinguish the intellectual from the convivial friend. It is plain, however, that Pope did not believe this, for he distinctly states (Spence, 13) that Cowley caught the fever which carried him off in 1667 from staying out all night, after being



too merry at a drinking bout, with "Dean Sprat"; a statement directly contradicted by Bishop Sprat himself, in his *Life of Cowley*. Pope adds that the people of Chertsey still speak of the drunken dean. It is plain that if this was true, the so-called drunken dean of 1667 could not possibly be Sprat, who was only created dean in 1683; and the whole story is so vague and hazy that it is difficult to come to any other conclusion than that it is a tissue of baseless gossip. It is quite possible that Cowley and Sprat had some jovial friend whom they in sport called the dean; but if this was the case, then all that relates to Sprat and his brother and Cowley's lady-love would fall to the ground.

EDWARD SOLLY.

[Thomas Sprat was Bishop of Rochester and Dean of Westminster 1683-1713. He (Cowley's biographer), says Dean Stanley, wrote the inscription on Cowley's monument in Westminster Abbey. According to Col. Chester's *Westminster Abbey Registers*, p. 276 note, Sprat "was installed a Prebendary of Lincoln 20 Oct., 1660, and of Westminster 22 Feb., 1668/9, and Canon of Windsor 14 Jan. 1680/1."] ]

LUCY WENTWORTH, COUNTESS OF CLEVELAND (6th S. ii. 408; iii. 50, 72, 96, 115).—I demur to the remark that an inscription upon a coffin-plate is "a thing confessedly of no authority." It takes higher rank as evidence than a monumental inscription, and is on an equality at least with an official entry in a parish register. Modern scepticism is being pushed to extreme limits if we are to reject testimony of the highest class, when furnished by persons on the spot, who were eye-witnesses of the facts, and wrote them down at a solemn moment. The full titles of the deceased countess are not delivered in the inflated language of the herald; but, nevertheless, the words are sufficient. After all, this matter of style is of the smallest moment. The real gist of the inquiry is the identity of the person. Had there been doubt, it was at an end when COLONEL CHESTER came forward. MR. CARMICHAEL has more faith in Burke's *Dormant and Extinct Pedigrees* than most of us are able to boast, or the speculation as to the correctness of the name would never have arisen.

It so chances that these inscriptions have been printed long ago; and the one inquired about runs thus:—

"Lady Lucy Wentworth, wife of Thomas, Earl of Cleveland, who deceased November 23, 1651."

Perhaps this version of the other will satisfy MR. SOLLY:—

"The Right Honourable Anne, Countess Dowager of Strafford, wife of Thomas, Earl of Strafford, mother to I am, the present Earl of Strafford, died September 1, 1754, Aged 70 years."

correspondent, J. P., writing to the editors "*biographer*, under date "30th June, 1790," "*biographer*, iii. 59):—

"Gentlemen,—Having been on a visit to Toddington, in Bedfordshire, and being fond of Antiquities, I collected what little I could find from the church, and if you can perceive any thing worth your notice, it is at your service."

Then, after sundry notes, at p. 62:—

"The following are the Inscriptions\* on the Coffins in the Vault, at Toddington, taken Feb. 26, 1785, when it was last opened."

The occasion must have been the burial of Lady Strafford, for her plate (eleventh of the series) records:—

"Lady Anne Campbell, Countess of Strafford, died February the 7th, 1785, Aged 65 years."

This lady, before Christmas in the preceding year, from sitting too near the fire, had sustained great shock and injury by burning. The accident resulted in fits which never left her, and proved the immediate cause of her death at Wentworth Castle, Yorkshire, whence her body was brought into Bedfordshire for interment (*Gent. Mag.*, vol. lv., pt. i. 156).

As MR. CARMICHAEL is so much in favour of verbal accuracy, he will not mind my telling him that the ancestor of the Nettlestead family was not Sir Roger Wentworth. He was never more than "esquire." Witness his will (Norwich, Reg. Betyns, f. 96a), "Ego Rogerus Wentworth armiger," and the inquisition taken after his death (4 Edw. IV., No. 63). Nor, if we are to be so careful about terms, did he marry Margery le Despenser, although his wife was the sole daughter and heir of Sir Philip le Despenser, because, as widow of John, Lord Roos,† of Hamlake, she was then Margery, Lady Roos, by which name she was known for some sixty years. *Apropos* of her, I may point out an error by the late Garter in setting down her death as having occurred in 20 Edw. IV. (*Coll. Topog. et Gen.*, vii. 263). There is a twenty about the date, but it happens to be in the month, not the year. The correction is 20 April (1478), 18 Edw. IV. (Inq. 18 Edw. IV., No. 35). Sir Harris Nicolas was led into a very natural mistake by her will (*Testamenta Vetusta*, 346), but a notice of that may fall more conveniently for the index under her name.

JOHN A. C. VINCENT.

My description of this lady has provoked some criticism, but, as I was uncertain as to her identity, I gave in my query the title I came across in the registers, viz., Lady Lucy Wentworth. That there is an error of description is obvious. I am unable to state by whom the notes, which I published in *Miscellanea Genealogica et Heraldica*, vol. iii. p. 450, were made in the Toddington registers. One thing is evident—they are

\* Eleven in number.

† He fell at the battle of Beaugé on Easter Eve (22 March), 1420/1 (Inq. 9 Hen. V., No. 58). It will be seen that his widow survived him fifty-seven years.



not to be relied on, as they must either be incorrectly copied or the inscriptions on the coffin-plates themselves are at fault. *Ex gr.*, Thomas, Lord Wentworth, K.B. (son and heir apparent to Thomas, Earl of Cleveland), who died in 1643, is described as "Colonel of His Majesty's Guards, King Charles the Second," whereas King Charles I. was then reigning. Again, as Mr. SOLLY points out, Anne, Countess Dowager of Strafford, is erroneously described as wife of Thomas, Earl of Cleveland. I have not consulted Morant's *Essex*, but in the *Visitations of Essex* published by the Harleian Society, part i. p. 316, I find a Lucy, third daughter and coheir of Sir John Wentworth of Gosfield, by Elizabeth, daughter to Sir Moyle Finche (Mr. CARMICHAEL makes her fourth daughter, and the mother's name Catherine). This Lucy is apparently the one who became the second wife of Thomas, Earl of Cleveland. Unfortunately, the registers are defective at this period, and no record of her burial is to be found. *En passant*, on p. 124 of the *Visitations* above quoted, Henry Wentworth of Codham is made to appear as son of Richard Wentworth and Margery le Spencer. Is not this match and descent a printer's error? for on p. 313 Henry appears as son of Roger and Margaret, which agrees with Mr. CARMICHAEL'S view.

Now as to the other point in my query. I asked which Earl of Cleveland was the husband of Lucy. When I wrote that query I was under the impression that there were two creations; why I cannot tell, except that I have an indistinct recollection of having seen it mentioned somewhere. Reference to proper authorities has, of course, set me right on this point. Possibly it was something like the following which gave me the wrong idea: "There are several fine Van Dycks; one of these is a large canvas, containing portraits of Thomas Wentworth, first Earl of Cleveland, his wife and daughter (No. 90)." This I extract from an article in the February number of the *Antiquary*, headed "Exhibition of Old Masters" (p. 76). Again, in a letter I received last year from a connexion of the Wentworth family, certain children are therein described as children of the first Earl of Cleveland. If there was only one Earl of Cleveland it is surely misleading to describe him as the first earl; he is the earl. The use of the word "first" implies that there was at least another earl of the same name.

F. A. BLAYDES.

Tilsworth, Leighton Buzzard.

"THE TABLET OF CEBES" (6th S. ii. 513).—Late writers, as Simplicius (fifth cent. Chr. era), in his preface to the *Prædicamenta* of Aristotle, and Ammonius (sixth cent. Chr. era), in his scholia on the *Categories* of Aristotle, expressly apply the title Ἡδονικοί to the Epicureans, and apparently

to them only. Athenæus (third cent. Chr. era), xiii. 53, p. 588a, uses the same title as a well-known term, and probably intends the same philosophical sect by it, as he mentions Epicurus by name a few lines afterwards. And in bk. vii. 91, p. 312f, he applies the term by way of joke to Archestratus, the poet of gastronomy, styling him ὁ Ἡδονικός φιλόσοφος, meaning apparently that he was, as Horace says of himself, "Epicuri de grege porcus." If, then, the word were never used except in reference to the Epicureans, the passage in Cebes is without doubt interpolated. But Athenæus, xiv. 57, p. 647c, uses ἡδονικός as an adjective of more general signification in describing a particular kind of flat cake—πλακοῦς Μοντιανός—which when kneaded with wine and cheese becomes more palatable, ἡδονικώτερον γίνεται. And Creuzer, in his edition of Plotinus de Pulcritudine, Heidelberg, 1814, 8vo., p. lv of the "Præparatio," proposes to correct a corrupt passage of Pausanias (ix. 31, 6), Θεσπίων ἐν τῇ γῇ ἡ Δονάκων (or Ἡδονάκων, Ald.) ἐστὶν ὀνομαζομένη πηγὴ, by reading "ἡδονικῶν, voluptarium fons," as yielding a fitter meaning than "fons arundinum, vel quidquid id est, ἡδονάκων." Be this as it may, the word ἡδονικός may fairly be assumed to have been a current term for "votaries of pleasure," without any reference to a particular sect of philosophers; and if the passage of Cebes in question be looked at, it seems that he is speaking in the most general terms of the followers of ψευδοπαίδια, who nevertheless think that they are all the while in the company of the true παῖδια. The stranger then asks what they are called, whereon the old guide replies, οἱ μὲν Ποιηταί· οἱ δὲ ῥήτορες· οἱ δὲ Διαλεκτικοί· οἱ δὲ Μουσικοί· οἱ δὲ Ἀριθμητικοί· οἱ δὲ Γεωμέτραι· οἱ δὲ Ἀστρολόγοι· οἱ δὲ Ἡδονικοί· οἱ δὲ Περιπατικοί· οἱ δὲ Κριτικοί· καὶ ὅσοι ἄλλοι τούτοις εἰσὶ παραπλήσιοι. These are evidently whole classes of men, devoted to and absorbed by their own pursuits, which, however interesting, useful, and even necessary, cannot *per se* make men morally good, as is shown afterwards in chaps. xxxiii., xxxiv. I would suggest, therefore, that ἡδονικοί here represents those whose lives are spent in the pursuit of amusements or pleasures—the Sybarites or Phœaciens of the world at any period, "in cute curandâ plus æquo operata juvenus." With Schweighæuser I prefer the reading Περιπατικοί to Περιπατητικοί, and with him interpret it of those who are engaged in philosophical discussion, "pro quovis doctorum scholasticorum genere," while κριτικοί, in a similar way, would apply to all who are busied in literary labour, specially at that time to those "qui veterum Poetarum monumenta ciebant et interpretabantur." Briefly, the passage has no reference to the distinctive appellation of the several sects of the philosophers, and the



duction of the word ἡδονικός is no sure argument against the genuineness of the passage. Schweighæuser also shows that if any sect be meant it might be the followers of Aristippus (better known as Cyrenaics), since he was a hearer of Socrates, and might be alluded to as Plato is in chap. xxxiii. S. Boyse, in his version, Glasgow, 1750, p. 18, omits ἡδονικοί and περιπατητικοί.

W. E. BUCKLEY.

The ἡδονικοί were the Cyrenaics, deriving their origin from Aristippus. Their tenets are stated in Ritter et Preller, *Hist. Philosoph.*, cap. v. §§ 204-11, Goth., 1875. The place of ἡδονή in their system is stated (§ 207) in an extract from Diogenes Laertius (lib. ii. c. 87): Δοκέει δ' αὐτοῖς καὶ τέλος εὐδαιμονίας διαφέρειν, τέλος μὲν γὰρ εἶναι τὴν κατὰ μέρος ἡδονήν, εὐδαιμονίαν δὲ τὸ ἐκ τῶν μερικῶν ἡδονῶν σύστημα, αἷς συναριθμοῦνται καὶ οἱ παρωχηκαὶ καὶ αἱ μέλλονσαι.

ED. MARSHALL.

The ἡδονικοί in chap. xiii. may be Cyrenaics, or both they and the Peripatetics may have been interpolated. Probably, however, the *Tablet* is not the work of the Theban Cebes, but belongs to a much later date. The whole question of authorship (as well as a consideration of the passage in chap. xiii.) will be found fully discussed in my edition of the *Tablet*, with introduction and notes, published in the Clarendon Press Series about two years ago.

C. S. JERRAM.

"PERSII SATIRE," 1789 (6th S. ii. 486).—MR. BUCKLEY is doubtless right in conjecturing that the 4to. edition of Persius published in London in 1789 is one of the editions put forth by the Rev. Henry Homer. It appears from Chalmers's *Biographical Dictionary*, s.v. "Homer," followed by Rose's *Biog. Dict.*, that Mr. Homer published an edition of Persius "ex editione Heninii" (a misprint for Henninii), and the same is stated in the *Bibliographia Britannica* (where it is printed Henicii). Now the book itself on its title-page professes to be "ex editione Casauboni ann. 1695 vulgata"; but on referring to Brunet and Ebert I find that this edition of Persius of 1695 is appended to a reprint of an edition of Juvenal issued in 1685 by H. C. Hennin, of whom an account will be found in Michaud's *Biog. Universelle*. The statement, therefore, of Chalmers, &c., is inaccurate, but may well be taken to point to the edition in question. Of this last a copy is in the King's Library at the British Museum; it agrees closely in external appearance with the 8vo. editions of Cæsar, Tacitus, and Livy published by Homer, and I can find no trace of his edition unless it be this one. The printer may no doubt be Bulmer, as MR. BUCKLEY suggests, but the three other editions I have mentioned are inscribed "excudebant M. Ritchie & J. Sammells,"

except the last volume (the index) of the Livy, which is printed by Samuel Gosnell. The Livy was completed by a brother of Henry Homer after the death of the latter, which happened in 1791. At the end of the text of the Cæsar in vol. ii. appears "Typis Jacksonianis," in spite of the above words on the title-page.

J. POWER HICKS.

Lincoln College, Oxford.

S.P.Q.R. (6th S. ii. 426; iii. 34, 115).—Let me thank MR. KNIGHT for the reference to Philomneste in 1808. But his list has no mention of one of the most curious interpretations, that assigned to Ven. Bede, for which, so far as I can ascertain, the earliest known authority is Bishop Jewell (vol. i. p. 421, Parker Soc.). Other letters, PPP. SSS. RRR. FFF., as on a column at Rome, have also a complement which is referred to Bede on early authority ("Vit. Bed." *ad calc. Hist. Eccl.*, Cant., 1722, p. 800). This is noticed also in the *Gesta Rom.* (tale xlii. vol. i. p. 152, Wright, Hotten, s.a.), where Helinandus wrongly states that the interpretation is from Valerius Maximus. What is the authority for Bede's and the other interpretations of S.P.Q.R.? is still a query. Bp. Jewell refers to it as follows (*Controv. with Harding*, art. iv. u.s.):—

"The admiration of this glory (of Rome) drew such resort of people thither, that Bede, a learned man of this country, being there, and seeing the multitude of strangers that came only to gaze and to see news, expounded these four solemn letters, S.P.Q.R., in this wise: 'Stultus populus querit Romam': 'Foolish folk fly (flee, 1565) to Rome.'"

As Bede was not at Rome there is obviously some mistake. He refused to go there.

ED. MARSHALL.

GENEALOGY IN THE LAW REPORTS (6th S. ii. 264).—I should like to add to MR. WADDINGTON'S note on this subject that in the *Fortieth Report of the Deputy Keeper of Public Records*, and in other reports, references will be found to numerous depositions taken by commission in various actions in the sixteenth and seventeenth centuries. No one interested in local archæology should omit to examine them.

FREDERICK E. SAWYER.

Brighton.

FORTH ARMS AND FAMILY (5th S. v. 428).—I have an impression of the seal used by my great-grandfather, Capt. John Parker Forth, R.N., on which are the arms the subject of MR. MYLES FITZ HENRY'S query. The arms on the seal are, Ermine, the royal harp of Ireland between three martlets, 2 and 1; impaling Ermine, a saltire gules (or argent?), on a chief azure three crescents. Crest, out of a mural crown a dexter arm embowed proper, the hand grasping a broken sword. Motto, "Le fort ne [se?] soumettra jamais."

The legend in my great-grandfather's family



was that permission to assume the royal harp of Ireland as an armorial bearing was granted by Charles I. to an ancestor, Samuel Forth, for service rendered at the battle of Edgehill, and that the king made him a knight banneret on the field. I doubt whether any existing record of the battle of Edgehill bears out the legend, but possibly it had reference to some other battle. I believe there are instances of monarchs granting subjects permission to assume some portion of the royal arms for such a service as saving the king's life, and if this Sir Samuel Forth were an Irishman he would be not unlikely to select the Irish harp.

JOHN H. JOSSELYN.

Ipswich.

A PURITAN HYMN (6<sup>th</sup> S. i. 458).—Your correspondent is not likely to find this hymn, for the simple reason that it has no existence. The wretched doggerel may be regarded as a specimen of American humour. I find the lines in a scrap-book of the year 1862, quoted from the *Wisconsin Chief*. They are there described as an "old Wesleyan hymn," but any one conversant with Wesleyan Methodist hymnology knows that it would be impossible to find such lines among the hymns of the Wesleys or other Methodist poets.

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

THOMAS HARRISON, THE REGICIDE (6<sup>th</sup> S. ii. 383).—William Henry Harrison, who succeeded Martin Van Buren as President of the United States, and died one month after his inauguration, owing, as was asserted at the time, to "the visitation of the office-hunters," is said to have been a descendant of the regicide. Some time ago, when his son was mentioned as a candidate for the United States Senate, one of our newspapers gave a genealogy of his family in connexion with the regicide; whether correct or not the writer of this note is unable to say.

UNEDA.

Philadelphia.

HOGARTH'S RESIDENCE IN CIRENCESTER (6<sup>th</sup> S. iii. 25, 71, 136).—In my former communication I omitted to notice in the engraving, on a board below the balustrade, the name and date "W. Hogarth f 1719." The authority for the engraving is added as before stated. My picture was given by Mr. Tyler, about fifty years ago, to the person from whom I received it. When Mr. Tyler gave up the "Ram" to the Weavers, renovations and alterations were required, and a small back room, where suppers and the usual refreshments were formerly served, participated in the improvements. Mrs. Weaver, when she gave me the relics described, said there were a great many funny and queer faces and figures on the high-backed settle, chimney-piece, and walls, which were then all effaced and painted over, and this room was con-

verted into an ordinary tap-room. Mrs. Weaver's father told her he had heard that Mr. Hogarth was "very good company," and that he attracted many customers at the evening meetings; and he used to relate one anecdote handed down to him connected with Hogarth. One rather obtuse, heavy sort of character was chaffed by one of the company, a humorous, *bon-vivant* lawyer of the day, on his having made a poor supper, on which he said he had had enough, that he always left off with an appetite; the lawyer replying, "I consider that a d—d insult, for I never begin with one." Hogarth was much amused with this humorous incident. This is, of course, only traditional, but I have no reason to doubt its truth.

I have three or four impressions left, and if Mr. AUSTIN DOBSON will favour me with his address I will send him one, and will inform him where he may see the picture I have described.

THOMAS WARNER.

Cirencester.

"TO TUMBLE UPSTAIRS" (6<sup>th</sup> S. ii. 487).—"He had heard of many kicked downstairs, but never of any that was kicked upstairs before,"—a jest of Lord Halifax on Lord Rochester being made Lord President, which was a post superior in rank, but much inferior in advantage and credit, to that he held before, namely, that of First Commissioner of the Treasury (*Burnet's Own Time*, vol. ii. p. 445, ed. 1833).

G. F. S. E.

Is not MR. WALFORD confounding two distinct expressions? "To tumble upstairs [that is, to stumble in going upstairs] is a sign the person will soon be married," is a common saying with us, and was so long before the indignant statesman expressed his contempt for the tools and noodles who had been "elevated" as a clown lifts straw—with a pitchfork.

R. R.

Boston, Lincolnshire.

This expression is ascribed to Lord Chesterfield, when speaking of the elevation of Pitt to the Upper House.

R. C. STONEHAM.

MIGUEL CERVANTES SAAVEDRA (6<sup>th</sup> S. ii. 488).—In the new catalogue of the printed books in the British Museum are two hundred and two titles of volumes under the heading of "Miguel de Cervantes Saavedra," the only legitimate name of that incomparable author. Cervantes, the surname of the Spanish family to which he belonged, should have an acute accent on the penultimate (Cervántes). Some French writers incorrectly place a grave accent on the final syllable (Cervantès).

WILLIAM PLATT.

115, Piccadilly.

Michaud's *Biographie Universelle* and Larousse's *Grand Dictionnaire Universel* agree in writing this name as Miguel Cervantes Saavedra. N



H. E. Watts, in his article in the new edition of the *Encyclopædia Britannica*, writes De Cervantes-Saavedra. Mr. Duffield writes De Cervantes Saavedra in his new and magnificent edition of *Don Quixote*.

EDWARD H. MARSHALL.

There can be no doubt that the correct name of the author of *Don Quixote* is Miguel de Cervantes Saavedra. It would be useless to multiply authorities on the question of the great Spaniard's name, and although for corroborative evidence I have referred to upwards of twenty works, in six languages, and find all agree in orthography, I would refer F. W. C. to the various dedications of native editions of works by this author; all those in my possession give the full name as written above.

J. H. I.

The name of the immortal author of *Don Quixote* is neither Miguel Cervnates Saavedra, nor Miguel Cervantes Saavedra, nor Miguel de Cervantes de Saavedra, nor, as M. Émile Chasles styles him in his work—often quoted in Mrs. Oliphant's *Cervantes—Michel de Cervantes, sa Vie, son Temps, &c.* (Paris, 1866), Michel de Cervantes y Saavedra. Miguel de Cervantes Saavedra is unquestionably the correct name of the "Príncipe de los Ingenios Españoles." V. the list of documents given by Pellicer in vol. i. of his beautiful edition of *Don Quixote* (Madrid, 1797); the title-page, *tassa*, and dedication in the first part of the original edition of *D. Quix.* (Madrid, 1605); *Vida de Mig. de Cerv. Saav.*, by Navarrete (published by the Spanish Academy, Madrid, 1819); "*Vida de Mig. de Cerv. Saav.*," by Mayans y Siscar, in vol. i. of *D. Quix.* (London, Tonson, 1738, 4 vols.); *Statutes of the Spanish Academia Cervántica*, art. i.; Ticknor's *History of Spanish Literature*, &c.

B. F. DOBRANICH.

Paris, 103, Rue St. Lazare.

PORTRAIT OF JOHN JACKSON, OB. 1763 (6th S. ii. 488).—I believe this to be the representation of John Jackson, Rector of Rossington, near Doncaster (son of John Jackson, Vicar of Doncaster, and also Rector of Rossington), born at Sessay, near Thirsk, in Yorkshire, April 4, 1686. He was for a short period master of the Grammar School at Doncaster, and the author of *Chronological Antiquities*, 3 vols., 4to. See Hunter's *South Yorkshire*, vol. i. pp. 30, 36, 67; also Canon Raine's hist. "Marske," in the *Yorkshire Arch. and Top. Journal*, 1880.

C. J.

The *Gentleman's Magazine* records the death of "Rev. Mr. Jackson, Master of Wigston's Hospital, Prebendary of Wherwell, Hants, and Rector of Rusington, Yorks" (1763, p. 257).

EDWARD H. MARSHALL.

See Watkins's *Biog. Dict.*, 1825.

EDWARD J. TAYLOR, F.S.A. Newc.

CHARLES DICKENS AND THE NEW "FIRST RATE" (6th S. ii. 510).—I think there can be little doubt that the new "First Rate," alluded to in the letter quoted by CUTHBERT BEDE, was the *Omnibus*, started in April, 1841, by the late George Cruikshank. The design for the wrapper of Cruikshank's *Omnibus* was George himself, acting as conductor to an omnibus of the period (i.e. without a knifeboard). George Cruikshank was standing (or sitting, I forget which) on the little step beside the door. I do not remember (so long is it since I saw the wrapper) if there were any other likenesses to be detected in the faces of the inside passengers. Probably the profile (which I think was shown) of the driver was that of Laman Blanchard, who edited the magazine.

I will not venture to say whether the expression "too much whisker for a shilling" implies that Charles Dickens thought Cruikshank was too lavish of his illustrations for the low price at which the *Omnibus* was published, or whether he thought that George was too egotistical. The latter idea is possible, for the first number contained a steel portrait of the artist as a frontispiece, accompanied by an article entitled "My Portrait." There was also a reply to some anonymous and untruthful attacks, in which he gave several representations of himself; these are all highly diverting.

J. LORRAINE HULIS.

It is probable that Dickens, writing in April, 1841, alluded to the forthcoming *Ainsworth's Magazine*, the first number of which was published in February, 1842. Mr. Laman Blanchard, in his memoir of Ainsworth in the *Mirror* (1842), says, "Mr. Ainsworth's engagement as editor of *Bentley's Miscellany* terminated with the year 1841, and in February, 1842, appeared the first number of *Ainsworth's Magazine*, a journal of romance, literature, and art." In 1845 Mr. Ainsworth became editor of a third serial, the *New Monthly Magazine*, which he purchased of Mr. Colburn.

EDWARD H. MARSHALL.

THE MAN OF ROSS (6th S. ii. 514).—An article on Herefordshire in the *Quarterly Review* for July, 1879, pp. 143-86, mentions a third volume of *Collections towards the History of Herefordshire*, in continuation of Duncumb's work, by Mr. W. H. Cooke, Q.C., as being then in the press. If this volume has been issued it will doubtless contain many particulars about John Kyrle, as the parish of Much Marcle is "the first parish within its scope" (p. 183), and the Kyrle family obtained a grant of the manor in the reign of Elizabeth (p. 184), of which old family was "John, the man of Ross" (p. 178).

W. E. BUCKLEY.

A very interesting notice and portrait of Kyrle will be found in the *European Magazine* for September, 1786; and reference to the following pages of "N. & Q." will supply much additional



information: 1<sup>st</sup> S. v. 537; vi. 542; 2<sup>nd</sup> S. xi. 466, 519; xii. 72; 4<sup>th</sup> S. vi. 154.

GEORGE POTTER.

Grove Road, Holloway, N.

NORRISON CAVENDISH SCATCHERD, F.S.A. (6<sup>th</sup> S. ii. 514), author of the *History of Morley and its Surrounding Villages*, 8vo., 1830. He died Feb. 16, 1853. *Gent. Mag.* (1853), vol. xl. p. 205; *History and Antiquities of Morley, in West Riding, County of York*, by William Smith (8vo., 1876), pp. 107-12.

L. L. H.

TENNYSON'S "BALLADS AND OTHER POEMS" (6<sup>th</sup> S. iii. 85).—Surely those characteristics of the Laureate's verse which ST. SWITHIN describes as "phonic difficulties" were not "compounded" by the poet "unawares." I have always regarded them rather as striking proofs of his elaborate care and finish, and as belonging to the class of onomatopœic phrases, where the words express by their sound the thing represented. Thus, in the example given by ST. SWITHIN,

"Now follows *Edith* echoing *Evelyn*,"

the alliteration is clearly intentional, and expresses phonetically the sense of the line.

So in

"Sir Richard spoke, and he laughed, and we roared a *kurrah*, and so—"

the abrupt rugged introduction of the resonant vowels exactly conveys the sudden clamour of the cheer.

These onomatopœic conceits are to be found in most poets, both ancient and modern, but Tennyson is peculiarly fond of them. Scores of instances will occur to careful readers. Those who admire complete smoothness of rhythm may consider them blots, whilst others regard them as beauties; but in any case they can scarcely be marks of inattention.

Compare the following :—

"Shield-breakings, and the clash of brands, the crash  
Of battle-axes on shattered helms, and shrieks."

How the repetition of the same harsh vowels and consonants imitates in sound the sense!

Again,

"The sound of many a heavily-galloping hoof,"  
and

"A promontory  
That had a sapling growing on it, slip  
From the long shore-cliffs' windy walls to the beach,"  
where in both cases the irregularity of metre, clearly intentional, strengthens the idea. But all lovers of Tennyson can multiply instances. I will quote but one more :—

"Heard the great echo flap from bluff to bluff."

Some may consider this displeasing, but in my poor judgment it is one of the finest onomatopœic lines ever written.

Numerous examples will also occur to readers

of the classics, both Greek and Latin; but as I am merely arguing that Tennyson seldom or never "compounds unawares," I will not occupy space by further quotation. H. P.

MUMMY WHEAT (6<sup>th</sup> S. ii. 306, 415, 452; iii. 135).—I perfectly remember the Egyptian wheat mentioned by MR. WALLIS. It was found, to the best of my recollection, in an earthenware vessel within the case containing the mummy shown by Mr. Joseph Strutt. A small packet of the grains was given to each of the East India directors, and my father, being one of them, received his portion, and took it with him to his place in Scotland, and had the treasure planted in a corner of the park, where we thought that only the gardener's eyes would watch its progress. I well remember how delighted we were to see it grow taller and taller, until at last I could measure its height by my own—five feet six—and I also distinctly recollect that two or three fine bearded ears grew on each stalk. I think our share of the grains of wheat produced about six or seven stalks, not more; for a misfortune happened just as they were in their pride, that proves there were but a handful of them. A friend was staying with us who, on an evil day, was taking her walks abroad, and suddenly discovered our treasure. She seized the "bearded grain," tore the whole patch up by the roots, and to this day I recollect the bitterly mortified feelings of my father and myself when we saw, destroyed in one moment, and held up in triumph before our eyes as "most extraordinary wheat," the priceless cluster of corn which we had so carefully tended for months and months.

H. A. S.

ORMOND STREET CHAPEL (6<sup>th</sup> S. ii. 346, 392, 456).—The burial-ground of St. George's Chapel—St. George the Martyr—was, and is, behind the Foundling Hospital. It was never desecrated, so far as I am aware, but is, of course, disused. All this part was formerly called Lamb's Conduit Fields. "Here lies Nancy Dawson" is the inscription on the tombstone of the famous hornpipe dancer, who was buried there in 1767 (*vide* J. T. Smith's *Book for a Rainy Day*). G. F. B.

The "Burying-Place in the Fields by Lamb's Conduit," appropriated to this chapel (now the church of St. George the Martyr, Queen Square, Bloomsbury) still exists, though it has been disused for many years. It is overgrown with long grass, wild flowers, and shrubs, and the majority of the gravestones are in a dilapidated condition. It is situated on the north of the grounds of the Foundling Hospital, the "large Brick-Wall" being the boundary of the two enclosures. Adjoining and running parallel to it, and separated merely by a brick wall, is the old burial-ground of St. George's, Bloomsbury, which presents an equally



deserted and melancholy appearance. It has been proposed to convert these two disused burial-places into public recreation grounds for the use of the neighbourhood, but it has not hitherto been found practicable to raise the necessary funds.

H. W. S.

**AUTHORS OF QUOTATIONS WANTED** (6th S. iii. 109, 138).—

"He made the desert smile."

The line is from Pope's *Abelard to Eloisa*, line 133:—"You raised these hallowed walls; the desert smiled, And Paradise was opened in the Wild."

As reference is made to Alton Towers, it may not be unworthy of "N. & Q." to record a witticism that is generally attributed to an eminent statesman. The model buildings and general laying out of the gardens are somewhat incongruous, and the wit has credit for reading the above inscription and remarking, "And a very polite desert, too, not to laugh outright."

W. M. P.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Canonicity: a Collection of Early Testimonies to the Canonical Books of the New Testament, based on Kirchoffer's "Quellensammlung."* By A. H. Charteris, D.D., Professor of Biblical Criticism and Biblical Antiquities in the University of Edinburgh. (Blackwood & Sons.)

THE question which suggests itself first is the relation which this volume, prepared with so much thought and care, bears to a kindred work by Prof. Westcott, the *General Survey of the History of the Canon of the New Testament*. The writers of both are engaged on the same materials, with the same purpose; but Dr. Charteris, whose volume is the larger one, appears to have this advantage in the form of his work,—he has been able to place the collateral information required for explanation in separate chapters at the beginning, which are followed by the testimonies themselves, arranged in order under the several books of the New Testament, in full type as the text, and not in the smaller type of the notes. By this method the authorities attain their due prominence, and their evidence is easily ascertained. There are, further, some interesting collections of the testimonies of the heathen, of heretics, and of the uncanonical Gospels, which render these divisions accessible at a glance. In noticing the oldest testimonies to collections of the sacred books, Dr. Charteris assigns to the famous canon of Muratori a less important place than it has with some writers. He pronounces it, on the whole, an unsatisfactory document. It is certainly confirmatory, rather than a source of independent information; but it has its value. We miss under this head the list of St. Gregory of Nazianus; his name is cited at the second Epistle of St. Peter, but the catalogue which belongs to Amphilochius is assigned to him, with a false reference, while his own is omitted. There is a difference between the two lists as to the omission or the insertion of the Apocalypse, and both of them should be inserted at length. Again, there is a variance with high authorities as to the claim to be accounted the genuine epistles of St. Ignatius which attaches to the Syriac translation, the shortest of the three versions, which, together with the others, is adjudicated by Dr. Charteris; and a similar remark applies to his observations upon the Epistle of St. Polycarp. Despite his own protest, his judgment may, unconsciously to himself, have been influenced by

his opinions as to this point. In noticing the close of St. Mark's Gospel, Dr. Charteris does justice to Dean Burgon's careful treatise. But he takes a further step when he pronounces that the question has now been placed beyond the region of dispute. Dean Burgon has certainly established a claim for the reconsideration of opinion upon this passage; but it is something more to intimate that the controversy is virtually closed. There is a vindication of the position and character of the Gospel of St. John which will prove useful, in the light of modern controversy; but the separate note on the claims of the Apocalypse is too brief. We earnestly recommend this work to any student who desires to become acquainted with the testimonies for the canonicity of the New Testament in their actual form. The table at the beginning and the indexes are so complete as to make the contents available with the greatest facility.

*Genoa: how the Republic Rose and Fell.* By J. Theodore Bent. (C. Kegan Paul & Co.)

THE view which Genoa, clustering along the lower slopes of the Ligurian Alps, presents from the sea justifies the title of "the Superb," which she conferred on herself. Her eighty churches, which illustrate every combination of style, her labyrinths of steep and narrow streets, offering endless temptations to artists, and the sumptuous magnificence of her palaces, which recall the days of her departed glory, afford a picturesque confusion of architectural, artistic, and antiquarian interest. Not less varied or striking are the historical associations which crowd up at the name of Genoa. Like other Italian cities, she extorted her charters of freedom from the wants of princes or of barons, and in the Saracenic wars laid the foundation of her powerful navy. A bank before she was a city, the Bank of St. George was the source of all her strength in the days when financial science was as yet unborn. She destroyed the power of Pisa, secured a share of the carrying trade of the Crusades, pushed her trade in every quarter of the known world, and lined the shores of the Black Sea and the banks of the Euphrates with cities whose fortified strength excited the admiration of Moltke half a century ago. She intimidated the feeble emperors of Byzantium, and disputed with Venice the markets of Constantinople. The whole weight of the Roman Empire in the East was scarce felt, as Gibbon says, in the balance of these two great and powerful republics. Intestine dissensions and external wars destroyed her independence, and she fell under the influence of France and the Visconti of Milan. D'Oria restored the old form of government, and from the middle of the sixteenth century down to the French Revolution the history of the republic was uneventful, save for the dramatic episode of the Fieschi conspiracy. Mr. Bent's tale is full of attraction in itself, and he writes in a fresh and pleasant style. The book is full of information, yet never dull, and the history of the rise and fall of the republic preserves its interest to the end.

*Faust: a Tragedy by Goethe.* Translated chiefly in Blank Verse, with Introduction and Notes, by James Adey Birds, B.A., F.G.S. (Longmans & Co.)

WITHIN the memory of the "oldest inhabitant" German literature was represented to the English mind by the *Faust* of Goethe, the *Robbers* of Schiller, and those *Ballads* of Bürger which had become known through the spirited translations of Walter Scott. Since that period Biblical commentators, as profound as they are heterodox, and novelists whose heaviness is but slightly relieved by their indelicacy, have almost driven the great German poets from the field, and it is, therefore, with pleasure that we hail the reappearance of the



"greatest of the Teutons" under Mr. Birds' auspices. In his prefatory notes we follow the great poem from its first crude and grotesque form of legend and "puppenspiel" to its full development into the *Faust* of 1808—that *Faust* which at once perplexes the human intellect with the wildest and profoundest inquiries, and touches the human heart to the quick with its tale of error and of suffering. Through Mr. Birds' admirable notes we know not only the progress of Goethe's great work, but also the real life of the poet, the names of the friends of youth, so touchingly alluded to in the dedication, his wonderful childhood delighting in the "puppenspiel" at Frankfurt, his eccentric youth dabbling in alchemy beneath the smiles of Fräulein von Klettenburg, and his short-lived passion for Lili Schonemann, immortalized in some of the most touching scenes between Faust and Gretchen. Mr. Birds' translation is generally excellent, and the prison scene is magnificently rendered. His Easter chorus gives that same impression of a weird and distant song which constitutes the peculiar charm of the original, and his interpretation of Faust's speculative speeches clothes with new form and life a part of the play which to the unlearned reader seems misty and heavy. He is less happy in some of Gretchen's exquisite solos, such as the Spinning-wheel Song, and the Address to the Virgin. These appear somewhat harsh and unmelodious, but the want of two German compound adjectives presents an almost insurmountable obstacle to a faithful translation in rhyme. On the whole, the severest judge of Mr. Birds' work will be constrained to admit that its faults are more than counterbalanced by its many merits, and will say of him, as of Gretchen, that, if "gerichtet," he is also "gerettet."

*Gainsborough and Constable.* By G. M. Brock-Arnold. (Sampson Low & Co.)

*Fra Angelico.* By Catherine Mary Phillimore. (Same publishers.)

*Fra Bartolommeo.* By Leader Scott. (Same publishers.) MR. BROCK-ARNOLD has evidently a genuine admiration for Gainsborough and Constable; he can write brightly and vividly on occasion, and his sketches are cursive and clever. We are bound, however, to add that he does not impress us as a very trustworthy guide where authorities are in question. From minor indications it is clear that his reference at p. 7 to Foote's *Taste*, 1752, is made at second hand. A few lines further he introduces a quotation by saying that it relates to a subsequent period, whereupon he cites (and cites incorrectly) a passage from Mr. Sala concerning 1727. Blemishes of this kind are the more regrettable because the writer has evidently gone over a good deal of ground for his work. Rouquet's *L'Etat des Arts en Angleterre*, for example, is not a book that lies in every one's path; but even the pertinent words from this source at p. 16 are not given with scrupulous accuracy. Of the two remaining volumes our space will not permit us to say much. Miss Phillimore's Italian studies in *Macmillan* and elsewhere are an earnest of the value of her account of Fra Angelico, Masaccio, and the other painters included in her volume; while Mr. Leader Scott's opportunities and careful method specially fit him for dealing with Fra Bartolommeo and Andrea del Sarto.

*Pencil and Palette.* By Robert Kempt. (Chatto & Windus.)

Of this little volume of the "Mayfair Library" it is only needful to say that it contains much interesting and amusing anecdote about pictures and painters, lightly and pleasantly recorded. We have not been able to test its special pretensions to accuracy; but being of Sainte-Beuve's opinion with respect to *ana*, we have

found it perfectly readable, and have little doubt that it will thoroughly fulfil its modest mission. That it has an excellent index is an additional point in its favour.

We have received copies of the first two numbers of the *Critic*, a new American literary paper, which starts with a brilliant list of contributors. No. 1 contains an outspoken protest against the "*pour parvenir*" morality of *Endymion*, and No. 2 some highly interesting prose jottings from the note-book of Walt Whitman. The literary gossip, in particular, seems remarkably good. From it we learn that Helena de Kay's excellent version of Sensier's life of Millet, recently published in *Scribner's Magazine*, is to be republished here by Messrs. Macmillan; that Mr. Anthony Trollope (whom his admirers do not know sufficiently as a critic of verse) has written an article on Longfellow for the *North American Review*; and from another paragraph on Mr. W. M. Rossetti's account, in the February *Atlantic*, of Molière's domestic affairs, we infer that the *Wives of the Poets* will find close critics in New York. The outlook of this new paper is undoubtedly hopeful. It is young at present, but it is remarkably healthy and vigorous.

We have received Vol. XVI. of *St. Bartholomew's Hospital Reports* (Smith, Elder & Co.).

THE *Sacristy* is about to be revived, under the editorship of Mr. E. Walford, M.A., assisted by Mr. George Gilbert Scott, M.A., F.S.A. Part 10 will be issued in April, and Mr. Hodges will be the publisher.

MR. GEORGE GILBERT SCOTT, M.A., F.S.A., will shortly publish *An Essay on the History of English Church Architecture prior to the Separation of England from the Roman Obedience* (Hodges).

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

W. M. M.—The arms of the deanery of Canterbury are blazoned by Mr. Boutell (*Heraldry*, 1864, p. 360), "Az., on a cross arg. the letter X sa., surmounted by the letter I of the last." The arms of the city, *op. cit.*, p. 366, are, "Arg., on a chevron gu. between three Cornish choughs ppr., a lion of England." The seals of arms, "old" and "new," in Lewis's *Topog. Dict.*, 1848, do not quite agree with this, having the lion of England on a chief gu., and the three Cornish choughs in base, which last are the arms attributed to St. Thomas of Canterbury (Hasted's *Kent*, 1799, iv. 701).

C.—See "N. & Q.," 2nd S. viii. 248; ix. 67, 188, 295. Mr. Boutell says that the mitres of archbishops, "though now generally represented rising from ducal coronets," as in his illustration, No. 307, p. 119 (*Heraldry, Historical and Popular*, 1864), "also," with "those of the bishops, all rise alike from plain golden circlets," as in his No. 306, *loc. cit.* He mentions the bearing of the coronet by the Bishops of Durham (No. 308) as "nominally Counts Palatine of the county of Durham," but without dates.

DUBLIN.—We believe that such is the case.

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## Notes.

## EARLY ENGLISH DICTIONARIES.

(Concluded from p. 142.)

8. *Ductor in Linguas*. By John Minshew. Folio, 1617.—The book is dedicated "Potentissimo Clementissimoque necnon omni Scientiarum Divinarum et Humanarum eruditione instructissimo, Jacobo, Magnæ Britannicæ Monarchæ, Francicæ et Hibernicæ," &c. My copy has the Spanish dictionary at the end. Lowndes says that it is generally found there, but it appears to have been originally appended to every copy. Minshew says in his preface: "Ad hoc opus augendum, in animo quidem habui sex ad minus Alphabeta Etymologica in calcem hujus operis adjicere: unum tantum absolutum, viz. Hispanico-Latino-Anglicum, et hoc copiosissimum priori meo Dictionario Hispanico nonnullis vocum millibus locupletatum." Lowndes does not mention this prior dictionary, nor have I ever met with a record of it, unless it is the same as R. Percivale's "*Spanish-English and English-Spanish Dictionarie*, with Grammar, &c., edited by John Minshew, and published in London by E. Bollifant in 1599." The dictionary appended to the *Ductor in Linguas* extends over 183 large folio pages, each page containing four

closely printed columns. It is a valuable work for old Spanish words not often found in modern dictionaries.

9. *The Gate of Tongues Unlocked*. By John Anchoran.—Prof. Skeat mentions only three editions; there was a fourth, much enlarged, edited by the author, and printed in 1640 by Edward Griffin for Michael Sparke, "dwelling at the Blew Bible in Green Arbor." This is the date on the Latin title-page, on the English it is 1639, but in both this edition is called the fourth. It is not a dictionary, but (as the work of Comenius on which it is founded) a compendium of the science of the age, adapted to young persons. It has two dedications: (1) to Prince Charles, and (2) to the clergy of the kingdom in their several grades. At the end of the second preface there is a friendly letter to the author, or compiler, from Comenius, "dat. Lessivæ Polonorum, 11 Octob., 1632." Two other works of this class deserve notice:—

(a) *Janua Linguarum Trilinguis, sive Johannis Amos Comenii Janua Linguarum . . . adjuncta Metaphrasi Græca et Anglicana versione*.—The learned editor has not given his name. The book was published in 1662 by Roger Daniel, and Comenius, in a letter prefixed to the work, gives permission to print it. The subscription runs thus: "Scribam Amstelodami, hospes senili manu, Junii 8 st. n. Anno Christi 1659, ætatis meæ 68."

(b) *Indiculus Universalis, or The Universe in Epitome . . .* Composed at first in French and Latine, For the use of the Dolphin of France, by the Learned F. Pomey, and now enlarged with the addition of the English Language. By A. Lovell, M.A. Printed in London by J. Macock for Robert Harford. 1679.—Lowndes has not noticed any of the three preceding books.

10. *The New World of Words*. By E. Phillips.—The sixth is mentioned as the last edition. There was, however, a seventh edition, unknown to Lowndes, printed in London for J. Philips, H. Rhodes, and J. Taylor in 1720. It is said to have an addition of "near Twenty Thousand Words, from the best Authors, by J(ohn) K(ersey) Philobibl," who also edited the sixth edition in 1706. It is a bulky folio, twice as large as the first edition in 1658. Phillips had dedicated his book (in Latin) to James, Duke of Ormond, whose various titles extend over a folio page, and also (in English) to the Duchess of Grafton, and added a long preface, "by way of Introduction to the right Knowledge of our Language." He had given a list "of those learned and ingenious persons, eminent in, or contributory to, any of those Arts, Sciences or Faculties contained in this following Work" (fourth ed., 1678). Among these appear the names of Sir W. Dugdale (Antiquities); Hon. R. Boyle (Chymistry); William Lilly (Astrology); Peter Lilly (sic) (Painting); R. Hook (Mechanicks); and Isaac Walton (Fishing). Ker-



sey left out all this part, and substituted a short preface of his own.

11. *An English Dictionary*. By E(lsha) Coles.—In addition to the editions of this work mentioned by Prof. Skeat, one appeared in 1685 and another in 1696, both printed for Peter Parker, "at the Leg and Star over against the Royal Exchange in Cornhil."

12. *A New English Dictionary*. By J. K. 1702 and 1713.—These are the only editions referred to in Prof. Skeat's list; but I have a copy of the fifth edition, "carefully Revised; with many important Additions and Improvements. By J. K.," printed for J. and J. Bonwicke and C. Hitch in 1748. To this edition is prefixed a notice of the work by Dr. Isaac Watts, who says in his *Art of Reading and Writing English*, "The best Dictionary that I know of for this purpose [right spelling] is entitled *A New English Dictionary*, &c., by J. K." It is singular that this useful and popular work of Dr. Watts is not mentioned by Lowndes. It was first published in 1720, and is dedicated to the daughters of Sir Thomas Abney. My copy is of the third edition, published in 1726. I agree with Mr. Wheatley in thinking that the initials "J. K." are not for John Kersey, but I have not been able to determine the author's name, which seems to have been unknown to Dr. Watts. In the fifth edition of his book only the initials are given.

13. *The Universal Etymological English Dictionary*, vol. ii. By N. Bailey.—In the sixth edition, published by William Cavell in 1776, the title-page is altered. The book is said to be "corrected and much improved throughout by the Addition of Great Variety of Examples." It appears to be edited by Bailey, who says in a new preface, "And for the satisfaction (but not the imitation) of the Curious, I have added a Collection of Words, &c., used by the *Canting Tribe*." This dictionary of cant words occupies thirty-one pages. It appeared first, I believe, in the third edition (1737), but this I have not seen.

14. *A Compleat English Dictionary*. By B. N. Defoe. 1735.—Mr. Wheatley says that he has not seen a copy, and that he takes the title from Worcester's list. Prof. Skeat assumes doubtfully that it was published in London. The full title is as follows:—

"A Compleat English Dictionary, containing the True Meaning of all Words in the English Language: Also the Proper Names of all the Kingdoms, Towns and Cities in the World: Properly Explain'd and Alphabetically Dispos'd. Design'd for the Use of Gentlemen, Ladies, Foreigners, Artificers, Tradesmen; and All who desire to Speak or Write English in its present Purity and Perfection. By B. N. Defoe, Gent. Westminster. Printed for John Brindley, at the King's-Arms, in New-Bond Street."

Other publishers are united with Brindley, the last being "Charles Corbett, at Addison's-Head,

without Temple-Bar." It is a small octavo. It is hardly necessary to say that the work does not fulfil the pretensions of the vain-glorious title-page. I have never met with any other edition of the book.

15. *A New General English Dictionary*. By T. Dyche and W. Pardon.—Prof. Skeat does not go beyond the ninth edition in 1758. It was a very popular book. The seventeenth edition, "considerably improved," was published in 1794. In this edition the name of Pardon is left out, and the work is said to have been originally begun by the Rev. Thomas Dyche, who was a schoolmaster at Stratford-le-Bow. There are many alterations of the other editions, but the work is not improved by them. The introduction and compendious English grammar prefixed to the dictionary are the same as in other editions.

16. *A Pocket Dictionary*. With a commendatory preface by Dr. Bevis in a letter to the publisher. 1753.—There was a second edition of this work in 1758. It is far from being useless, as Prof. Skeat assumes. There are many words and meanings now obsolete in it; for instance, the curious meaning sometimes attached to the word *bargain* in the last century, which is puzzling to an ordinary reader. It has also such words as "*Coom*, (1) the soot gathered over the mouth of an oven; (2) a mixture for greasing the axle-tree of cart-wheels," &c., the latter meaning being still retained in our dialects; and "*Garnish*, (1) a fee paid by a prisoner at his first coming to jail, to make his fellow-prisoners drink... (4) Fetters, F(lash)."

There was also a *Pocket Dictionary*, printed by John Baskerville, Birmingham, in 1765, omitted by Prof. Skeat, but mentioned by Mr. Wheatley. It is preceded by a grammar and a useful supplement pointing out some common grammatical errors. In one respect the anonymous author was in advance of his age. He says: "The dialects of particular Countries are likewise easily distinguished from the standard Idiom of our Language, so that there is no Occasion to mention them in this Place, though there be several Things in many of them, which well deserves (*sic*) the Attention of a Critic in the Theory of Language and universal Grammar." As all Baskerville's productions, the book is beautifully printed.

To these may be added, *A New Pocket-book for Young Gentlemen and Ladies, or a Spelling Dictionary of the English Language*, by James Buchanan, London, 1757.

As examples of a distinct class, the *Gentleman's Dictionary*, in three parts, London, 1705, and the *Dictionarium Rusticum*, London, 1704, may be added. They are very useful dictionaries for words connected with farming, horse-keeping, navigation, and military matters.

Prof. Skeat has mentioned some bilingual and



trilingual dictionaries. The list might be largely extended. The Latin-English and English-Latin dictionaries of Elisha Coles (1677), the splendid folio of Holyoke (1675), and the earlier dictionary of John Rider (1589), are mentioned by Lowndes, but he has no record of the following:—

(a) "*Promptuarium Linguae Latinae, seu Vocabularium Tyronibus concinnatum, studio et operâ Pauli P. Jasz-Berenyi, Transylvano-Hungari,*" printed in London, 1668. It is a Latin-English dictionary; an abridgement of a larger work, called, *Fax Nova Latinae Linguae, or A New Torch to the Latin Tongue*: "the most exquisite and easie way to write and speak Latine elegantly, now extant." Printed by J. W. for Nath. Brooke, "at the Angel in the second yard going into the Exchange from Bishopsgate street."

(b) *A Copious Dictionary in three Parts.* (1) The English before the Latin; (2) The Latin before the English; (3) The proper names of persons, places, &c. By Francis Gouldman, M.A. The fourth edition was printed at Cambridge in 1678, under the editorship of Dr. Scattergood.

(c) *Linguae Romanae Dictionarium Luculentum Novum.* A New Dictionary in five Alphabets. Published anonymously at Cambridge in 1693. A very useful work; the fourth and fifth divisions contain "the Law-Latin," and "the Latin-Barbarous" words.

(d) *A Short Dictionary, English and French, with another French and English, according to the present Use and Modern Orthography.* By Guy Miegé, Gent. London, Printed for Tho. Bassett, at the George in Fleet Street. The second edition was published in 1685. Lowndes mentions the large French dictionary by Miegé; a folio published in 1688, but not this work.

Lowndes has also included in his work Cowell's *Law Dictionary*, but not *The Law-French and Law-Latin Dictionary*, "collected out of the best Authors" by F. O., 1701 (the second part is an English-Latin dictionary, containing many words that are not connected exclusively with law). He does not mention, also, *The Law Dictionary*, by James Whishaw, Esq., of Gray's Inn, 1829.

This is a department of English bibliography which has not hitherto received the attention that it deserves. The excellent *Manual* of Lowndes is both incorrect and defective with regard to works of this class.

J. D.

Belsize Square.

**THE FOLK-LORE OF BIRDS: BIRDS AS RELIGIOUS SYMBOLS.**—The appearance of doves in old Christian sculptures and paintings is easier to explain than that of peacocks, but the whole question of birds in connexion with heathen and Christian religious ceremonies is very curious and interesting. St. Patrick's ancient Irish hymn

or creed makes him emphatically repudiate all regard for the "voice of birds"; yet in the oldest Irish legends relating to Irish saints these latter are represented as conversing with miraculous birds on trivial as well as serious subjects, and receiving advice and reproof from them. A few years ago I noticed in "N. & Q." a curious musical instrument, resembling one used in Abyssinia, found many feet below the surface of the ground in the north of Ireland, having figures of birds attached to it, and pointed out that antiquaries supposed it to have been used in heathen religious rites. Survivals of this heathen superstition of thirteen centuries ago still linger in Ireland. The following curious instance of it lately came under my notice. A child was ill of a disease common enough amongst very young children—an inflammation of the membrane lining the mouth, gums, and upper part of the throat—and its poor Roman Catholic parents were advised by their neighbours to try the following prescription. A goose which was being fattened for Christmas was brought to the little patient's side, and the bird's head was thrust into the child's open mouth, and held there for about five or eight minutes, for nine successive mornings. By that time the inflammation had disappeared, owing, probably, to the natural strength of the child's constitution; but the parents and their friends are fully convinced that the cure is due to the goose, inasmuch that they hesitated to kill it, and it remains a kind of consecrated bird instead of having been eaten at Christmas. Wilkinson, in his *Ancient Egyptians*, says that the goose signified in hieroglyphics "a child or son, from its love to its young, being always ready to give itself up to the hunter that they might be preserved," for which reason, he adds, "the Egyptians thought right to revere the creature." He further says that it was "the favourite offering to Osiris," and could only be "eaten at midwinter"; and he gives an engraving of the priest sacrificing it, and of the god Seb with the bird on his head-dress. As its defence of its young when pursued is surely nothing peculiar to the goose, can its hieroglyphical signification have been rather due to some old-world belief in its power of curing childish diseases, of which we have a survival in Ireland? We know that the same "strong-minded bird," as it has been ironically called, was consecrated to Juno and to Brahma, and I suppose its widespread worship or consecration amongst heathens had something to do with its being made a special type of foolishness amongst Christians. Has any survival of the reverence once paid to it been known in English country places, such as I have here described as occurring in Ireland?

MARY AGNES HICKSON.

[See "Birds under the Cross," "N. & Q." 6th S. ii. 186, 316. A white goose is mentioned in Henderson's *Folk-lore of the Northern Counties*, p. 328, as haunting



Berry Well, near Melsomby, Yorkshire. See also Dyer's *English Folk-lore*, ch. iii., for the peacock. The fan borne before the Pope is, of course, well known.]

METASTASIO'S "ODE ON THE INDIFFERENT."—Three versions of this ode are printed in the second volume of Dodsley's *Collection of Poems*, pp. 302-12, ed. 1766; and another in the sixth volume of Nichols's *Select Collection of Poems*, 1780, pp. 313-16. This last is by Isaac Pacatus Shard, Esq., and to it there is appended this note:

"Though the beauty of this ode has tempted several other ingenious writers to translate it, no one, it is presumed, has traced the original with more spirit and closeness than Mr. Shard. There are no less than three versions or imitations of it in the second volume of Dodsley's *Miscellanies*. The first was by the Rev. Mr. Seward, Prebendary of Litchfield [sic]; the second by an unknown writer; the third by the late Richard Roderick, Esq.—D."

This note is apparently by the Rev. John Duncombe, M.A., only son of William Duncombe, Esq., the poet, one of the six preachers of Canterbury Cathedral, to whom Mr. Nichols acknowledges himself "indebted for much useful information in this and other publications" (see note, vol. vi. p. 2 of *Select Poems*). A note to the same effect is found in *Letters from an English Traveller*, by Martin Sherlock, Esq., London, 1780, vol. i. p. 58, on letter ix., in which is a valuable critique on Metastasio—"read his *Canzonnettes*, in particular that which begins 'Grazie all' inganni tuoi,' and say what Italian poet has written with so much purity, so much elegance, and so much grace?" The note is:—

"*The Indifferent*. See three good translations of this ode in the second volume of Dodsley's *Collection*, by Richard Roderick, Esq., the Rev. Mr. Seward, and an unknown hand. A fourth with still more spirit and closeness, by Isaac Pacatus Shard, Esq., is in the sixth volume of Nichols's *Collection*."

These notes would seem decisive of the authorship of the version which begins "Thanks, Cloe, thy coquetting art," as it is assigned to Mr. Seward. But in *Love and Beauty*, a collection of poems, London, 1769, p. 56, it is headed, "by Richard West, Esq., son to the Chancellor of Ireland, and grandson to Bishop Burnet." R. West died Jan. 1, 1742. When was Metastasio's ode first published? Was Seward or West the translator? W. E. BUCKLEY.

HUMPHREY GOWER, TWENTY-FOURTH MASTER OF ST. JOHN'S COLL. CAMB.: BISHOP DAWSON.—Cole says (*Hist. St. John's*, ed. Mayor, p. 991), "It is probable that his mother's name was Hyde." It may be as well to set this matter at rest by a couple of extracts from the parish registers of Chesterfield, co. Dub., which were printed in the *Reliquary* for July, 1867, but seem to have escaped the notice of Prof. Mayor.

"1690, Oct. 21. Francis Gower and Elizabeth Hyde, m<sup>d</sup>."

"1600, March 29. Standley, son of Francis Gower of Spittle, bapt. It would seem, therefore, that it was the grandmother, not the mother, of the Master of St. John's, who was a Hyde."

The connexion with Chesterfield is indicated in the will of Godfrey Foljambe, Esq., of Walton, Feb. 24, 1594, who mentions therein his very good friend Robert Hyde, of Northburie, co. Chester, and his good servant Francis Gower.

I may add another note concerning my old college as to Bishop Dawson, of Clonfert. His biographer could give no account of his descendants, but his eldest daughter, Margery, as appears by Dugdale's *Visitation of Yorkshire* (Surt. Soc. vol. xxxvi. pp. 247 and 268), married the celebrated Col. John Morris, Governor of Pontefract Castle, and left issue by him, as well as by her second husband, Jonas Bulkeley, of South Emsall. CLK.

THE TELEPHONE INDICATED BY RAPHAEL.—In recently going through my collection of prints I came across a circular engraving entitled "L'Hercule Gaulois," by Vincent Lesueur, from a pen-and-ink sketch by Raphael, from the Crozat collection (*Recueil d'estampes d'après les plus beaux Tableaux*, 1768, Paris, folio, vol. i. p. 15, No. xxxviii. See Dr. Ruland's *Catalogue of Raphael's Works*, Windsor collection, p. 129, No. xiii.). This print may, perhaps, at the present time be specially mentioned in the columns of "N. & Q." in connexion with the telephone, which Raphael has therein clearly, though certainly unwittingly, indicated. The principal figure is Hercules, who is represented as the God of Eloquence, and as persuading people by its power rather than by force. Grouped around him are numerous figures in various attitudes of the closest attention. From the lips of Hercules proceed a number of golden strings or wires, each terminating in the right or left ears of the listeners. For a full account of this print, see translation of Perrot d'Ablancourt, tome iii. fo. 51. My copy is unfortunately cut close, and I owe its identification to the courtesy of the authorities in the Department of Prints and Drawings, British Museum. ANDREW W. TIER.

ROYAL ARMS IN CHURCHES.—In "restoring" a church it is necessary, we all know, to obliterate the history and condition of the fabric as it was during the sixteenth, seventeenth, and eighteenth centuries, and to bring it back to the style and taste of times as remote as possible from our own; just as in "restoring" a man to second childishness oblivion has to wipe out of his mind all the acquisitions of his maturer years. This delightful object has often been very fully attained; and even in cases where the "restoration" is as yet, alas! imperfect, we may be sure that the symbol of the royal supremacy, the Caroline or Georgian



arms, painted quaintly on a board hung in front of the singing gallery, has long ago been cast out to the moles and to the bats. I, however, am a picker up of unconsidered trifles, and I should be only too glad to possess one of these obsolete and offensive blazons, in order that I may present it to a certain country church, which (like myself) still values the days of Sir Roger de Coverley and of Dr. Johnson. If, therefore, there be any such relic still undestroyed, hidden away in the tent of some civil or ecclesiastical Achan, let not the possessor thereof be dismayed, as thinking his spoil worthless, but let him come to me, or to our discreet and learned Editor (who will kindly give him my address), and offer to vend the same for a reasonable consideration; and he need not fear, in these days of "restoration," that any unpleasant questions will be asked. This proposal, as the advertisements say, "is genuine." A. J. M.

**SINGULAR MARRIAGE CUSTOMS.**—On Thursday, February 3rd, at the Judicial Committee, judgment was given in an appeal from Ceylon, in which some curious marriage customs were under consideration. The parties are of the Zamil tribe, and the question was whether a valid marriage had been performed, by which a large amount of property was involved. To constitute a legal marriage the wife had to "serve rice," prepared by her, to her husband and friends, including the "blacksmith and washerman" of the locality. The Judicial Committee held that the married pair were not bound to prove the validity of the marriage by the ceremony of serving rice by the wife, and the giving of cloth by the husband in token that he would clothe her. EVERARD HOME COLEMAN.

71, Brecknock Road, N.

**SUPERSTITIONS ABOUT FEATHERS.**—A curious piece of superstition has recently come under my notice. A lady of these parts tells me the following story (as a fact), which illustrates the point in question. A young man, having been for some time seriously ill, at length apparently arrived within "a measurable distance" of death, and was evidently in distressing pain, tossing from one side to the other in the greatest agony. Nothing that could be done seemed to alleviate the pain. At length an old nurse of the family was called in, who, after looking at the dying youth, apparently detected the cause of pain. She left the room, and immediately returned with a *flock* pillow, which she substituted for the one being used by the dying man, which was made of feathers. He immediately became calm, and died in a few hours. I am assured that a person cannot die on a pillow of *game feathers*.

I am also informed that it is very unlucky to keep peacocks' feathers in one's house. It would be interesting if any correspondents would com-

municate the recurrence of these beliefs in other parts of the country. Can any suggestions be made as to the origin of either?

ALGERNON F. GISSING.

Agbrigg, near Wakefield.

**THE MYSTERIES OF GLAMIS AND FYVIE.**—Regarding Glamis, I should imagine it a ghostly sort of place. I have always heard that there is one chamber in which, for some centuries, two gamblers have been condemned to continue their ghostly play, and that the rattling of the dice, &c., is heard. The Earl of Strathmore and his eldest son, Lord Glamis, must each hear this once, and I was told by a Scotch lady of rank that the present lord has not forgotten the effect it had on him. She also told me some visitors tried to identify the window of the mysterious room, but failed, and that some went so far as to examine the house with a view to finding the door of the room, but were turned back by the earl, who was very angry with his guests.

The Fyvie room is supposed to contain evidence of some great crime. The late proprietor would never allow it to be opened, and I presume the present one will not either. So far as I know, it is a built-up, stone-vaulted place—not a room in the ordinary sense—and on the ground.

SCOTUS.

**EYRE CROWE'S "EXECUTION OF THE DUKE D'ENGHIEN" IN THE EXHIBITION OF 1879.**—In several criticisms on Mr. Eyre Crowe's picture of the "Execution of the Duke d'Enghien," fault is found because he has shown the lantern on the ground close to the newly prepared grave in the ditch of Vincennes instead of suspending it, as often popularly stated, to the duke's breast, in order to procure a sure aim in the dark to his heart. Lanfrey, however, in his *History of Napoleon*, vol. ii. p. 339, expressly states that "a lantern, placed close to the grave, threw its dismal light on this scene of murder," and in a foot-note Lanfrey further adds, "The anecdote of the lantern placed upon the duke's heart is not true." Scott, in his *Life of Napoleon*, alludes to this, and says it is an inaccurate report. Neither Alison nor Hazlitt mentions the lantern at all; so the accuracy of Mr. Crowe's picture, I presume, may be taken for granted.

H. HALL.

Lavender Hill.

**JUVENILE PURSUITS.**—"N. & Q." generally finds room to register curious contemporary fashions. So it seems to me worth its while to note two singular pursuits to which juveniles are just now much addicted. The collection (1) of post-marks cut from old envelopes; (2) of used railway tickets, the difficulty of obtaining which much enhances their value in the eyes of the young *virtuosi*. H. C. DELEVINGNE.



ANCIENT SIGNS.—As many curious rhymes have been given in "N. & Q." appertaining to old inns and taverns, I may mention one which formerly appeared under the sign of the "Duke of Cumberland" (the butcher of Culloden), an old public-house upon my property, viz. :—

"Stop Traveller, your welcome, sit at your ease,  
Pay what you call for, drink what you please."

And on the reverse of the swinging sign,

"Stop Traveller, do not be in haste  
But call, and of my liquor taste."

C. T. J. MOORE.

Frampton Hall, near Boston.

AN EARLY SPELLING REFORMER.—The following is worth a place in "N. & Q." A Quaker, who subscribes himself "John, the servant of the Most High God, the former and upholder of all things," &c., wrote from a place called "Great Gomara, on a certain island in Hungary," a pamphlet entitled *The Arraignment of Christendom*. "Printed in Europe in the year 1677." In the preface he says he tries to spell as people speak, and three advantages are pointed out as likely to result from this. (1) Children would learn to read in less time; (2) all would learn to write more correctly; (3) foreigners would master our pronunciation more readily. He points out that "righteousness" has four superfluous letters, which he strikes out, and spells it "ryteosnes." Truly "there is nothing new under the sun."

J. Y. W. MACALISTER.

THE PRETERITE "CAN."—In M.E. *can* is very frequently used as an auxiliary before verbs in the infinitive to express a past tense. Cp. Andrew of Wyntoun's *Original Chron. Scotland*, ed. D. Laing (1872, ii. 507):—

"He had bot sevn yere and forty  
Quhen he out of this liffe *can* pas."

Two accounts have been given of this *can*. (1.) The writer of an article in the *Quarterly* (cxxxix. 443) maintains that this *can*=O.N. *kann*, one of the tenses of *kunna*. The objection is that O.N. *kann* is not a preterite in meaning, although it is preterite in form. The past tense of *kunna* is *kunni*, which could have hardly originated the Northern *can*=*did*. (2.) The editors of *The Destruction of Troy* (E.E.T.S.) explain this *can* as equivalent to *gan*, began. But it is an objection that this auxiliary is often used without any inchoative meaning, as, for instance, in the passage above cited. Perhaps some of your correspondents may be able to throw light on this grammatical form.

A. L. MAYHEW.

Oxford.

BISHOP FISHER'S SERMON ON OCCASION OF THE RECAPITULATION OF ROBERT BARNES.—PROF. MAYOR having given the sermon of Bishop Fisher (*ante*, p. 21), it might interest some of your readers to

have an abstract of this transaction, taken from *The Life and Death of that Renowned John Fisher, Bishop of Rochester, &c.*, by Thomas Baily, D.D., published in 1655, London, no printer's name. This is the work which contains the allegation of Anne Bulleyn being a daughter of Henry VIII.

"Upon the Quinquagesima Sunday (which was in the yeare of our redemption 1525) this holy and most learned Bishop preached a most excellent Sermon at S. Paul's Crosse; when Cardinal Wolsey, Legate a latere, with eleven Bishops and great resort of the Nobility and Gentry were present, which was performed with such fervency of faith, zeale to the Catholique Church, and force of arguments (grounded upon Scripture) that one Robert Barnes, an Augustin Friar, and five more (infected with Lutheranism) were thereby converted and abjured their Errors, and for their penance stood openly at S. Paul's Crosse."

W. F.

DWARFS.—Authenticated instances of dwarfs having been exhibited of smaller size than the "Midgets" are so rare that they deserve notice when found.

There are two prints in my portfolio of a man and his wife brought from Davis Straits and exhibited at Nuremberg in or about 1768. The man is twenty inches high and the woman eighteen inches. They had a child, who lived to seventeen years of age and was not more than six inches high, the body being embalmed in the chemical laboratory at Rastadt. They appear only to have been known as the "Strasse Davit Familie." The exhibitor of the Midgets, I believe, offers a bet of 500*l.*, which any visitor to Rastadt could win should the embalmed body still be preserved.

J. E. GARDNER.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

A PORTRAIT OF GOETHE BY GEORGE DAWE, R.A.—A valuable portrait of Goethe, painted by the English Academician George Dawe, is sought for. The known facts are as follows: George Dawe, R.A., having received from the Emperor Alexander a commission to paint numerous Russian officers, stayed at Weimar on his way to St. Petersburg, and in 1819, while in Weimar, took the portrait of Goethe. This portrait, believed to be a drawing, was sent to England, and in 1821 engraved and published by Thomas Wright, of 22, Newman Street, the painter's brother-in-law. Subsequently it was engraved by Posselwhite, for publication by the Society for the Diffusion of Useful Knowledge. At that time the original was in the possession of Henry Dawe, but since then it has apparently been lost sight of. The Academician died in 1829, at the house of



his brother-in-law, Thomas Wright, the engraver. The enthusiasm at this moment awakened in Germany for everything relating to Goethe has led to anxious inquiry for Dawe's portrait. Any one who will kindly give information as to its present ownership will confer a personal favour and aid critical research.

J. BEAVINGTON ATKINSON.

Kensington.

CARLYLE ON MUSIC.—In a little pamphlet of sixteen pages, measuring some 4 in. by 2½ in., privately "imprinted for Sir Henry Cole at the Royal Albert Hall, Kensington, MDCCCLXXIX," containing passages from Carlyle, J. H. Newman, Ecclesiastics, and others, occurs the following passage from Carlyle, but no reference is given whence it came :—

"Nothing, among the utterances allowed to man, is felt to be so divine. It brings us nearer to the infinite; we look for moments across the cloudy elements into the eternal sea of light, when song leads and inspires us. Serious nations, all nations that can still listen to the mandate of nature, have prized song and music as the highest; as a vehicle for worship, for prophecy, and for whatsoever in them was divine."

Will any reader of Carlyle say where this is to be found?

F. S.

ELIAS DANAY, advocate to the Parliament of Bordeaux, and Judge of the Lordship of Caumont and Taillebourg, married Anne Bouet, of Caumont, in Guienne, who was born in 1669, and came to England about 1683 to avoid the persecution of the Protestants. This Anne died in 1721, and was buried at Camberwell. The only child of Elias and Anne was a daughter who, according to Lipscombe's *History of Bucks*, became the wife of John Grubb, Esq., of Horsendon, in that county. Can any one afford further particulars of Elias Danay or his relations? Is there any French local or other history in which he might be met with?

HUGUENOT.

LADY FERRERS, WIFE OF THOMAS POYNTZ, 1520.—Sir Robert Poyntz, of Iron Acton, in his will, dated Oct. 19, 1520, leaves to his brother Thomas the manor, &c., of Alderley, and continues "if my Lady Ferrers wife to my said brother should die," and so forth. The *Visitation of Essex*, 1612 (Harleian Society, 1878), says "Thomas Poyntz 2<sup>d</sup> sonne mar. the wydow to the Lord Ferrers of Chartley, obiit sine prole 17 of H. 7<sup>th</sup> A<sup>o</sup> 1501." Anne Ferrers, aged eleven, in 1450, married Walter Devereux, who was summoned to Parliament in her right from 1461 to 1483; and John Devereux, their son and heir, was summoned, as Lord Ferrers of Chartley, from 1487 to 1497, and died in 1501. John, Lord Ferrers, who married Lady Cecily Bouchier, died in 1501, and their son was created Viscount Hereford. This latter lady would seem to be the only

widow of a Lord Ferrers likely to be alive in 1520; and I presume had Thomas Poyntz married Anne Ferrers he would have been summoned to Parliament in his wife's barony, and I further presume that Anne died between the years 1483 and 1487, as her son was not summoned to Parliament till the latter date—at any rate she would have been eighty-one in 1520. Did, therefore, Thomas Poyntz marry the great heiress of the Bouchiers?

EDMUND M. BOYLE.

RICHARD BAXTER: DR. BUSBY: PHILIP HENRY.—1. Reference was made in "N. & Q." some years ago to six miniatures of Richard Baxter painted on copper. Of these one was given to Philip Henry. The name of the artist is requested.

2. In the hall of Ch. Ch. is a picture of Dr. Busby and Philip Henry by Riley. Any information about this picture or the copy in Westminster School would be very acceptable.

3. Philip Henry's diaries from 1656 to 1696 are written with a crowquill in Goldsmith's *Almanacks*, which measure four inches by two inches.

Any one possessing one of these will much oblige by communicating with MATT. H. LEE, Hanmer, Whitechurch, Salop.

TUOLD, OR THOROLD, SHIRE REEVE OF LINCOLN, WHOSE SISTER, GODGIFU, WAS THE WIFE OF EARL LEOFRIC.—Is there any evidence that Thorold left issue? If so, where can it be found?

EDMUND WATERTON.

EDGE PYNE, AMERICAN PAINTER.—I have a half-length portrait of my great-grandfather, an excellent picture, much in the style of Sir Joshua Reynolds. On the back is written, "Painted in America by Edge Pyne; portrait of Sir Joseph Dacre Appleby Gilpin." What is known of this painter? Sir Joseph was a friend of Washington, and stayed with him at Mount Vernon, where the picture was probably painted.

H. P.

THE FEMALE "WORTHIES."—Can any brother or sister "N. & Q."-ite tell me where I may find the names of these ladies? I have seen them somewhere, and remember some of them, but I want the full list, and the authority for it. Chaucer gives us nine "good women," but they are all heathens, and the list I ask for is divided into three "hierarchies," like that of the men.

J. T. M.

6, Delahay Street.

GERVASE MARKHAM.—Can any of your correspondents inform me in which of Gervase Markham's numerous works, and at what date, is to be found the comparison of different kinds of horses commencing, "For swiftness what nation hath brought forth that horse which hath the English?"



He then illustrates his remarks by an account of a horse race which he saw at *Salisbury*, where a black hobbie of Maister Carlton's was "overrunne by a horse of Maister Blackstone's called Valentine, which Valentine, neither in hunting nor running was ever equalled."

I want to trace out the *date* of this horse race, but cannot find the passage in Markham's *Farrier*.

A. C. B.

Glasgow.

GEORGE DYER.—Where was this well-known friend of Charles Lamb buried? S. T. S.

ASKEW FAMILY.—I ask for any information as to the descendants of Sir William Askew (or Ascue), of Kelsey, Lincolnshire, father of Anne Askew, who was burned in July, 1546. He is spoken of as having joined the Pilgrimage of Grace. I should like also to know where his descendants settled, as the name seems to be very uncommon in this country at the present time.

H. ASKEW.

Ashwood House, Parkgate, Rotherham.

[Answers to be sent direct.]

ACOUSTIC JARS.—I should like some information respecting the occurrence of these assistants to the passage of sound in churches. Are they of any real use? In what individual churches have they been discovered? In St. Clement's Church, Sandwich, there are three acoustic jars formed in the wall of the chancel, situate about twenty feet from the floor. They are all three at the easternmost extremity of the chancel, overlooking the altar, two in the north wall and one in the south.

GRAHAM SANDBERG.

THE SCOTCH IN POLAND.—

"Poland swarmed with Scotch settlers. They understood business, and would work, while the Pole preferred a life of idle gaiety. They were succeeded in that part of the world by the Israelites. It is notable, indeed, that wherever we find that the Jews now gather the Scots supplied their useful services of old; while in Scotland itself scarce a single Jew has found a living."—John Hill Burton, *History of the Reign of Queen Anne*, 1880, ii. 7.

Can the period be stated when the Scots flourished in Poland? Are any of the present great Polish families descendants of these wandering merchants?

W. P.

[The seventeenth century.]

INGEMANN'S NOVELS.—Where can I see a list of the novels of B. S. Ingemann, the Dane, and which of them have been translated into English? Neither the originals nor translations seem to be in the London Library. The only one I have ever met with is "*The Childhood of King Erik Menved: an Historical Romance* . . . Translated from the Danish by J. Kesson. London, Bruce & Wyld, 1846."

ANON.

REGISTERS OF ESSEX WILLS.—Is anything known of the present whereabouts of the registers of Essex wills, beginning about A.D. 1440 and ending about A.D. 1550, known as Stodye, Barefoote, Atte, Thompson, Beriff, Grey, Robinson, Carter, Curling, and Pilgrim? Z.

"CLERE" AS A LOCAL SUFFIX.—What is the meaning of the termination *clere* in Kingsclere, Highclere, Burghclere—names of villages on the northern border of Hampshire? This question has been asked before (see "N. & Q." 2<sup>nd</sup> S. i. 336), and has received the reply (p. 400) that the affix signifies a royal residence or episcopal palace; thus Kingsclere was a royal demesne in the reign of Queen Elizabeth, and Burghclere was the residence of the bishops of Winchester. What authority is there for the statement that *clere* ever meant a grand residence? A. L. MAYHEW.

ROBERT PATTON.—Where can anything be found about him? He wrote a *Review of the Monarchy and Republic of Rome*. Was he a brother of Capt. Charles and of Admiral Philip Patton? Debrett published for him. His *Asiatic Monarchies* appears to me a very valuable book, though ill written. He also, I see by Allibone, wrote *Effects of Property on Society*, &c. Is this a good book? C. A. WARD.

Mayfair.

TEMPEST ARMS.—In Burke's *Gen. Armory*, under the heading of "Tempest," the following arms are given:—1. Argent, a bend sa., charged with three roses of the field, seeded or. 2. Or, on a bend sa., three roses pierced of the field. 3. Argent, a bend between six martlets gules. 4. Sa., a cross between four martlets gules. What families of Tempest bear the above arms? A. TEMPEST.

Coleby, Lincoln.

[In the *Armory*, 1878, 3 is not given at all; 1 and 4 are given, but without description of the families, and 2 is blazoned somewhat differently, as an alternative form of 1.]

WAIBLINGER FAMILY.—In the kingdom of Würtemberg is a small town, Waiblingen, full of historical interest. It was after this place—then one of the principal manorial possessions of the imperial house of Hohenstaufen—that the famous Waiblingers (Italianized, Ghibellines), partisans of the emperor, took their name, to distinguish themselves from their rivals, the Welfs (Italianized, Guelphs), followers of Welf of Bavaria. The royal house of Guelph is still represented in several "high places," but where are the German Ghibellines? I find that a leading German poet, and a native of the then Duchy of Würtemberg, bore the name of Wilhelm Waiblinger; he died in 1830, aged twenty-six only. Again, that a family of the same surname and duchy held leading positions during the last century in the Church



of the Moravians or Herrnhüters in Germany, a branch of which family (two generations of doctors) migrated into England, and here became extinct.

Were these Waiblingers representatives of the old Ghibellines; or did they derive their surname from an ancestor who became known by the name of his manor, or that of his birthplace simply?

HISTOR.

A TOKEN.—The following printed notice has been left at my house:—

"To the worthy inhabitants of St. John's Wood,  
Marylebone.

Ladies and Gentlemen,—We, the regular *Dustmen* of this District, in the employ of T. Hobbs, Jun., humbly make application to you for A Christmas Box, which you have hitherto been so kind as to give.

We bring our Token, which is a Copper Medal of Henry VIII., with Latin inscription on one side, and on the other side an Emblem with date, birth, coronation and death.

John Turner and Fred Fox

No Connection with the Scavengers:

Caution.—As there are persons who go about with intent to defraud us and impose on you, be so kind as not to give your bounty to any but those that can produce the aforesaid Token. Please not to return this Bill."

I have taken a pencil rubbing of this medal; it is about the size of a five-shilling piece. Obv.: leg., "Henricus VIII. D.G.: Ang. Fr. Et. Hib. Rex.—I. D." Field, full-faced bust of king in regal robes. Rev.: Field, (?) a temple with figure wielding what appears to be a hammer, another figure lying in foreground. Ex.: "Nat. 1491. Cor. 24. Jun. 1509. Mort. 28. Jan. 1547.—I. D." What is known of this medal? Does this use of a medal as a token for identification exist elsewhere for this or any other purpose? My dustman told me it was found in some rubbish taken away from a house some years ago, and has been used for the above purpose ever since.

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

COUNT D'ORSAY'S PICTURES.—Where can I find a catalogue or description of the pictures which belonged to Count d'Orsay? I wish to identify some oil-paintings, chiefly of old masters, which are said to have been once in his possession. Unluckily the pedigree of these has been lost.

H. P.

AUTHORS OF QUOTATIONS WANTED.—

"Tom loves Mary passing well,  
But Mary she loves Harry,  
While Harry sighs for bonny Bell,  
And finds his love miscarry."

Cross Purposes, a ballad, circa 1795.

MERVARD.

"She was become

The queen of a fantastic realm; her thoughts  
Were combinations of disjointed things;  
And form, impalpable and unperceived  
Of others' sight, familiar were to hers:  
And this the world calls frenzy."

E. V.

"Who fears to speak of ninety-eight,  
Who blushes at the name!"

ABBEA.

### Replies.

"TO RULE THE ROAST."

(6th S. III. 127.)

No doubt MR. TERRY is right in rejecting Dr. Brewer's explanation from a hypothetical *raadst*, council, not to be found in the Danish dictionaries. And I believe that most of us, when first we speculate on the origin of the expression, would agree with MR. TERRY in supposing that it had reference to the administration of the roast beef. But I think I have shown in my *Dictionary* that the figure is taken from an earlier sense of the word *roast* or *rost*, viz. a rod; a sense very widely spread, and still preserved in the term *hen-roost*, Du. *roest*, *pertica gallinaria* (Kilian), a rod for fowls to perch on. It must be observed that the word *perch* itself has the same original signification, as shown in the use of the term *perch*, or *pole*, as a measure of length, a measuring rod. The G. *rost* is applied to various kinds of grating, i.e. assemblages of parallel rods or bars, viz. a gridiron, a fire-grate, the visor of a helmet. The O.Fr. *rost* (whence *rostit*, Fr. *rôtir*, to roast) signified a spit or a gridiron:—

"La dame haste le mengier,  
Molt en a fait apareiller,  
Bons chapons en pot et en rost,"

Fabliaux et Contes, iv. 370,

—good capons boiled and roast in the pot and on the spit.

"Char de cerf ou d'oyssel volant,  
Qui vuet [veut] en rost, qui vuet en pot."

Ibid., iv. 177.

Polish *roszt*, a grate, might be a mere adoption of the G. *rost*, but the dim. *roszeczka*, a rod, twig, small branch, shows the original sense of the word.

Now, the bearing of a rod is very generally taken as a symbol of authority. Thus *verge* (Lat. *virga*) is explained by Johnson "a rod, or something in the form of a rod, carried as an emblem of authority." And figuratively, "*Verge* is the compass of the king's court, bounding the jurisdiction of the lord steward of the king's household."

"The heraldis with thare awfull vestimentis,  
With maseris [macers] upon ather of thare handis,  
To rewle the preis, with burneist silver wandis."

Lyndsay, *Deploration of Q. Magdalene*, 140.

To "rule the roast," then, or to "rule the rod," would be merely a compendious expression for bearing legitimate rule, as symbolized by the carrying of a rod or wand:—

"This yeir sall richt and reason rule the rod."

New Year's Gift to Q. Mary in Evergreen.

To "fall down at the roist," in the *Flying of Kennedy and Dunbar*, can only have the sense of



bowing down to the rod or submitting to authority:—

"Thou raw-mou'd rebald, fall down at the roist—  
Say Deo mircy, or I cry thee down;  
And leave thy ryming, rebald, and thy rows."

H. WEDGWOOD.

In more recent times this has been generally thought to refer to the table and sitting at the head of it, but I am strongly of opinion that this is a corruption from the original meaning, which was *roost*, and is an allusion to the hen-roost. I think that is the proper construction of the following passage:—

"*Sylla rulyng the roste, & bearyng all the stroke in Rome* (saith *Plutarchus*) was in minde and wille to take awaie from *Caesar*, *Cornelia* the daughter of *Ciana* the dictator (that is to saie, the lord great maister, or the lorde commander.) Whiche thing when he could neither for fear ne for hope, that is to saie, neither by foule meanes, nor by faire meanes bryng to passe, he stopped her dourie as forfaicted to the chamber of the citee."—*Apoph. Erasmus*, 1542, reprint 1877, p. 294.

And what other can be made of the following?—a beggarly little cold town "roste" in the mountains. Not "roasted," surely, but *roosted*—perched up. It can mean nothing else.

"As he passed by a beggerie little town of cold roste in the mountaines of Sauoye, his compaignie that were with hym, puttyng doubties and questions, whether in that dog hole, also, wer sedicious & queeles for pre-eminence and superioritee, as there continually were in Rome, he staid and stode still a pretie while musing with hymself, & anone. Well (quoth he) I promise you, I for my part had liefier to bee the firste, or the chief man here, then the seconde man in Rome."—*Apoph. Erasmus*, 1542, reprint 1877, p. 297.

So, also, in the following passage Wolsey is "cock of the walk," as we say now:—

"That in the Chambre of Starres  
All maters there he marres;  
Clappying his rod on the borde,  
No man dare speke a worde,  
For he hathe all the sayenge,  
Without any renayenge;  
He rolleth in his recordes,  
He sayth, How saye ye, my lordes?  
Is nat my reason good?  
Good euyng, good Robyn Hood!  
Some say yes, and some  
Syt styll as they were dom:  
Thus thwartying ouer thom,\*  
He ruleth all the roste  
With braggynge and with host;  
Borne vp on euery syde  
With pompe and with pryde,  
With, trompe vp, alleluya!"

Skelton's *Why come ye nat to Courte?* (about 1520).  
And in *Colin Clout*:—

"But at the playours of one  
That ruleth the roste alone."—L. 1020.

In those passages in Skelton where *roast* is certainly meant, the word is spelled without the final *e*:

\* Turning one thumb over another,—"twiddling his thumbs."

"Grimbaldus gredy, snatche a puddyng tyl the roste he redy."  
*Magnyfycence*, l. 1176.

"Or pescoddes they may shyll,  
Or elles go rost a stone."

*Why come ye nat to Courte?* l. 109.

But I rely most on the following passage from the *Polycricon*, first printed in 1482 by Caxton. Alexander is warned to stint his ambition, and is told that although a big tree, which has been growing many years, may be "rosted" in readily, yet the bird may be beaten down by the boughs and killed if the tree falls—as I have heard my father describe a raven was which had built its nest many years in the same tree in the village where he was born. They felled the tree, and the raven, which would not forsake its nest, was killed by the branches as the tree fell.

"Meetydes sente a letter to Alysander in this manner: yf goddes wolde that the haungye of thy bodye were euen to the coueyteyse of thy soule/ the worlde myghte not receyue the/ whether thou knowe not that trees that growe longe tyme be rosted in a lytell whyle/ than take hede and beware that thou falle not with the tree whyle thou takest to y<sup>e</sup> bowes. Oft the lyon is mete to smale beestes and to fowles and rust destroyed yron."—*Polycricon*, 1527, f. 120.

All these instances are earlier than that quoted by Mr. TERRY, and prove that *roost* and *roast* were even then quite distinct words. R. R.

Boston, Lincolnshire.

Hazlitt, in his *English Proverbs and Proverbial Phrases*, refers to Skelton's *Why come ye nat to Courte?* about 1520, for this expression; but it occurs still earlier in the *Debate of the Carpenter's Tools*, about 1500, printed by Halliwell in his *Nuga Poetica*, p. 17:—

"Whataoeuer ye brage our boste,  
My mayster yet shall reule the roste."

In Andrew Kingesmyl's work entitled *A most Excellent and Comfortable Treatise for all such as are in any Maner of Way either troubled in Mynde or afflicted in Bodie*, 1577, p. 20, the phrase occurs in a noteworthy connexion, "Let us not look heere to rule the roste, but to be rosted rather of Rulers."

XII.

As a suggestion in explanation of the word *roast*, I am inclined to think it is a contraction of *rostrum* or *roster*. *Rostrum* is explained by Todd, Webster, and Latham to mean "a common pleading place in Rome, where orations, funeral harangues, &c., were made. Also a platform or elevated spot from which a speaker addressed his audience." If one were living in those times, and a man had said to us, Cicero "ruled the rostrum," we should have understood the idiom to mean that he had carried away or ruled the passion of his audience by force of his eloquence. We have similar phrases—"He commanded the attention of the House"; "His eloquence forced them submit"—by which we signify that the mass o-



people or an audience become for the time being dominated, ruled, and made captive, as it were, by the speaker. If this should be considered a little too far-fetched, MR. TERRY will find from the same authorities that *Roster* (German)—a list of persons liable to a certain duty. If this be so, then "the Duke of Burgoyne ruling the rostrum" must have meant that he ruled the king's cabinet—his immediate counsellors, his audience. They were "persons liable to a certain duty" toward the king, and this they forfeited by becoming tools of the duke. In the sense of "persons liable to a certain duty," they might have been spoken of as *rosters*; so, in the Roman sense, the duke's eloquence, bribery, &c., ruled this rostrum.

W. BARRINGTON D'ALMEIDA.

REV. JAMES SERCES (6th S. iii. 8).—Through the kindness of a friend at Lincoln I have obtained an answer to this inquiry. Mr. Serces, although, as he records in his will, "born in the Church of Geneva," took Anglican orders, and became Vicar of Appleby, in co. Lincoln, so far back as 1727-8, and died in London in 1762. I may further note—what, were it anything more than an uncorrected printer's error, might have had an interest for Mr. Thoms—that in Burn's *History of the Foreign Refugees*, at p. 157, this gentleman's name appears as Serres. That this, however, is no authorized variation, but a mere misprint, the beautiful writing of the original, of which the extract, where the signature occurs, professes to be a transcript, leaves not a shadow of doubt. He was "nearly related" (query, how) to another member of the great body of *litterati* of refugee origin, the Rev. William Fraigneau, Regius Professor of Greek in the University of Cambridge during 1744-50.

H. W.

New Univ. Club.

CENTENARIANS (6th S. iii. 7).—That the death of five reputed centenarians should be recorded in the one month of December, 1780, is hardly remarkable, for in fact it is a little below the average of the year, as sixty-seven are stated to have died in that year, which is rather more than five and a half per month. MR. HOLGATE will find a very full list of these deaths in James Easton's *Human Longevity*, 8vo., 1799, which shows that in the ten years from 1780 to 1789 the deaths of 372 centenarians had been reported. The ages of these were: of 100 years, 40; from 101 to 105 years, 163; from 106 to 110 years, 97; from 111 to 115 years, 38; from 116 to 120 years, 19; over 120 years, 15. After reading the record of these very remarkable "facts," it will be well to refer to the work of Mr. Thoms, *Human Longevity: its Facts and its Fictions*. That one or more of these reputed centenarians really deserved the title is

more than probable; but that in most instances the age was considerably exaggerated is certain.

EDWARD SOLLY.

Is it worth while to record such extracts from old obituaries? It requires very little study of Mr. Thoms's book to make one refuse all faith to them. On reading MR. HOLGATE's letter I went to my bookcase and took down a volume of the *Annual Register*; it chanced to be that for 1772. I spent a couple of minutes in glancing through the "Chronicle," and found no fewer than seventy deaths stated to be at a hundred years and upwards. This may show MR. HOLGATE how common was supposed centenarianism in the last century.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

VELASQUEZ (6th S. ii. 427; iii. 74).—The best authorities in Spain are, beyond doubt, the Madrazos and Ochoas, who have held a high and well-merited position in the world of arts and letters for three generations. El Señor Don Pedro de Madrazo, member of the Royal Academy of Fine Arts of San Fernando and Director-in-Chief of the Academy of History, Madrid, author of the well-known and appreciated *Catalogo Descriptivo é Historico del Museo del Prado de Madrid*, 1872, says on p. 600, under No. 1060, "que pasa por retrato de Velazquez" (passes for a likeness of Velazquez); and in speaking of the figure in "Las Meninas," under No. 1062, he asserts positively that it is a portrait of the master himself ("el pintor D. Diego de Silva está ejecutando en un gran lienzo los dos retratos unidos," &c.). This last portrait is the most important and authentic of the master. See note to the introduction of *Mémoire de Velazquez sur 41 Tableaux envoyés par Philippe IV. à l'Escorial* (Paris, 1874), by Le Baron Ch. Davillier, pp. 13-14 ("Le portrait de Velazquez le plus authentique est celui du célèbre tableau 'De las Meninas,' où le peintre," &c.); and he then goes on to speak of another as also being most authentic:—

"Parmi ceux qui existent dans les collections publiques ou privées, le portrait que possède le Musée de Valence paraît le plus authentique et rappelle bien, malgré son état de détérioration, la figure 'De las Meninas.' C'est de ce tableau peu connu que s'est inspiré mon excellent ami Fortuny. No. 340 de ce Musée établi dans l'ancien couvent del Carmen serait-ce le portrait que Velazquez peignit à Naples, et qu'il envoya à son gendre Bautista del Mazo Martinez?"

Fortuny, the celebrated painter, an acknowledged authority (who died in 1874), said to the writer that it was after consultation with the best experts in Madrid he determined to make the beautiful etching which now adorns the Baron Davillier's work from the portrait in the Valencia Museum. There is another portrait of Velazquez mentioned as authentic by Don Pedro de Madrazo, formerly owned by Don José, his father, which



was sold previous to 1840, and has been lost sight of since. Can this be the one owned by the Earl of Ellesmere, of which G. D. T. speaks?

A replica, or more likely a copy, of the "Mennas" is to be found in the gallery of Mr. Banks, Kingston Lacy, Dorsetshire.

WM. H. STEWART.

22, Cours la Reine, Paris.

"IRON-MOULD" (6th S. iii. 9).—Yes, certainly. Two words have been confused, viz. *iron-mole*, a spot due to iron, or resembling rust; and *iron-mould*, a yellow lump of earth or stone found in some chalk pits, a kind of ore (Phillips). Excrement *d* after *l* is not uncommon. The trees called *alder* and *elder* both bear names into which an intrusive *d* has found its way; and Shakespeare's *alderliefest* is for *allerliefest*, dearest of all. Mr. TERRY's quotation is well worth having; it is certainly "a find." Compare *P. Plowman*, B. xiii. 275, 315.

WALTER W. SKEAT.

Cambridge.

"QUOD FUIT ESSE," &c. (6th S. ii. 468; iii. 73).—The lines for which there is inquiry were written upon the tomb of John Wiles in Lavenham Churchyard, Suffolk, who died in 1694, and they appear in an English form on a tomb at Amwell, Herts, in 1773:—

"That which a being was, what is it? show:  
That being which it was, it is not now.  
To be what 'tis, is not to be, you see:  
That which now is not, shall a being be."

The Latin lines were first printed from the epitaph in J. Kirby's *Historical Account of Prints of Monasteries, &c.*, in Suffolk, 1748, p. 22. They are also examined in *Gent. Mag.* for 1787, vol. lvii. p. 379; *Mirror of Literature*, Nov. 29, 1828; H. M'Keon's *Inquiry into Birthplace, &c.*, of Rev. W. Gurnall, Woodbridge, 1830, App. pp. 139-53; and "N. & Q.," 5th S. iv. 280, 332; vi. 439.

Some other lines may be put in comparison with them:—

"Esse, fuisse, fore, tria florida sunt sine flore;  
Nam simul omne perit, quod fuit, est et erit.  
Quod fuit, est et erit, perit articulo brevis horæ;  
Ergo quid prodest esse, fuisse, fore!"

These are mentioned by Corn. a Lapide in his *Commentary on Isaiah*, ch. xxiv. v. 10. They also appear in *Carm. Prov. Loc. Comm.*, Lond., 1588, p. 147.

ED. MARSHALL.

I venture to offer another translation of this most curious epitaph, equally literal with the "Toby Watt" rendering, yet conveying more solemn truth. Premising that *esse*, to be, implies *existence* or *life*, the quaint couplet may be construed thus:—

"The life which was, is what it is (*sc. defunct*); which life was not what is life (*i.e. worthy of the name*): the

life which is (*i.e. the present or earthly*) is not life; what is not, is (and) will be life."

The last clause asserts the reality of the spirit's life in Hades, and also the more perfect and enduring life of the resurrection-state.

I would express all in the following metrical version, in which I have attempted to retain the spirit as well as the epigrammatic and repetitive ring of the original:—

"Soon life, frail life, doth lifeless close;  
Life—mock-life found, o'en whilst life flows:  
Hence life is not life, though life's seed,  
Life after life being life indeed."

E. WILSON COOK.

Stevington Vicarage, Bedford.

P.S.—Since penning the foregoing, the Rev. R. Parrott, Vicar of Great Amwell, has sent me a transcript of the inscription on a stone near the south side of the chancel of his church, obtained (he says) with difficulty, owing to obliterations, and bearing the date "1773." This is in many respects not dissimilar to mine.

[It is exactly the same as that given above by Mr. MARSHALL.]

This curious epitaph, which is formed out of two Latin words, might have been seen fifty years ago in Lavenham Churchyard, Suffolk, placed beneath the name of one John Wiles, a bachelor, who died in 1694:—

"Quod fuit esse quod est, quod non fuit esse quod esse,  
Esse quod est non esse, quod est non, erit esse."

It may be translated thus:—

"What John Wiles has been  
Is what he is; [a bachelor]  
What he has not been  
Is what he is; [a corpse]  
To be what he is,  
Is not to be; [a living creature]  
He will have to be  
What he is not [dust]."

WILLIAM PLATT.

115, Piccadilly.

A correspondent of the *Mill Hill Magazine*, vol. ii. (1875), p. 220, gave the following epitaph, copied from a tombstone in the chapel-yard at Ansby, in Leicestershire, the birthplace of Robert Hall. It contains a translation of the Latin lines in question, though even with the translation the construction is by no means clear:—

"Sacred to the Memory of Mr. Walter Overton, late Minister of the Gospel at Oundle, Northampton, died April, 1753.

Quod fuit esse quod est, quod non fuit esse quod esse;  
Esse quod est, non esse quod est, non esse erit esse.  
That which it hath been, is that which it is to be (*i.e. a body*); To be that which it hath not been is that which it is to be (*i.e. it hath not been a spiritual body which it is to be*). To be then what it is (*viz. a body*) and not to be what it is (*a natural body*) is not to be what it shall be (*viz. a spiritual body which it shall be*). Is to be and not to be (*viz. not a natural body, but a spiritual body*)."

The lines compose two hexameters, and seem



to belong to the days of monkish Latinity. They can hardly have appeared first in the epitaph.

MILL HILL.

A "POT-WALL" (6th S. iii. 9).—I suspect that *pot-wall* is a mere invention, or slang term, due to an undue shortening of *pot-walloper*, for which see Webster's Dictionary. It was a word of some political importance. *Pot-wall* stands for *pot-walloper's chimney*.

WALTER W. SKEAT.

Cambridge.

MR. DYMOND tells us that a tenement with a *pot-wall* means a tenement with a chimney for dressing victuals. I am glad to know that, for it explains fully the meaning of the word *pot-waller*, often written in dictionaries *pot-walloper*. I knew that *pot-waller* was a man who had a room in which he could boil a pot, but that *wall* means chimney, is new to me. Before the first Reform Bill, in a few boroughs, Northampton and Preston, for example, *pot-wallers* voted for Members of Parliament. Oldfield, in his *Representative Government*, [says that in Preston all the inhabitants had votes; but here he is wrong. If an inhabitant lived in a room without a chimney he had no vote. *Pot-wallers* have no vote now, here. The rights of the old constituents were reserved, but they must surely have all died or removed. At Bedford, before the first Reform Bill, all householders had votes, even those who were not rated to the poor, and there is still a small list of men who vote under the old qualification. W. W.

Carshalton, Surrey.

The use of this word is illustrated by its derivative, *pot-waller*, one of the old classes of parliamentary electors, whose rights were continued temporarily by the Reform Act. "*Pot-wallers*," says Serjeant Stephen, were "such as cook their own diet in a fireplace of their own" (*Commentaries*, ii. p. 386, ed. 1868). This word may serve as an instance of a perverted derivation. From their amenability to *liquid* influences, it is commonly supposed that *pot-wallers* are so called from the pots of beer which they imbibe at election times; and thus an honourable name has fallen into discredit. EDWARD H. MARSHALL, M.A.

"CROSS": "ACROSS": "BURY" (6th S. ii. 429).—We may safely conclude that *cross* is derived from F. *croix*, and that *across* is a hybrid, being from *on* and *cross*, just as we have *aboard*, *around* (a hybrid also), *asleep*, &c. Both the words *cross* and *rood* are found in *The Vision of William concerning Piers the Plowman*. The former seems gradually to have supplanted the latter. Dr. Stratmann, in his *Old English Dictionary*, quotes *one crosse*, *across*, from the *Morte d'Arthur*. *Across* occurs in Surrey's *Complaint of the Absence of her Lover*, &c.:—

"When other lovers in arms *acrosse*  
Rejoice their chief delight."

The word is to be found several times in Shakespeare; cf., for instance, *Winter's Tale*, IV. iv. 15 (Globe ed.):—

"When my good falcon made her flight *across*  
Thy father's ground."

*Bury* is obviously Teutonic in its origin, being derived from A.-S. *byrgan*, *-ean*, *-ian*, to bury, or *byrian*, *byrgan*, &c., to raise a mound, bury (Bosworth). Cf. A.-S. version of St. Luke's Gospel (Bosworth), ix. 59: "*Drihten, ælf me ærest byrgan minne fæder*"; and *Ormulum*, 15,254:—

"To birzenn zuw i kirkægard."

*Burrow* or *barrow* comes from A.-S. *beorh*.

F. C. BIRKBECK TERRY.

Cardiff.

On reading your correspondent's query as to the derivation of *across*, I turned to Prof. Skeat's *Etymological Dictionary*. I find he states that "*across* is short for *on-cross*, like *abed* for *on-bed*." He adds, "I do not find the full form *on-cross*, and the word was probably formed by analogy." Curiously enough, I was yesterday reading Caxton's *Lyf of Charles the Grete*, and came across the following passage. Caxton, having related the disaster at Roncevalles and the death of Roland, says that when Charles "came he fonde Rolland exsperied, hys hondes in *crosse* upon hys vysage, al stratched," sig. M iii, back, col. 1. Here the words in *crosse* are a translation of the original *en croix*. As perhaps the only instance of the full form, this passage is interesting. Your correspondent's derivation of *bury* from "the Basque *obirata*" I commend to Prof. Skeat. S. J. H.

The word *cross* is certainly a derivation of *croix* from Latin *crucem*. The Italian form is *croce* and the Spanish *crux*, from the same original. From the Low Latin *crucea* (formed from *crucem*) came It. *croccia*, Fr. *crosse*, a crosier—a term which seems in the first instance to have designated the bearer, afterwards the pastoral staff itself (Welsh *ffon esgob*, not *esgot*, probably a misprint in MR. POPE's query). *Crook* is probably a different word altogether; its cognates, at any rate, are the French *croc* (whose diminutive is *crochet*), Gaelic *crocan*, Welsh *crieg*, and its origin seems to be Teutonic. The Welsh for *cross* is *croes*, which seems to be a loan-word from the English, and not native.

*Bury*, *burial*, &c., is sometimes referred to the German *bergen* in the sense of hide in the ground, but the original idea seems rather to be that of a mound thrown up for purposes of defence, from A.-S. *beorgan*, to defend. Hence a sepulchral mound or barrow. *Burrow* is the same word, literally a place of shelter. C. S. JERRAM.

"CHALET" (6th S. ii. 512).—Nugent writes this word *châlet*. Littré's derivation is no doubt



correct. The word may have come thus : *casa*, *castra*, *castrellum*, *castellum*, *castelletum*, *chastelletum*, *chastelet*, *châtelet*; by contraction, *châlet*.

R. S. CHARNOCK.

Nice.

"GALE" (6th S. ii. 489).—*Gale* is decidedly English, in the ordinary sense of the word—as English as *duty*, *Bible*, *faith*, and *country*. Of course I do not use "English" in the new-fangled and narrow sense of Germanic only, which would exclude two-thirds of the words in Shakespeare and our English dictionary. This would be neither patriotic nor logical. *Gale* is the Danish *gal*, furious, or possibly *gal*, blast, Irish; anyhow, it is not Low Dutch.

BRITANNICUS.

"CUPBOARD" (6th S. ii. 468).—This query calls to my recollection an event in my early childhood by which I am able to give an instance of the use of this word in its etymological sense.

When I was a boy there were few children's books, and those dear. Whenever I had any money I always spent it in books (which weakness has continued with me, to a great extent, up to the present time). On one of these occasions, about fifty years ago, when I had only one shilling to spend, I bought *The Life of Sergeant Dale*, by Mrs. Sherwood, I believe. The sergeant was a soldier in India, and had a little girl, whether his own or adopted, I forget. After a time, the good sergeant obtained his discharge and a pension. The furnishing of their little house was an exciting subject for the little girl, and is described at considerable length. I remember her delight with the new tea-things. She is represented as arranging the cups and saucers on, or in, the *cupboard* in the corner against the return of the sergeant. I pondered over this word. I was always hearing it called *cubboard*. I made a mental note that it should be *cup-board*, because cups were put away in it, which reason I had never suspected before. I was about five years old then, and too shy to ask questions about such things. I had not many books, because I had not many people to give me the necessary shillings to buy them. This book was afterwards given to my younger brothers, to whom I was obliged to give all my childish possessions when I was considered to be too big for them, which causes me a pang even now, and caused me agony at the time. They would quickly destroy it. I remember the book distinctly. It was a fcap. 8vo., with limp pasteboard covers, cut flush, covered with dirty red paper, with the title printed on the outside. CH. EL. MA. may be glad of this instance if he cannot meet with another. Probably a copy of the book might be found, seeing that Mrs. Sherwood was a popular writer. I dare trust my memory, although it is fifty years since.

This brings to my recollection a circumstance

connected with another of my childish treasures. When about six or seven I had half-a-crown to spend. This gave me more scope in the choice of a book. I bought a small work, with roan back and marbled paper sides, called *New Year's Gift*. It had three or four engravings, and I remember some of the contents now. The possession of such a treasure nearly turned my head, and I determined to commemorate it in a "copy of verses," of which I remember two lines:—

"I bought it at Mister Cussons',  
And it was picked out of dozens."

I remember it bothered me a bit to find a rhyme for Cussons, but I fancy I managed it very well. These lines tickled the fancy of my father so much that he showed them to everybody who came to the house. Being shy and sensitive, this used to make me cry with vexation, and run away and hide myself behind doors or anywhere when I saw a stranger coming. I also determined never to write any more verses. *I never wrote another.* Meeting Robert Browning, about a year ago, I mentioned this to him, ending with "probably I also might have been a poet if I had not been thus cruelly nipped in the bud." He turned round with a bland smile, and replied, "Ah, my friend, be very, very thankful to those who nipped you in the bud; you don't know what they have saved you from."

R. R.

Boston, Lincolnshire.

See the account of Belshazzar's feast in the *E. E. Alliterative Poems*, ed. Morris, B. 1440, where we are told how the servants "couered mony a *cup-borde* with clopes ful quite."

"Beside these, the maior of London claimed to serve the queene with a cup of gold, and a cup of assaile of the same, and that twelue citizens should attend on the *cup-boord*, and the maior to haue the cup and cup of assaile for his labor: which petition was allowed."—*Hollinshed, Chronicle*, 1577, vol. iii. p. 930.

XII.

PRINCE RUPERT'S COLLECTION OF PAINTINGS (6th S. ii. 511).—I have one from this—an "Ecce Homo," sold at its dispersion to the unlucky Admiral Byng, and purchased from the Admiral's executors by a Mr. Miller, whose widow left it to my grandfather. The face is said to be by Leonardo da Vinci, probably by an old master; the remainder by another hand, a pupil, perhaps, and out of drawing.

I shall be happy to show the picture to your correspondent interested. HERBERT PUGH.

LOCAL BELL RHYMES (6th S. ii. 514).—On the arrival at Derby of the London coach bringing fish, the news, it is said, was announced by the church bells, each peal, as the coach passed, taking up the tale. Thus St. Peter's, six bells, stood near the entrance to the town, and was the first to cry "Here's fresh fish come to town; here's fresh



me to town." Next came All Saints', with  
of ten: "Here's fine fresh fish just come  
to town; here's fine fresh fish just come  
to town." Close by All Saints' stood St.  
al's, with but three bells, and one of them  
d, enviously suggesting, "They stink'n;  
stink'n," but quickly answered, a furlong  
on, by the six of St. Alkmund's, with "Put  
salt on 'em, then; put more salt on 'em,  
C. M.

ington.

three bells at Burton Stather, on the brow  
hill overlooking the Trent in N.W. Lincoln-  
were supposed to ask, "Who ring best?  
ng best?" to which the two at Luddington,  
other side of the river, replied, "We two;  
!"  
J. T. F.

erton, Brigg.

ton-on-Cherwell and Hampton Gay are very  
together, and, though in different rural  
ies and in different patronage, are at present  
eld by the same incumbent. The metal in  
o campaniles, less than a quarter of a mile  
r, resounds, says the local legend, after a  
g in this wise:—

"Hampton bell and Shipton two  
Proclaim the joys of Tom and Sue."

WILLIAM WING.

le Aston, Oxford.

alk" (6th S. iii. 9).—Is it not hard that in  
ases, as in the present one, the query is so  
ely put that the riddle is to know what is  
? If the querist means that *alk* Barwe  
as equivalent to *at* Barwe, then I have no  
ion in saying that *alk* is a misprint for *atte*,  
the. *Alk* cannot be Saxon, for the plain  
that the letter *k* does not properly belong  
Saxon alphabet; moreover, *alk* is mere  
se. I wish to record here the fact that I  
quently baffled by the obscure terms in  
queries are stated.

WALTER W. SKEAT.

ridge.

SURNAME UGLOW (6th S. iii. 148).—Some  
ation regarding this surname might be  
ed on inquiry of the Rev. W. B. Pope, the  
own Methodist minister. His brother, a  
ary in India, and a master of the Tamil  
her languages, is called the Rev. George  
Pope.  
WESTMONAST.

SONS (6th S. iii. 8).—Although Surrey is  
amson country, the old little damsons can,  
d recently, be obtained in the neighbour-  
Godalming and Guildford. One Thompson,  
right, has, or had, them.

HIC ET UBIQUE.

HERMENTRUDE requires prune damsons, they

may be obtained in Leighton Buzzard market at  
the proper season. They grow at the foot of the  
Chiltern Hills, at the point where the clay soil  
mixes with the chalk. It is a curious fact that  
they are unproductive, or nearly so, on the ad-  
joining clay soil.  
E. L.

Leighton Buzzard.

The prune damson is grown at Northfleet, South-  
fleet, and Swanley, Kent.  
JAS. CURTIS.

It may interest HERMENTRUDE to know that we  
do not eat damsons in South Lancashire. We are,  
however, partial to *damsels*. I have just bought a  
jar of "damsel" jam—at least, that is what the  
boy called it, and the "improved" name is to be  
heard in any of our fruit markets.  
J. R.

Leigh, Lancashire.

GIBRALTAR QUERIES (6th S. iii. 7).—"Mrs.  
Chetwynds S" is Mrs. Chetwynd Stapylton, wife  
of Major-General Granville Anson Chetwynd, who  
assumed the name of Stapylton. See the title of  
Viscount Chetwynd.  
EBORACUM.

Why is a "native" of Gibraltar called a "rock  
scorpion"?  
JAS. CURTIS.

"SPRAYED" (6th S. iii. 107, 134).—This word  
is commonly used in Pembrokeshire instead of  
"chapped," and, I believe, in other parts of Wales  
also.  
S. M. KINGSLEY KINGSLEY.

FRANCIS MOSLEY, RECTOR OF ROLLESTON (6th  
S. iii. 48, 134).—He was married by licence to  
Jane Ellis, spinster, at the church of Berwick-in-  
Elmet, June 18, 1693. They were both buried at  
Rolleston, and in the church is a monumental in-  
scription giving the names of their numerous  
children (Shaw's *Staffordshire*, i. p. 55). His pedi-  
gree may be seen in Burke's *Commoners*, iii. p. 579,  
and hers in the same volume, a few pages before  
(p. 555).  
A. S. E.

THE SURNAME "SANSOME" (6th S. ii. 287, 436).—  
Very probably my friend, and relation by marriage,  
Mr. Thomas Sansome, surgeon, of West Bromwich,  
Staffs., might be able to supply some of the in-  
formation desired as to the origin and armorial  
bearings of his family, which formerly resided at  
Evesham. I may also record that the name, "S.  
Sansum, jun.," appears upon a signboard, No. 121,  
Vyse Street, in this town. Possibly both patro-  
nymics are identical in origin with that of the  
celebrated family, in which for generations, by  
hereditary tenure, descended from father to son  
the office of public executioner of Paris—the  
patriarchal race of Sanson, the head of which for  
the time being was variously known as the  
common *bourreau*, the *exécuteur des hautes œuvres*,  
or, more distinctively, as *Monsieur de Paris*—this  
last a title which he thus bears in common with  
the metropolitan archbishop himself. Of the



family of Sanson a biography has appeared at Paris; and a curious incident in the career of one of its members is related in an article by Isabella F. Romer, illustrated by George Cruikshank, in *Bentley's Miscellany*, vol. xi. p. 453.

It may be well to mention that the biographical work of which I have spoken above has been translated into English, under the title of "*Memoirs of the Sanson Family: Seven Generations of Executioners*." Compiled from Private Documents in the possession of the Family (1688-1847). By Henri Sanson. Translated from the French, with an Introduction, by Camille Barrère." London, crown 8vo. n.d.

The name, in this latter form, must have existed in England a century and a half ago. We have a work of fiction—a "moral satire" the author, perhaps, intended it to be—entitled *The Sisters; or, the History of Lucy and Caroline Sanson, Entrusted to a False Friend*, London, 1754, 2 vols., small 8vo. This work, reprinted in Harrison's *Novelist's Magazine*, was the production of the notorious and unfortunate Dr. Dodd. It is a most flagitious performance; the author, as I take it, inflicting by its publication an injury upon society far more serious than that which he effected, and for which he suffered, by his forgery of the name of the Earl of Chesterfield.

WILLIAM BATES, B.A.

Birmingham.

My attention has only just been drawn to a discussion in "N. & Q." as to this name. To show it is not extinct in its form "Sansom," I enclose a programme of an entertainment held at Stratford on Dec. 2, 1880, in which a Mr. Sansom took part. I had the honour of seeing the specimen "alive and in good condition," and he acquitted himself in a manner that would show there was no falling off in the family genius.

J. BRADFORD JARVIS.

"HOLT" (6th S. ii. 264, 316, 357, 394, 413, 455).—MR. TANCOCK says that the *stomach* will be no help to me, of course a very serious consideration. But surely the astonishment he seems to express ("Can it possibly be") at the derivation of that word from *στόμα* and *ἔχειν* is somewhat strange, as it is given in so well known a lexicon as Parkhurst's. That derivation was, indeed, fixed in my mind from very early times, and I no more doubted it than I did the ordinarily given one of *ceremony*, until I read a recent number of "N. & Q." However, I find that great philologist Prof. Curtius does indeed consider *στόμαχος* to be a diminutive of *στόμα*; and, as it originally meant the throat or gullet, I suppose the fundamental idea was the smaller opening of that as compared with the mouth. Prof. Curtius, however, supplies instances of names derived from *ἔχειν* with a substantive, found in our old friend

Homer. Achilles, he thinks, means a holder either of a people or of a stone, and the name of the rich coward Echeolus is of similar origin. Surely this is sufficient to prove that the idea is at least not ridiculous, which is all that I contend for. With regard to my making out my case if I can, "as far as *holt* is concerned," surely the *onus probandi* is not with me. My object was to obtain from those more learned than myself some explanation of the word *Ogshete*, and I thought that the second syllable might be connected with *shade*, particularly as a more common spelling was *shed*, and that both might be forms of the Anglo-Saxon *sceat*. PROF. SKEAT ridiculed this, because *sceat* means *sheet*. Now this I was aware of, but thought that, as a sheet implies something extended or spread out, the fundamental idea of shade might be connected with it. I cannot see the use of ridicule in such an inquiry, but should like to see some light thrown upon the matter. PROF. SKEAT is a very high authority, but he has not yet stated that *shete* and *holt* are connected. I have never seen *Okeshed* spelled with the last syllable as *holt*; whilst I believe the orthography *Oxshott* on the direction posts is very recent.

If not taking up too much space, I should like also to inquire about the origin of the name of a small place near Greenhithe, in Kent, called Knockholt. A few weeks ago I showed that the village near Sevenoaks, now generally called by that name, should really be Nockholt, the date of the mistake being about seventy years ago. But the smaller place near Greenhithe is really (to judge by the map in Hasted's *History of Kent*) Knockholt. It is in the parish of Swanscombe, a word said to be derived from the camp of Swend (to use Mr. Freeman's spelling of the name of Cnut's father). I am learning caution in suggestion, but I should like to know the signification of the syllable *Knock* in the word. *Holt* is, of course, wood, a locality I should like now to get out of.

W. T. LYNN.

Blackheath.

I am glad that MR. LYNN has directed attention to the vile modern vulgarity of pronouncing Eltham, Grantham, and Lewisham, *El-tham*, *Gran-tham*, *Lewi-sham*. There are two villages in this neighbourhood called respectively Cleatham and Elsham. The old inhabitants, poor and rich, always pronounced them properly; but, as I have heard, some forty years ago certain persons came from the South who, shocked at the ignorant rusticity of the natives, undertook to correct them, and carefully pointed out that the *genteel* way of talking was to say *Clea-tham*, and *El-sham*. A very ignorant person, who was for a short time my tutor in or about the year 1846, dwelt strongly upon this, and as I dreaded that he would enforce his philological heresy with the stick, I became



for a time an "occasional conformist." At all other times I have used the provincial manner, as I believe all persons hereabouts yet do who have not been carefully educated to the contrary.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Your correspondent X. P. D. is not quite correctly informed as to the old name of Hayward's Heath. He says that "before the days of the London and Brighton Railway that locality was called *Heward's Holt*." It is still often called by the old name of "Heward's Hawth," or "Hoth," though less frequently at the place itself than elsewhere, for the air of the neighbourhood has so long been vitiated by yells of "Hayward's Heath! Dzeath! Dzeath!" at the railway station, that the good old name has been driven to take refuge among the echoes of the Southdown hills.

W. D. PARISH.

Selmeiston, Hawkhurst.

"TWINKLE, TWINKLE, LITTLE STAR," DONE INTO LATIN BY SPIRITS (6th S. iii. 45).—The original Latin version of this is to be found in *Arundines Cami*. It was written by the late Rev. H. Drury, whose spirit it must have been—if, indeed, it was a spirit—that gave the "independent writing" quoted by your correspondent C. C. M. The good Homer is said to have nodded occasionally, and this learned spirit seems to have followed his example, or else he has forgotten some of his Latin in the Elysian Fields; for he, or the medium by whose agency he wrote, has made three errors in the four lines quoted. They should run thus:—

"Mica, mica, parva Stella;  
Miror, quoniam sis tam bella!  
Splendens eminus in illo,  
Alba velut gemma, celo."

Mr. Drury attributes the English verses to Gammer Gurton.

JULIAN MARSHALL.

"LEGENDA AUREA" (6th S. iii. 148).—The earliest editions of this work are without date. About 1470 is supposed to be the date of the black letter edition, usually considered the first. Another edition, about the same date, not black letter, was printed at Tholosa, which may mean either Toulouse or Tolosa. Very many editions were published in the fifteenth century. Few of these have as yet much value, though they are naturally sharing the rise in price incidental to all early printed books. An edition in black letter was published in Nuremberg in 1476 in Gothic. Is H. P.'s copy black letter?

JOSEPH KNIGHT.

If H. P. has correctly stated the place and date of his copy (viz., Nuremberg, 1474), it is evidently a very rare edition, neither quoted by Ebers nor by Brunet. According to Ebers there appeared

six different editions of Jacobus de Voragine's *Aurea Legenda*, without date, from about 1470 till 1474, the first dated edition given by Ebers and Brunet being that of 1475, Par., which was followed by that of 1476 at Nuremberg.

H. KREBS.

Oxford.

A NORWICH MS. SERMON (6th S. iii. 148).—Though I cannot make much of the queer title of the sermon which Mr. TAYLOR has discovered, I can contribute a scrap of information about its author. Thomas Reeve was a Norfolk man and a D.D. of Cambridge. My impression is he was of Caius College, but I am not sure; he was Rector of Colby and Alburgh, in this county, and of St. Vigors, Fulbourne, in the diocese of Ely; he was a man of considerable substance and a staunch Royalist. Walker has given us a very graphic account, furnished to him by a son of Dr. Reeve's, of the outrageous brutality shown towards him and his wife on the occasion of his being ejected from his living on August 13, 1643; his house was looted, his library carried away in carts, and his wife and children turned out of doors. After suffering imprisonment and various persecutions for many years—during which his private property was seized by the malignants—he lived to see the Restoration, and on June 23, 1660, his petition for the restitution of his preferments was presented to the House of Lords. Where and when he died I know not. It is highly probable that Coles's MSS. will contain some particulars of his career. He was preferred to Alburgh in 1628. Walker is wrong in supposing that he took his doctor's degree after the Restoration.

AUGUSTUS JESSOPP, D.D.

LETTERS OF DR. JOHNSON: CHARLES CONGREVE (6th S. iii. 126, 150).—For some notices of this clergyman, of the old portwine school of divines—for, says Johnson, "he is a very pious man, but he is always muddy,"—see Boswell's *Life of Johnson*, vol. vi. pp. 41, 92, 93, 112 (Bell, 1876).

EDWARD H. MARSHALL, M.A.

I am much obliged to Mr. SOLLY for his reply. The letters I have range from April, 1755, to March, 1776, and are of some interest, being very characteristic in style.

H. P.

[We are glad to be able to inform the readers of "N. & Q." that our correspondent has most kindly promised to publish these letters in our columns.]

COWLEY AND SPRAT (6th S. iii. 128, 152).—It would be interesting to know what is the authority for the statement made by the writer in the *Globe*, for it is directly opposed to the received character of Cowley. Mr. Gosse, in the *Encyclopædia Britannica*, says of him, "We are told that to the end of his days he never summoned up courage to speak of love to a single woman in real life." And



in Chalmers's *Biographical Dictionary* it is said, "Barnes informs us . . . he in reality was in love but once, and then never had the resolution to tell his passion."

EDWARD H. MARSHALL.

Library, Claremont, Hastings.

DARVELL GADARN (6th S. iii. 87, 128).—On the authority of Prof. Rees, in his essay on Welsh Saints, he was the son of Hywel ab Emyr Llydaw; the latter personage was the prince of a certain territory of Armorica, and nephew to St. Germanus. He flourished about A.D. 464 to 500. There are no less than twenty-three of his descendants in the catalogue of Welsh saints.

BOOKWORM.

By the kindness of the REV. A. L. MAYHEW, I have been referred to Smith's *Dictionary of Christian Biography*, where is the following article:—

"Derfel, or Derfel Gadarn, a Welsh saint of the sixth century, brother of Rhystud, Sulien, and Cristiolus, other Welsh saints, was the Founder of the Church of Llandderfel in Merionethshire, from whence his image, made of wood, was taken and burnt at Smithfield at the time of the Reformation; commemorated on April 5 (Rees, *Welsh Saints*, 221)."

The article is signed "C. H.," which are the initials of the Rev. Charles Hole.

MR. MAYHEW also tells me that there is a brief account of Darvel in R. Williams's *Eminent Welshmen* (1852, s.v. "Darvel.")

W. SPARROW SIMPSON.

THE HOUSE OF KEYS (6th S. iii. 28, 92).—

"The Keys or Lower House of the Insular Legislature are twenty-four 'men of the Isle.' They had till a year ago appellate jurisdiction in Civil Causes. The name is derived from the Manx words 'Kiare as feed,' i.e., *four-and-twenty*. Anciently they were called *Taxiati*, from 'Teagssag, Elders. They seem to have been first constituted by King Orree, or Gorree, at the beginning of the tenth century, viz., 'Eight for the Out Isles and Sixteen for the Land of Man.' They were till recently self-elective under the approbation of the King or Lord of the Isle. Within the last year they have become, by a change of the Constitution, the *People's Representatives*. The Clergy are not forbidden a Seat in the House, and one of them has been elected a Member within the present year."—*The Great Stanley*, 1867.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The legal and judicial arrangements of the Isle of Man may be studied in *Fisher's Digest*, 3, 5002; *Petersdorf's Abridgment*, suppl., 262; and the cases *Re Brown*, 33 L. J., N.S., Q.B., 133; and *Christian v. Corson*, 1 P. Wms. 329. The various Acts of Parliament affecting Man are given in Stephen's *Commentaries*, vol. 1, p. 113, note (ed. 1868). Some interesting particulars as to the history and antiquities are given in the notes to Scott's *Pevensey of the Peak*.

EDWARD H. MARSHALL.

Library, Claremont, Hastings.

CUTTS FAMILY (6th S. ii. 488; iii. 94).—There was a branch of the family at Gayton, in Northamptonshire, which ended in the daughter of Robert Cutts, who married Richard Lockwood, and from whom descend the Lockwoods of Kingham, Chipping Norton. Arms, Ermine, a bend engrailed sable, charged with three plates, but the same crest as Sir John Cutts of Sheffield.

H. G. GRIFFINHOOF.

AUTHORS OF BOOKS WANTED (6th S. iii. 109, 138).—

*The History of Sacrilege*.—It was not I who was the late John Mason Neale's colleague, as stated by MR. RANDOLPH, *ante*, p. 138, in editing this book, but the late Rev. Joseph Haskoll, of Clare Hall, Cambridge.

BENJAMIN WEBB.

(6th S. iii. 150.)

*Plymouth in an Uproar*.—This trifling and insignificant comic opera, from the pen of a Mr. Neville, was occasioned by the appearance of the combined French and Spanish fleets before the town of Plymouth in the summer of 1779.

WILLIAM PLATT.

See Gilliland's *Dramatic Mirror*, 1808, vol. i.

W. PHILLIPS.

AUTHORS OF QUOTATIONS WANTED (6th S. iii. 150).—

"We drank the Libyan," &c.

From Tennyson's *Dream of Fair Women*; only it was the Libyan "sun," and not the "seer" (whoever he may be), who was thus dealt with.

CLK.

"Like leaves on trees," &c.

Pope's *Homer's Iliad*, bk. vi. l. 181.

FREDK. RULE.

"The kisses were in the course of things,

The bite was a needless addition."

These lines are evidently a translation of Heine's

"Das Schwören in der Ordnung war

Das Bussen war überflüssig,"

which are the last lines of the poem beginning

"Mir träumte wieder der alte Traum."

*Buch der Lieder*, p. 115.

T. O. N.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Domesday Studies: an Analysis and Digest of the Somerset Review*. By Rev. R. W. Eyton. (Reeves & Turner.)

The author of *The Antiquities of Shropshire* has completed a second instalment of the difficult task which he has imposed on himself, and in which we cordially wish him success, with some misgivings from its magnitude. It is his avowed ambition to reduce the interpretation of Domesday Book to an exact science, by applying the same principles of criticism and method of analysis to the whole survey, county by county. He began with Dorset, in 1878, as being one of the five south-western counties which were surveyed by the same set of commissioners, and in which he had the advantage of being able to compare the Geld-Inquest of 1084 with the Domesday Survey of 1086. It is highly satisfactory to know that his studies of the Somerset Domesday support and confirm the conclusions published in his previous volume, in which he proved that the hide was essentially a holding of uncertain area, bearing a fixed and certain



weight of taxation. The land surveyed in Somerset was of somewhat poorer quality than in Dorset, and the hide accordingly averaged 249½ acres in Somerset against 240 acres in Dorset; but more than one-sixth of Somerset was omitted altogether from Domesday, as being utterly waste and profitless and not worth measurement. Somerset of Domesday was distributed in 3,488 hides, valued at 4,164*l.* per annum, so that the average rent of a hide was 1*l.* 3*s.* 10½*d.* The king reserved to himself one-fifth of the whole county; churchmen and religious houses, with their vassals and dependents, were the owners of more than half; and the remaining three-tenths were occupied as lay fiefs, held by twenty-four barons, nine king's serjeants, ten Franco-thanes, and eighteen Anglo-thanes. The greatest landowners among the Churchmen were the Abbot of Glastonbury and Geoffrey de Mowbray, Bishop of Coutances, whose respective possessions amounted to one-eighth and one-tenth of Somerset. The king's brother, Robert, Count of Moretain, was also the owner of a tenth, but his estates were three times as large as those of any other layman, and were almost equal to the collective fiefs of Walter de Douai, Roger de Corcelle, William de Mohun, and Roger Arundel, who were the four greatest landowners amongst the Somersetshire barons. The eighteen Anglo-thanes had only one-fiftieth part of the county between them. Mr. Eyton's analysis of the Somerset Domesday is tabulated with the same accuracy and minuteness which were conspicuous in his digest of Dorset, and the tables are improved by the valuable addition of the Domesday value of every manor. The summary fills forty-three pages, and the labour expended on it can scarcely be appreciated by those who have never attempted inquiries of the same nature. They will, however, be of permanent value, and will literally save months of drudgery to future students of Domesday. Mr. Eyton has worked on virgin ground, for Collinson, the county historian, was rather a hindrance than a help, seeing that it was the exception when he blundered right. Mr. Eyton's second chapter has a special interest and attraction for genealogical readers, for his schedule of landowners brings to light a multitude of new facts in the descent and distribution of the Domesday baronies in Somerset.

*Primitive Folk-Moots; or, Open-Air Assemblies in Britain.* By G. Laurence Gomme, F.S.A. (Sampson Low & Co.)

MR. GOMME, well known among the lovers of folk-lore and contributors to "N. & Q.," has for some time past devoted much of his untiring zeal in historic research to an interesting but difficult period, which lies so far back that we should perhaps best call it the dawn of history. That open-air assemblies should be the rule of archaic politics is so natural that any other system would bear the aspect of being the "emendation" of historians living in days when the Agora, the Boulé, the Thing, have given way to the Parliament, i.e., to representation. So far, then, Mr. Gomme is amply justified in his high sense of the historic value of open-air assemblies. It seems to us, however, that the point is one requiring for its establishment that wide induction of facts which Mr. Gomme has succeeded in placing before us in so convenient a compass, rather than any special theory, however ingenious. As kings and bishops have sat to do right to all men under a tree or in a circle of standing stones, so also have sat village councils and folk-moots. We need scarcely remind Mr. Gomme's readers how Joinville's "good king" sat under an oak, holding what might be called his patriarchal court of justice, of which custom St. Louis perhaps afforded the latest example in mediæval practice. The antiquity of such courts, whether held by king, or tribal chief, or judge, or by the

tribe or nation itself in Thing or Moot assembled, is of course unquestionable, and, so far as we know, unquestioned. It is not difficult for Mr. Gomme to bring forward examples from the practice of early Russia as well as from that of early Britain. He might even have gone further afield, and reminded us that what is reputed to be the oldest tree in Ceylon is one beneath whose shade the *Gang Sabhawa*, or council of village elders, has met, seated on stone seats, through century upon century of Cinghalese history. Without pledging ourselves to any theory of folk-moots, we may congratulate Mr. Gomme on having brought together a mass of useful material for the student of early political institutions. Mr. Gomme is less strong in his philological than in his purely archaeological researches. That the epithet "Law," for instance, as applied to a certain class of hills, indicates places where early courts were held, seems scarcely a serious suggestion. Some of the other Scottish place-names mentioned are not quite accurately rendered. Thus, on p. 265, "Clack-a-mhoid" is given where "Clach" must have stood in the original; on p. 272, "Elgonshire" takes the place of Elginshire.

*Arabian Poetry for English Readers.* Edited, with Introduction and Notes, by W. A. Clouston. (Trübner & Co.)

MR. CLOUSTON has done good service to the non-Orientalist literary public of England by placing before them reprints of translations of the choicest specimens of Arabian literature of olden times, the translations themselves being the work of men of acknowledged talent. But he has done far more than this: he has selected with refined taste and judgment from numerous materials, and his introduction, special prefaces, and notes in the appendix display a varied erudition and vast research, by means of which he has not only explained the theory and history of the treasures his collection exhibits, but, by giving divers parallel passages from Greek, Latin, French, and English classical writers, and by tracing many of the ideas to Sanscrit sources he has elucidated in a most striking manner the force of the well-known motto, "Ex Oriente lux."

Besides Sir William Jones's version of the *Mu'allagât*, shorter poems, translated into English verse by J. D. Carlyle, are reprinted with illustrative remarks, and an epitome of Hamilton's translation of the celebrated Bedouin romance of *Antar*, offering signal examples of tender and beautiful bursts of poetry, equal, if not superior, to the finest passages of that redoubtable hero's prize poem. The learned Oriental scholar, Mr. J. W. Redhouse, also lends a lustre to, and enhances the value of, this choice Arabian anthology by translations, with notes on obscure passages, of Kâb's *Burda*, or *The Mantle*, a poem of the seventh century; of El-Busiri's poem of the eleventh century, neither of which has been published before in English; and by a literal translation of the famous *Lamiyat* poem of the foreigner by El-Tugrâi.

This interesting miscellany is rendered still more harmonious and complete by extracts from Major W. F. Prideaux's *Lay of the Himyarites*, of which twenty-five copies only were printed, and extracts from the poet Omar, by Mr. W. Gifford Palgrave; by an instructive paper, from the pen of Mr. J. Payne, on the prosody of the Arabs, with specimens of poetry from *The Thousand and One Nights*; and by a frontispiece, lithographed in fac-simile of a page of a beautifully illuminated Arabian MS. in the possession of Mr. E. J. W. Gibb, whose translation, in the original metre and rhyme, of Meshî's *Ode on Spring* embellishes pp. 440-3 of the appendix. A judicious compilation, so skilfully put together, so well interwoven, so



learnedly illustrated, and in such simple language, justly entitles the editor to the thanks of the uninitiated in Eastern literature. The want of uniformity in the spelling of Arabic proper names throughout the work ought not to be considered an imperfection, as every eminent Arabist has his own favourite system of transliteration, which Mr. Clouston very properly retains in each case. Mr. Clouston has nobly performed his self-allotted task. *Arabian Poetry for English Readers* has met with the patronage it deserves. Already it is among the literary treasures of public libraries, already its perusal is whiling away the leisure hours of men of title, rank, and talent, of men of mark, of light and learning.

*Calendar of State Papers relating to Ireland, of the Reign of James I., 1615-1625.* Edited by the late Rev. C. W. Russell, D.D., and John D. Prendergast. (Longmans & Co.)

THE publication of this volume has been delayed by the deplorable accident which happened three years ago to one of the joint editors. Dr. Russell, the President of Maynooth, was thrown from his horse close to the college gate on May 16, 1877, and although his partial recovery for a time gave ground for hoping that he would soon resume his work, he died from the effects of his fall on February 26, 1880. The loss to Irish historical literature will not easily be repaired, for Dr. Russell's candour and moderation were as conspicuous as his intimate knowledge of the national records, and commanded equal respect from Catholics and Protestants. It is a standing testimony to his acknowledged fairness of judgment that those who clamoured for Mr. Turnbull's resignation were contented to entrust to the President of Maynooth the duty of calendaring the Records of the Anglican Church in Ireland in the reign of James I. The documents contained in vol. v. extend over a period of ten years, 1615-25, and are mainly occupied with the story of the plantations in Connaught and Leinster, undertaken by Lord Deputies St. John and Falkland in imitation of Chichester's plantation of Ulster, which was the great event of this reign. The discontent of the native proprietors broke out in a series of conspiracies and disturbances, which were put down with merciless rigour, for confessions of guilt were extracted from the conspirators by the application of torture. Amongst the interesting papers printed in this volume is a muster roll of all the undertakers, servitors, and natives of Ulster in 1618, with the acreage of their respective estates, and the arms at their disposal; and also a survey of Londonderry in 1622, as it was distributed between the different companies of the City of London.

We have received a copy of the catalogue of the valuable collection of English caricatures exhibited at the rooms of the Liverpool Art Club, Myrtle Street, in January of the present year. The contributors to the exhibition were Mr. Joseph Grego, whose exhaustive volumes on Rowlandson were not long since reviewed in these pages, Mr. Julius Franks, Mr. Capron, of Richmond, and Dr. John Newton, of Liverpool, who has also prefixed a brief and interesting introduction to the book. One anecdote in this, as bearing on an unrecognized merit of caricature, is worth preserving here. "When it was proposed," says Dr. Newton, "to erect a statue of Sir Robert Peel, the portrait selected as most characteristic in its resemblance, as most distinctly preserving his natural expression, was found in a humorous cartoon by John Leech, published in *Punch*, and from this likeness the head was accordingly modelled." The exhibition appears to have been exceedingly rich in the works of Rowlandson, Gillray, and the Cruikshanks (father and son). There is a great deal of useful information in the

catalogue, which is rendered more attractive by the addition of several woodcuts.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

C. L. W.—No parallel work exists, so far as we know. It is probable, however, that you would find matter of use to you in the *Earls of Kildare*, the *Earls of Glendower*, Shirley's *Monaghan*, the Irish pedigrees in Burke's *Landed Gentry*, and in O'Hart's *Irish Pedigrees*, as well as in the *Reports of the Historical MSS. Commission*, and the various printed Records and State Papers relating to Ireland.

C. S.—The best general principle to which we can refer you is that which you will find laid down in the Rules of Precedence in Burke's *Peerage*, viz., "It is men's rank that confers precedence." Applying this principle to the case of a courtesy title, Mary, wife of the Hon. Reginald Fitz-Argent, would most correctly be called the Hon. Mrs. Reginald Fitz-Argent. But in the particular case in point we should have thought it better to have disused titles as much as possible, and simply to have described her as Mary, wife of Reginald Fitz-Argent. To call her the Hon. Mary, when she is the wife of an earl's younger son, can only result, it seems to us, in confusion for future genealogical students of the tablet on which she is so described.

HEPATICUS.—See Bonwick's *Who are the Irish* (Bogue), for a very condensed account of the Fenians of Irish legend. There is an extensive Fenian literature, and a sharp Fenian controversy. Fionn himself you may take either as an historical character or an eponymous hero, and either view will have supporters.

J. H. M.—The case is one, we think, in which custom, springing out of a mode of judicial designation now confined to Scotland, has so rooted itself in the minds of men, that any attempt to use the title of peerage would be worse than useless. English literature refuses to know Viscount St. Albans.

PHILIP H. LEE.—We sympathize with your feeling, but have had so much already on the subject that we are unable to reopen a discussion which could lead to no practical result. For the hymn "Rock of Ages," see "N. & Q.," 4th S. vi. 220, 302, 397.

E. G.—We have not the type necessary for producing your cryptogram.

F. P.—For a list of works on sword play see "N. & Q.," 5th S. iv. 201, 242, 262, 303, 341, 414; v. 359.

FRENCH REFORM.—Suited rather to an educational journal.

H. M. R. asks whether Edward A. Pollard's *Southern History of the American War* was ever completed.

T. O. N.—See the story as told by Mr. GUSTAVE MASSON, *ante*, p. 34.

"GIVE GRASS" (*ante*, p. 132).—In the second line of COL. FERGUSSON's reply, for "identical" read *parallel*.

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## Notes.

## CAMBRIDGE STUDIES IN 1784.

The following letter was addressed to my great-grandfather by my grandfather, who, when he wrote it, was just entering his last undergraduate year at Cambridge. The letter is so elaborate, so clearly and carefully worded, and so unlike the undergraduate epistles which *nos nequiores* (not to mention our *progeniem vitiosiores*), used to write to our fathers, that when I first read the MS. I half suspected that it must have been copied from some printed treatise on the University. But my great-grandfather's "old friend Cicero," of which his son speaks, is still in my library; my grandfather, shortly after writing the letter, took a good degree and got his fellowship; and he was throughout life an excellent correspondent, and an honoured and respected man. Assuming, then, that the letter is new to print, I think it may be worth preserving in "N. & Q."; even after the labours of Mr. Christopher Wordsworth and others: as an illustration of times which, however, are scarcely more different from my Cambridge days—now nearly a generation ago—than those were from the days now present. The letter is long, and I will not lengthen this paper by commenting upon it. I would only observe

that the words *moderator*, *questionist*, and *respondens*, still current, but now unmeaning, are all accounted for here; and that the system which my grandfather describes, and by which he gained both knowledge and repute, is the same system that seemed intolerable, a few years afterwards, to Wordsworth.

The letter is written in a clear and graceful hand, full of character; and just fills one foolscap sheet of stout ribbed grey paper. Here it is:—

Jesua College Cambridge

Oct. 23<sup>rd</sup>: 84 [1784.]

Honoured Father,—The Peculiarity of the academical Exercises, which are preparatory to the conferring of the first Degree in Arts in this University, renders me fully persuaded that the following representation of that Part of our Discipline, together with a short Delineation of our Examination in the Senate-House, will be very acceptable to you, who must be quite unacquainted with our present Forms of Education.

At the end of the month of January, the two Proctors, whose offices are to prohibit as far as possible all Riots in the University, to correct Youths who are subject to be intoxicated, or to frequent Houses of bad Fame &c, send their servants round to every College in the University (Trinity Hall and King's College excepted) to procure a List of the Students, who, in the subsequent January, intend to offer themselves as Candidates for the Bachelor's Degree. The Names of the Students, being thus collected, are delivered to one of the two Moderators, who transcribes [them] into a Book, for purposes which will be presently explained. The Moderators are annually chosen upon the tenth of Oct<sup>r</sup>. Their proper Office is to preside, alternately, at the public Exercises of the Students, and to examine them, at the time of their offering themselves for their Degree. These Exercises are held in the Afternoon in the public Schools, for five Days in the week during Term time; the Moderator appearing at two, & frequently continuing until the Clock strikes four. Upon the first Monday after the Commencement of the January Term, The Moderator, whose turn it is to preside, gives written Notice to one of the Students on his List, that it is his Pleasure he should appear in the public Schools, as a Disputant, on that Day fortnight. This Person, who is now called the Respondent, in a few Hours after he has received the Summons, waits on the Moderator with three Propositions, or Questions, the truth of which he is to maintain against the Objections of any three Students of the same Year, whom the Moderator shall think proper to nominate, & who on this Occasion are called Opponents. The Questions proposed by the Respondent, are written upon four separate Papers, according to a Form, of which the following is a specimen.

1.

Rectè statuit Newtonus in nona Lectione sua primi Libri.

2.

Rectè statuit Cotesius de motu Pendulorum in Cycloide.

3.

Rectè statuit Butlerus de morali imperio Dei.

At the Bottom of three of these Papers, the Moderator writes the Names of three Students, whom he thinks capable of opposing the Questions of the Respondent, with the Words *Opponentium primus, secundus, or tertius*, denoting the Order, in which the Opponents are to appear. One of these Papers is sent to each Opponent; from that which remains, the Moderator, at his Leisure, transcribes the Questions, together with the Names of the Respondent & Opponents into his Book.



"Explicit liber de musica ecclastica. Deo gratias. Anis in scripture fuit. anno Domini mille. imo ccccxxviii. mensis Novembris die penultim' Johnem Dygoun' quintu' reclusu' rec'usorii regii de Schene prope Bedlehem cuj' a'ie [=animæ] p'piciet' ih's benedictus fructus gloriuse ventris Marie virginis. Amen. Amen. Amen.

Cognomen Dygoun' p'priu' no'q' Johnes  
omne q' est nichil est preter amare deu'."

After fol. 241 comes a blank leaf, which has a curious water-mark, something like a lily. At the bottom of the *verso* are the next words of book ii. (title of cap. vii.), in the same writing as the similar note on fol. 234 *verso*. On fol. 242 *recto* begins a handwriting which is not exactly the same as that of book i., which I imagine, from its smallness and neatness, to be that of a scribe, but which *may* be Dygoun's hand with a new pen. The title is thus given: "De musica ecclastica liber sc'da. Incipit sc'da pars Ammoniconu' valde ad interiora tr'hentiu'." As before, the titles of the chapters are arranged in alphabetical order with double numbering, and the chapters themselves follow in the usual order. The two handwritings alternate throughout this book; that which appears in the first book, which is presumably Dygoun's own, and may be called the first hand, appearing in the following places (though it is not always easy to mark the point where one ceases and the other commences): cap. iii., from "Habe ergo primum" to end of chapter and title of cap. iv.; in cap. vi., from "mundi gloriam" to the end; in cap. ix., from "si sis hillaris" to "nec inaniter"; and in cap. xii., from "quandiu grave tibi est" to the end of the book. The end of book ii., on fol. 245 *recto*, is marked by the words "Expliciunt exteriores [sic] ad interiora trahentes."

Fol. 245 *verso* and the whole of the next leaf are blank. The upper part of the *recto* of fol. 246 is occupied by an incomplete, though more systematic, list of contents of book iii., headed by the title "Hic Incipiunt capitula tertie partis huj' libri que tract' de int'na consolat'one." The compiler of the list has not gone beyond O in his alphabetical arrangement, the title of each chapter having up to this point the double numbering. On the *verso* of fol. 246 are the words "Incipit 3<sup>a</sup> pars huj' lib' de interna consolat'one." Then follow the chapters in the usual order, but with two peculiarities: each "Oratio" is reckoned and numbered as a separate chapter, and chapters lvi. and lix. are wanting, the latter being supplied on ff. 259 and 260 in a seventeenth century hand. The handwriting is the same as that of the greater part of book ii., the following portions being in the "first" or Dygoun's hand: in cap. xiii., from "quid habes homo inanis" to the bottom of the leaf (in cap. xiv.), "O pelagus intransmu-" (the word being continued "tabile" on the *verso* in the second hand); perhaps in cap. xxi. from "Super omne meritum" to "te non viso nec plene"; in

cap. xxiii., from "non deberet tam facilis" to end of the chapter (including the two "Orationes") and title of next chapter; and from beginning of cap. xxvii. right on to the close of cap. lviii., "in veritate ambulatis." Cap. lix., as before stated, has been supplied in a much later hand; but, as the folio on which it was written must have been originally left blank, it still remains a little uncertain whether the writer meant to close his work at that point or not, though the entry in the index that the treatise contained "xxviii folia," seems to show that it must originally have ended here. It may also be mentioned that the seven folios of four pages each (or 3½ eight-page sheets) are complete in themselves, and have originally formed a separate volume. This fact, and the occurrence of a blank leaf after each of the three books, go far to show that the original MS. was not meant to be continued, though, on the other hand, there is no "Explicit" to book iii.

W. A. B. COOLIDGE.

(To be continued.)

#### RECRUITING FOR THE PRUSSIAN ARMY IN 1767.

The following letters, copies of the originals in my possession, may be worth preserving in "N. & Q."—

St. James's, August 7th, 1767.

Sir,—His Majesty has received a Letter by the Post from one James Richardson, an English Sailor, who, above a twelve Month ago, was partly by Force partly by Terror, enlisted in the Prussian Service. As the King's Disposition inclines him to lend an Ear to the Complaints of the meanness of his Subjects, he perused this Letter with attention; and finding in it a remarkable Air of Truth & Sincerity he directed me to transmit it to You that You may make Enquiry concerning it's Grounds and Foundation. If the poor Man's Narrative be found conformable to fact, & if he be enlisted otherwise than from his free Choice it is His Majesty's Pleasure, that You make Application in his Behalf to the King of Prussia, & recover him his Liberty.

With regard to the other Correspondence with which You have favor'd me, I am directed to express to you His Majesty's Satisfaction in Your Intelligence. Every thing is in a profound Tranquility between the two Courts, & indeed over all Europe except in Poland, where I hope as well as You do, that affairs will soon come to a Composure: This happy Situation is the Cause, that my Dispatches to You are so rare and contain so little matter of Importance.

I am with great Truth & Regard, Sir,

Your most obedient humble Servant,  
H. S. CONWAY.\*

Sir Andrew Mitchell †

\* Gen. Hon. Henry Seymour Conway, second son of the first Lord Conway, commanded the British forces in Germany under Prince Ferdinand of Brunswick, 1761; Secretary of State, 1765-8.]

† Sir Andrew Mitchell, K.B., sent to Berlin as Envoy Extraordinary, 1753; came to England for his health, 1765; returned to Berlin, 1766, and died there, 1771.]



Sir,—the inserted comes with my dutyfull Service to your honored and moast Soveren mayjesty hoping that your mayjesty will pardon my bouldness and exkeapt of those few Lines iam perswaded with gentlemen of qualty to make my unfortnet fate known and on what condition a came into this Land i am aseaman bred and born in whitewell near york Cetty in yorkshire James Richardson is my name born of powr parrents sewrd eight years Duttyfully to John Beswick of Scareborough in the coasting and masient service but notwithstanding my Supperours always gave me a good carrackter but now my unfortenate fate was to be trapand in this land and to give the truth to your mayjesty how and in what maner icame into the king of prousias dyminions isaid from london to memell in squires malling ships of scareborough i hath been five years in his sons and his shiping and on may the 20th 1766 in the afternoon i went on shore with four men more to take a walk and vuc the fashons of the country and being warm weather we went into a publick house to get adraft of brandy and warter and the landlord askt me to tack a walk in to a country town about four inglish miles from memell and not thinking anny ill that the man would do to me iwent with him and his wife my commarades seming very easy about with me thay Stayd behind and at nine of clock ihired a farmer and his waggon bein the fashion to ride in little waggons to bring me and the landlord back came three men and asked me to let them ride they towl me that they lived in memmell but when by memmell gates iwanted to get out and discharge the waggon but they bounded me fast hand and feet with lines and carryed me to Cenesbourg to the reveu and sould me for fifty Doalloars to captain Rabbinnights company in genarall tallabourn riggiment on foot ithat written to his mayjesty king of prows in berlien 4 letters and to my parrents but cannot get one out of the country for the head genarralls in this part of the contryr hath given strick orders to the posts not to let anny pass but what must com into thare hands so that aman may write untill he is gray headed before he can get one seafe the genarall hath written me down to go under the life gard but the captain towld him that i was and inglissch man idont think he will send me away for if iget once to berlien ishale get my discharge for the king he wil not allow anny man to serve him wiout he come with a good will iwass four Dayes in the camps before they could get me to swear thay threatned me with imprisonment for term of life and to live on bread and warter and not understaning the laws of this land idid Swear to stand good for no longer then i can getaway blessed be god i am not yoused ill for when thare own contrymen they flog brouse and beat with a stick thay give me a good word but when i am alone ifreat and cry to that condishon that ilay Scick for ten weeks together to think that i am stole away from my native land in suchamaner and no hopes of geting clear at all averyr honorowble ould gentleman amarchant from ingland hath told me that it would be the only way for to send your mayjesty those few lines being sman born of powr parrents and hath towld me that when your highness plesases to send sum of your subjects to berlien on your own account to write tow or three lines to his present majesty on my behalf it will be of agreat service in getting my discharge and for the good your mayjesty will do for me iam willing to obbay and serve your mayjesty ather by land or Sea so long as breth remained and thope and pray to my macker for your hieness to forgive and pardon me if ithat written anny thing amiss for ithat partly for goten my mothers tongue and to indight my letters in adescente maner this letter imust smugle away in to an ingleschmans hands that none of the offiseers catch me with this letter iam 23 years of

agge and 5 foot alcaven in hight and so no more at present but remain in prays to the almighty for your mayjestys long rean and in peace with all men

JAMES RICHARDSON.

From the revow in camps in Conesbourg [Königsberg] may the 31th 1767.

toallenbourn is the gennarralls name in Captains Raby nights company on foot our winters quarters is in anglebourg 15 dach miles from cenesbourg.

For his Prescent mayjesty King George y third London.

GEORGE ELLIS.

St John's Wood.

## THE BIBLIOGRAPHY OF SKATING.

(Concluded from p. 144.)

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25 and 26. Gill (Edward L.). The skater's manual; a complete guide to the art of skating. Revised edition, illustrated. By Edward L. Gill, of the New York Skating Club. New York, Andrew W. Peck & Co., publishers, 105, Nassau Street. The New York Printing Co., 1867. 16mo. pp. 48, 10 cents. Being No. 1 of "Andrew Peck & Co.'s Series of Out-door sports." Brit. Mus. Lib. I have failed to find a record of the original edition.

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28. Anderson (George). The art of skating; containing many figures never previously described, with illustrations, diagrams, and plain directions for the acquirement of the most difficult and elegant movements. By George Anderson ("Cyclos"), for many years president of the Glasgow Skating Club. Second edition. London, Horace Cox, 346, Strand, W.C., 1868. 8vo. pp. 8+72, 8 plates. Brit. Mus. Lib.

29. Vandervell (Henry Eugene) and Thomas Maxwell Witham. A system of figure skating. Being the theory and practice of the art as developed in England, with a glance at its origin and history. By H. E. Vandervell and T. Maxwell Witham, members of the London Skating Club. London, Macmillan & Co., 1869. The right of translation and reproduction is reserved. R. Clay, Sons & Taylor, printers, Bread Street Hill, London. 8vo. pp. 20+266, 4 double plates. 6s. Brit. Mus. Lib.

30. Vandervell (H. E.) and T. M. Witham. A system of figure skating. Being the theory and practice of the



art as developed in England, with a glance at its origin and history. By H. E. Vandervell and T. Maxwell Witham, members of the London Skating Club. London, Horace Cox, 346, Strand, 1873. The right of translation and reproduction is reserved. R. Clay, Sons & Taylor, printers, Bread Street Hill. London, 8vo. pp. 20+266, 4 double plates. A second issue of the first edition, with a new title leaf. Brit. Mus. Lib.

31. Anderson (George). The art of skating; containing many figures never previously described, with illustrations, diagrams, and plain directions for the acquirement of the most difficult and elegant movements. By George Anderson ("Cyclos"), vice-president of the Crystal Palace Skating Club, and for many years president of the Glasgow Skating Club. Third edition. London, Horace Cox, 346, Strand, W.C., 1873. 8vo. pp. 10+82, 10 plates. 3s. 6d. Brit. Mus. Lib.

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34. Anderson (George). The art of skating; with illustrations, diagrams, and plain directions for the acquirement of the most difficult and graceful movements. By George Anderson ("Cyclos"), vice-president of the Crystal Palace Skating Club, and for many years president of the Glasgow Skating Club. Fourth edition. London, Horace Cox, The Field Office, 346, Strand, W.C., 1880. 8vo. pp. 10+84, 9 plates. 2s. 6d.

Information is desired respecting—

35. A pamphlet on skating published at Belfast a long time ago, referred to in preface of No. 15 above.

36. A pamphlet by Messrs. Covilleaux, entitled *Patinoir technique; ou, Manuel du Patineur*.

FRED. W. FOSTER.

**BALFOUR OF BURLEIGH, NOT BURLEY.**—Within the last few days, at a dinner given by his tenantry in honour of the anniversary of the birthday of Lord Balfour of Burleigh and of the birth of the Master of Burleigh, the heir to the dignity, his lordship, according to the annexed paragraph from an Edinburgh newspaper, gave a "personal explanation" which may be interesting to your readers. It is, at all events, certain that most persons have till now laboured under the identical mistake into which it is alleged the Archbishop of Canterbury fell, though they have erred in good company, it would seem:—

"Lord Balfour said he must disclaim the credit or blame, as each one might choose to put it, of being the descendant of one who had taken the life of an archbishop. That was quite a mistake, and was a mistake that many of his friends had fallen into. No less a

person than Archbishop Tait had made this blunder on the occasion of another celebration in which his lordship was interested. The Balfour of Burley referred to as having murdered an archbishop was a Lanarkshire man, and was named John Balfour, and he had got the name 'Burley' on account of his having been a *big man*. His lordship, after making an explanation as to the real bearer of the title, proceeded to say that it was 165 years since there was a Master of Burleigh," &c.

In the notes to *Old Mortality* may be found some interesting particulars of the affair in question, but they do not quite corroborate Lord Balfour's explanation of the name "Burley."

On the refusal of Hackston of Rathillet to command the party of Covenanters when he found that slaughter was determined upon, seeing he had a personal quarrel with Archbishop Sharpe, the lead was unanimously accorded to "John Balfour of Kinloch, called Burley, who was Hackston's brother-in-law." The portrait of this man, as given in the book from which it is understood Sir Walter Scott took his details, namely, *Scottish Worthies*, 8vo., Leith, 1816, is such as may well excuse Lord Balfour of Burleigh from anxiety to claim kindred with him. He is described as

"a little man, squint-eyed, and of a very fierce aspect... He was by some reckoned none of the most religious, yet he was always reckoned zealous and honest-hearted, courageous in every enterprise, and a brave soldier, seldom any escaping that came into his hands."

Still, it is difficult to see how Archbishop Tait could have avoided the error into which he is said to have fallen, seeing that in Burke's *Peerage*, before the dignity was restored (see, for example, the volume for 1868), "Balfour of Burley and Kilwinning" is said to be claimed by Bruce of Kennet, the descendant of Michael Balfour of Burley temp. James VI. Again, in Scott's novel the Covenanting hero is called "Balfour of Burley." Some explanation of the change of style would be interesting.

ALEX. FERGUSON, Lieut.-Col.  
Lennox Street, Edinburgh.

**OLIVER CROMWELL'S MOTHER AND HER FIRST MARRIAGE.**—Now that the works of Carlyle are so specially the objects of general attention, it may be worth while to refer to a curious inadvertence in the first volume of his *Oliver Cromwell's Letters and Speeches*, with regard to the Christian name of the great Protector's mother's first husband. At p. 30 (third ed.) Carlyle says:—

"Elizabeth was a young widow when Robert Cromwell married her; the first marriage, to one William Lynne, Esquire, of Bassingbourne, in Cambridgeshire, had lasted but a year; husband and only child are buried in Ely Cathedral, where their monument still stands. The date of their deaths, which followed near on one another, is 1589."

But at p. 134 we read of a house in Ely:—

"Likely enough Oliver lived here; likely his Grandfather may have lived here, his Mother have been born here. She was now again resident here. The tomb of her first husband and child, Johannes Lynne and poor little Catharina Lynne, is in the Cathedral hard by."



These two passages compared leave it doubtful whether Mrs. Robert Cromwell (*née* Steward) was first married to William or to John Lynne. Now the monumental inscription is given in Willis's *Survey of the Cathedrals*, and shows that he was in fact William, the son of John, and that he died at the age of twenty-seven, on July 22, 1589, his little daughter following him on March 17, which would then be reckoned as in the same year, although by the new style we should call it 1590. The inscription is as follows:—

"Hic inhumatus jacet optimas Spei Adolescens, Gulielmus Lynne Generosus, Filius et Hæres apparens Johannis Lynne de Bassingbourne in Co. Cantabr. Arm., qui quidem Gulielmus immaturâ morte peremptus in ipso ætatis flore 27 agens Annum 22 die Julii, A.D. 1589, non sine summo omnium dolore, ex hac Vitâ placidè migravit, unicam relinquens Filiam, Catharinam scilicet; quam etiam 17 die Martii sequentis præproperea mors eadem Naturæ lege natam sustulit simulque jam cum Patre æterno fruitur gaudio: Posuit Amoris ergo mostissima illius Conjux Elizabetha Filia Gulielmi Steward de Ely Armigeri."

W. T. LYNN.

Blackheath.

IRISH POPULAR BALLADS.—I read in the *Daily News* of Feb. 7 a report of a meeting held at Peckham the preceding day, to protest against the passing of what is generally known as the "Coercion Bill" for Ireland, in which it was stated that, after the meeting, a large number of persons went to Mr. Gladstone's house and sang "Work, boys, work." The connexion between the meeting and the song is not apparent; but it becomes so when we remember that the above-named American air (which is also known as "Tramp, tramp, tramp, the boys are marching") has been wedded to what may be fairly called the Irish national song at the present time—*God save Ireland*; and it was doubtless this which was sung on the occasion referred to. The song itself was written by Mr. T. D. Sullivan, in commemoration of the "Manchester martyrs," whose exclamation, "God save Ireland," when sentence of death was passed upon them, made some sensation in court at the time, and was peculiarly calculated to impress a romantic people.

May I take this opportunity of pointing out that the popular Irish ballads of the present day contain features which may make them of considerable interest hereafter—notably in the frequency with which current politics are taken up in them? Of course, I do not refer here to the so-called Irish ballads which are sung in English drawing-rooms and written to order by English people; nor do I mean such as are enshrined in the collections of Davis, Gavan Duffy, and the like. Two small sixpenny collections, published by Cameron & Ferguson, Glasgow, and entitled *The Rising of the Moon* and *The Exile of Erin*, contain many of these popular ballads, most of which are anony-

mous. Although of unequal merit, there is much fire and enthusiasm in nearly all of them; and it is easy to realize how admirably they are adapted for the purpose of arousing the feelings of those for whom they are written. I do not think that we in England are wont to produce ballads of this historical tendency, unless "We don't want to fight" is to be taken as a specimen, in which case we are far behind the Irish. But not only are '98 and its woes enshrined in these Irish songs, but the "Manchester martyrs," "Rory of the Hill," and the like are commemorated, the latest addition to the series being, I believe, a Land League ballad by Mr. T. D. Sullivan, called *Griffith's Valuation*. For the benefit of "those that come after" this note may, perhaps, find a corner in "N. & Q." JAMES BRITTEN.

Isleworth.

"TO SET BY THE EARS."—The following passage appears to be worth noting as indicating the origin of this phrase. It occurs at p. 351 of *Divi Britannici: being a Remark upon the Lives of all the Kings of this Isle from the Year of the World 2855 unto the Year of Grace 1660*, by Sir Winston Churchill, Kt. (father of the great Duke of Marlborough). Sir Winston, a strong Royalist, is describing the dissensions amongst the Parliamentary party after the king had fallen into their hands in 1647:—

"For now all the Doggs fell together by the Ears over the Marybone. The Army quarrelled with the Parliament, they with one another, the Commons differed from the Lords, the Scots divided as much from the English, the Presbyterians from the Independants; Great was the Dissention amongst the Brethren, and all for Place, Power or Profit," &c.

R. DYMOND, F.S.A.

Exeter.

MAURICE CHAUNCEY.—I am not aware whether the following error in Froude's *History of England* has been corrected. It occurs in the well-known description of the last monks of the Charterhouse. I have read it in the fifth edition, "revised and corrected." Mr. Froude's authority is stated to be "Maurice Channey, probably an Irishman." The real name is Maurice Chauncey, son of John Chauncey, of Pishobury, Herts, of an ancient and honourable family. An account of Maurice and his works will be found in the first volume of Sir Henry Chauncey's *History of Hertfordshire*.

F. B. B.

[See "Chauncey Family," "N. & Q.," 1<sup>th</sup> S. ix. 359.]

"LAY."—

"10 August, 1706. After having reconnoitred it [Alicant], I would have given something to have been off of the lay, having found it quite another sort of a place than what it was represented to me to be."—Burton, *History of the Reign of Queen Anne*, 1880, ii. p. 159.

W. P.



"THE UNSPEAKABLE TURK."—Pennant, in his *Journey from London to the Isle of Wight*, speaking of Peter the Great, says:—

"He created a fleet in which he rode triumphant in his own seas, and enabled the high-soaring Catherine to attempt conquests in the distant Archipelago, and to subvert, in idea, the empire of the *inoffensive Turk*."

W. N. STRANGEWAYS.

59, Westmoreland Road, Newcastle-on-Tyne.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

A STONE ALTAR IN IRELAND.—There appeared in some antiquarian periodical (octavo size), about the years 1857-61, a view, with plan and elevation, of a thirteenth century stone altar still existing in a small square-ended Irish chancel. The altar, I remember, stood detached, in advance of the east wall of the chancel, along which ran a stone seat for the clergy. Can any of your readers give me a note as to where this illustration is to be found?

G. GILBERT SCOTT.

Church Row, Hampstead, N.W.

ARISTOTLE.—Where in the writings of Aristotle is the passage to be found which Lord Sherbrooke quoted at the University College dinner? I subjoin the passage as reported in the newspapers:—

"On that point he would venture to cite the authority of one of the oldest writers on record. There was a saying of Homer which was not to be found in the *Iliad*, but was transmitted by Aristotle, and of which he (Lord Sherbrooke), instead of troubling them with the original Greek, would give the following poetic translation:—

'He could not reap, he could not sow,  
Nor was he wise at all;  
For very many arts he knew,  
And badly knew them all.'

He would commend that saying to the notice of the London University as teaching the lesson that it should not try to expand knowledge too far. He should be very glad indeed to see less desire in that university to expand its examinations over a large space."

ANON.

ELSTREE HALL.—The *St. Albans Times* gave lately an account of the demolition of Elstree Hall, and some particulars of the building and of some carved chimney-pieces there, each having four full-length figures, and all resembling each other. It goes on to quote from "Miss Phillimore's little work of *The Twelve Churches*," that these figures are "said to be exact representations of the fetishes or gods worshipped in Africa and the West Indies." The date is said to be 1529—fifteen years earlier than any mention of the manor of Elstree.

Where can a good history of the building be found? and what is the derivation of the name "Elstree"? It is on the Watling Street, and,

according to the paper above mentioned, has been called "Idelestrye," "Ilstrye," "Idelestree," and "Eaglestree."

F. WALLEN.

106, Gower Street.

PASQUIN SHAVERBLOCK, ESQ., SHAVER EXTRAORDINARY.—By what name was he known among men? He appears as the author of two satirical tracts, "*Church and King*, a Thanksgiving Sermon for May 29," and "*A Sermon for Fast Day*, with a Defence of the Present War," both 1795.

GEO. CLULOW.

"PAUPUD KHAUR."—I am anxious to learn the scientific name of *Paupud khaur*, which I suppose to be a vegetable production used in Madras, as one of the ingredients of the thin cakes (occasionally themselves called *paupuds*) which are eaten as a relish with curries.

B.

CREMATION AND BURIAL.—Cremation gradually gave way to burial of the dead in Europe about the time the Roman Empire was established. Has the replacement of one practice by the other ever been traced? and if so, where? I believe it is generally agreed that burial must always have been the rule with the lower orders of people at Rome.

E. B. M.

"BOUGAIOS," LXX., ESTHER iii. 1.—In the Hebrew Bible, Haman is called the *Agagite*. This description is rendered in the Septuagint Βουγαίος. Query, what is the explanation of the Greek word? Is it an Alexandrian or Hellenistic form of the Hebrew term, or is it quite a different word used as an equivalent thereof?

A. L. MAYHEW.

ULSTER RHYME.—I have been sent the following, as known in the county of Antrim:—

"Neill and the Deil and the red cow faught;  
Neill beat the Deil, and the red cow laught."

Is this rhyme known in Scotland? What can be the meaning of it?

W. H. PATTERSON.

"INTENSATIVE."—Is there any authority for this word? If so, what dictionary has the word, and by what writer is it used? The word occurs in "N. & Q.," 6th S. ii. 324, where ANON. has, "'Infernal' used as an Intensative." Is not the word a mistake for *intensive*, just as one often sees and hears *preventative* used for *preventive*?

F. C. BIRKBECK TERRY.

Cardiff.

"VISIO WILLELMI DE PETRO PLOUGHMAN."—Whitaker's edition of this work, 4to., 1813, wants pp. 265-6. Is this so in all copies?

J. B. MULLINS.

Birmingham.

"HANKER."—Prof. Skeat describes this word as a frequentative of *hang*, with the same change of *ng* to *nk* as in the sb. *hank*. As he says, it is not



in early use; the first instance I know of is in 1615, Adams's *The White Devil*, p. 45: "The Eagles flock to a carkeis, and theeves hanker about rich doores." But I wish to submit that the word may really only be another form of *anchor*. The quotation just given supports this view; but in addition we have Shakspeare, in *Measure for Measure*, II. iv. 4, writing

"My Invention, hearing not my Tongue,  
Anchors on Isabell."

And again, *Cymbeline*, V. v.:—

"Posthumus anchors upon Imogen;  
And she, like harmless Lightning, throwes her eye  
On him."

And so Brome, in his *English Moor*, I. i.:—

"As I was hankring at an ordinary,  
In quest of a new Master.....  
I heard the bravest noise  
Of laughter."

And Etherege, *Man of Mode*, III. iii.:—

"We  
Shall have you now hankring here again."

In Scotch *hanker* appears to be still used for linger, hesitate, and doubt:—

"As he hanker'd at the ha' door."

"Whistle Binkie," *Scotch Songs*, Ser. ii. p. 58.

"Syne I hanker'd in my mind,  
What the body wanted me."

*Ibid.*

May not *hanker*, then, originally mean to anchor one's thoughts or desires on a thing, and thus to keep striving or longing for it? XIT.

JOHN JONES, A MEDICAL STUDENT.—I want to find an article which was published in a magazine or table-book some thirty or thirty-five years ago, being a reminiscence of John Jones, a medical student, showing how his uncle had been taken up by the new police, and been thus convinced that his nephew's supposed escapades were unjustly charged upon him. J. J.

REV. THOMAS WELD, M.A., VICAR OF TERLING, ESSEX, 1624.—I should like to obtain the ancestry of the above. He came to America in 1632.

WALTER ELIOT THWING.

Boston, Mass.

LAND RENT IN INDIA.—Who was "the great and dignified character" who established in India what was called the "permanent settlement" with the zemindars? [Lord Cornwallis.] I shall also be glad of reference to books on the old revenue levies of India before the East India Company had begun to dominate and governors-general to legislate. C. A. WARD.

Mayfair.

H.M.S. AJAX.—In an old register of birth, &c., of the Potter family I find the following entry:—"1807, Feb'y 14. Hugh Potter this day perished the Ajax ship of war, commanded by the

Hon<sup>ble</sup> Henry Blackwood." In what engagement did the Ajax take part on this date? Was she one of the vessels forming the squadron which was despatched, under the command of Sir John Duckworth, to Constantinople in 1807?

WALTER GRAHAM BERRY.

Broomfield, Fixby, near Huddersfield.

THE LAST SLEEP OF ARGYLE.—Who was the member of the Scottish Council who saw the Earl of Argyle asleep just before his execution? *Vide* *Wodrow*, ii. 541. ECLECTIC.

JOB THORNBERRY.—In what novel or play does this name first occur? Lord Beaconsfield has made it famous in *Endymion*; but that the name is not of his coining is clear from the allusion to it made by Thackeray:—

"My good sir, this is very well in a comedy, where Job Thornberry slaps his breast, and asks my lord how dare he trample on an honest man and poke out an Englishman's fireside."—*Pendennis*, vol. ii. c. xii.

The author of *Endymion* has applied the name to a man of somewhat similar sentiments.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

[A character in Colman's *John Bull*.]

"DUTCH MONTH."—What is the origin of this duration of time when it takes the meaning of a long time, as in the following sentence?—"Why, you will be as long as a Dutch month."

G. S. B.

SUFFOLK PHRASEOLOGY.—I was walking, not long ago, round the estate of a Suffolk squire, in company with the owner and his bailiff, a respectable and intelligent man. The squire was suggesting here and there some alteration or improvement. The answers of the bailiff were invariably in the same form:—"Yes, if Mr. P. pleases, so-and-so can be done." Was this use of the third person in addressing his master an individual peculiarity, or is it a common Suffolk or East Anglian usage? H. K.

A DENTIST'S PATIENT.—In what monthly or serial did I lately read the story of a dentist's patient being imprisoned in the operating chair for seventy hours, during which the dentist was under a cataleptic fit and no one in the house? It was probably a "Christmas" number, the date of the event being Christmas.

EDWARD WOLFERSTAN.

Arts Club.

"POYLE"? "POLE"?—Sir Thomas Elyot, in his *Castel of Helth* (1541), under the head of "Ale, biere, cyder, and whay," says that ale "is made and used for a common drinke in no other countrey than England, Scotland, Ireland, and Poyle." What is *Poyle*? In a later edition of Elyot's book (1610) the word is printed *Pole*. Did Elyot write



Pole with a dash over it for *Polande*, and did the compositor omit the dash? Certainly the statement that ale was drunk only in the countries named is quite incorrect; for beer (and Elyot classes ale and beer together) was plentifully drunk in Germany long before 1541. What can be the meaning of Poyle or Pole? Are they mere misprints for *Wales*? J. DIXON.

[Poill, Poll, Pow, &c.—Poland constantly in Scottish records of the seventeenth century.]

"SEARCH TICKET."—In a diary, under date of Nov. 30, 1779, I find a charge of 1d. for a "search ticket, No. 37932, drawn a blank the 13th day." What kind of a lottery was this, and why so called? MARTYN.

OLD PARR.—Can any one assist me to the ancestors and descendants of Old Parr?

FRANK JOHN PARR.

Ledbury.

"GALLIRO."—In a court roll, *temp.* Elizabeth, a person is fined 3s. 4d., "quia usus est galliro in die dominica." What is the meaning of galliro? W.

VIEWS OF ROME.—I have 102 fine engravings by Rossini, the figures by Pinelli, size about 18 inches by 14 inches, within a wide margin. What are their value and rarity? J. R. I.

NICHOLAS DENMAN, ALDERMAN OF HULL, OB. 1656.—He was one of the committee appointed for the defence of Hull between the time of the arrest of Hotham and the appointment of Fairfax as Governor of Hull. Can any of your readers supply me with particulars as to when and where this man was born, his parentage, and in what way (if any) he was connected with the family of Denman of Newhall, as given in Glover's *Visitation of Yorkshire*, and in vol. ii. p. 75 of Hunter's *South Yorkshire*? J. GOULTON CONSTABLE.

"HARD."—*Hard*, n. A kind of pier or landing-place for boats on a river. *Marryat* (Webster's *Dict.*, ed. Mahn). The word occurs as the name of many landing-places in the south of England, as Cracknor Hard, &c. Wanted etymology and early instance of the word in this sense. I suspect it is cognate with O.Fr. *horde*, a palisade, barrier (*Burguy*), and Eng. *hurdle*, from a Teut. stem *hard*, to weave (see Fick, iii. 57).

A. L. MATHEW.

"CHEESE IT."—At our old foundation school here at Wickwar, Gloucestershire, the usual warning of *cave*, so well known to most of us, is very rarely used, the queer word *cheese* it being used instead. I have vainly endeavoured to find out the origin of this expression. Can any "old boy," interested, like myself, in school customs, enlighten me hereon? JOHN RIDD.

"AS DRUNK AS DAVID'S SOW."—In Hone's *Table-Book*, col. 379, there is an explanation given of the origin of this phrase. His note, abbreviated, is as follows. "A few years ago," one David Lloyd, of Hereford, had a drunken wife, who one day took an "extra cup." Fearing the usual "drubbing" from her husband, she "let out David's sow" (which, by the way, had *six* legs), and took its place. She fell asleep. "A company arrived to view" the famous animal. "Davy" was usher. He said, "Did any of you ever see such a creature before?" "Indeed, Davy," remarked one of the company, "I never before saw a sow so drunk as thine in all my life." Is there any truth in this explanation? If so, what? Dr. Brewer, in his *Dict. of Phrase and Fable*, has a similar explanation, apparently derived from a common source. The phrase has long been familiar to me, and I have often heard it used by old people in North Yorkshire, whose knowledge of the phrase was most probably prior to "the few years ago" of Hone's note, and not derived at all from the anecdote recorded by him. Furthermore, Ray, in his *Proverbs*, first published in 1670, has, "He is as drunk as David's sow"; hence the saying is much more ancient than Hone imagined.

F. C. BIRKBECK TERRY.

Cardiff.

QUARTERMAIN.—Can any of your readers suggest a derivation for this name? I find it as *Quatermeyns* about A.D. 1300, too early, I take it, for a derivation from a coat of arms. Possibly it may be a Provençal name. W. F. CARTER.

AUTHORS OF QUOTATIONS WANTED.—

"Get leave to work; in this world 'tis the best you get at all." Where is the above passage of Mrs. E. R. Browning's to be found? G. C. G.

"And Sorrow holds her darken'd state  
In Love's deserted hall."

F. A. TOLE.

## Replies.

GERMANY OR DEUTSCHLAND, WHY SO CALLED.

(6th S. ii. 409; iii. 132.)

I thank MR. MAYHEW for endeavouring to set me right as to the origin and meaning of *Teut*, *Diot*, *Deutsch*, *Cymry*, but I fear he has only succeeded in discovering a mare's nest.

I will take his sentences in the order in which they stand. First, he says "*Teut* or *Diot* never meant the earth or land; *Diat-isc* (whence *Deutsch*), never meant earth-born, αὐτόχθονος." For this I am referred to Skeat's *Etym. Dict. sub voc.* "Dutch," which he thinks would have preserved me from this "curious mistake." I have the highest possible respect for the learned professor who has rendered such signal service to



the study of philology, but I prefer for my derivations to go a little further back.

I will first refer to Wachter's *Glossarium Germanicum*, a work the learning and research of which have never been surpassed. He gives two explanations of *deut*—*teut*; the first, *terra*; the second, *gens, populus*. The first—which he considers the radical—he connects with Cymric *tud*, Armorican *tít*, Gr. *τηθὺς*, as employed by Homer in the sense of mother earth. *Títan* he also refers to the same root. Under the secondary meaning of *gens, populus*, he says, "Mihi videtur sensus a terra ad incolas terræ translatus, ob veterem, quæ in Gente nostra vignit, persuasionem, *initia Gentis ex terra esse*. Quid mirum, populum opinione sua terrigenam voluisse ab initio suo sic appellari?"

This view is confirmed by Ihre (*Glossarium Suiogothicum*, sub voc. "Thiod.") He says, "De originaria significatione id tantum addam, ex allatis variarum dialectorum exemplis constare, illam *universitatis* ideam imprimis comprehendere, unde in lingua A.-S. *theod-land* notat totam regionem."

The suffix *-isch* or *-sch* is an adjective, and originally meant "belonging to," or "connected with." The corresponding suffix in Icelandic or Old Norse, *Verskr*, means inhabitants, and is so applied to *thiod* or *thyd*. *Thydverskur* means "the people of the land"; *Romverskur*, the inhabitants of Rome, &c. Swed. *tysk*, Danish *tydsk*, are merely abbreviations.

The word *Deutschland*, for Germany, is not of very ancient date. Grimm, sub voc., says:—"Im A.H.D. findet es sich so wenig als *deutschen lant*. Beide erscheinen erst im 12ten und 13ten Jahrhundert, aber selten." I suppose before the twelfth century the Germans must have had some name for their Fatherland, and what could it be but *dint*, *deot*, or *thiod*, from which is formed the adjective *dint-isc* or *deutsch*. Tacitus, our earliest authority, states the earth-born origin of the Germans very plainly. He says:—"Tuisconem deum terra editum et filium Mannum, originem gentis conditoresque." *Tuisco* is simply *earth-born*, from the root *tu*, with the suffix *-isc*, and is precisely the same as *teut-isc*=*deutsch*.

Reference is made to Goth. *thiuda*. This, no doubt, is employed in the sense of a nation, people, but our specimens of Gothic are so very limited that we have no opportunity of tracing the primary application of the word. We have in A.-S. the kindred word *theod*, the primary meaning of which is undoubtedly a country, region. In the Gospel of Matt. iv. 16, *theoda folc* can only be translated "people of the country," *theoda* being the genitive case of *theod*, a province or region, which is confirmed by Bosworth.

The Irish word *tuath* has the same double meaning, primarily, a country; secondly, the people inhabiting it (vide O'Reilly's *Irish Dict.*).

The Cymric *tud* does not mean "a people, a nation," but a region, a district.

"Penaf udd Grufudd graid eryr Prydain  
Priodaur *tud* allmyr."

"A supreme lord is Griffith, the ardent eagle of Britain, lord of a country beyond the sea."

I turn now to the reference to Fick, i. 602. Here I find the root *tu* explained, "Macht haben; hüten, wahren." This does not help us much, but he gives as a derivative *tautē*, "Volk, land." This is precisely my contention, that the word means first the country, and secondarily the people inhabiting it. The fact that in the Old Prussian and Lettish *tauto*, *tauta*, mean *land*, is strongly confirmatory of this. In Sanskrit *tu* is to be powerful, to increase; *thud* is to extend, to cover, certainly more applicable to land than to a people. So much for *deut*, *dioi*. Let us now turn to *Cymry*, which Mr. MAYHEW says does not mean *αὐτόχθονος*, but "the *conterranei*, the people who, expelled from divers parts of Britain by the English, came to a new country, Wales, and there formed a new people." It must, indeed, be a marvellous word to explain all this. He further says, "*Cymry* seems to be a post-Roman word." Alas! for the traditions of history. One had thought that it was one of the historical facts in which all were agreed that, whether the *κυμῆριοι* of Herodotus were connected with the Cimbri of Tacitus or not, at least that the Cimbri of the Chersonese (now Jutland) were a cognate race with the Cymry of Wales, and the Cimbri of Cumberland, that they have left traces of their existence all over the continent of Europe, and that they were the advanced guard of the Aryan race in their progress westward. If there is one thing that the Welsh pride themselves on more than another, it is that they are *αὐτόχθονες*, in the sense of being the first occupiers of their country.

The word *Cymry* may be derived in several ways, but certainly in none of them bearing the meaning attached by Mr. MAYHEW. It is usually considered as compounded with *Cyn*, the first, chief, or foremost, and *bro*, a country; or it may be from *bru*, the womb (of mother earth). Dr. Owen says, "The import of all the names is nearly the same, viz., the first place of existence or country." Having thus explained the conclusions at which I have arrived, I must leave your readers to decide on which side lies the "curious mistake."

J. A. PICTON.

Sandyknowe, Wavertree.

EARLY ROMAN CATHOLIC MAGAZINES (6th S. iii. 43, 110).—MR. WALFORD'S contribution opens out a subject which cannot but be interesting to many of your readers. I have long deplored the negligence and carelessness shown by those who have the charge of our large libraries in collect-



ing the periodical publications of the Catholic press. It does not seem surprising to me that there should not exist in the British Museum Library a perfect set of the magazines issued by the Catholic body previous to the passing of the Emancipation Act, when I have reason to believe that there is not such a collection in any of the libraries of our great colleges. A little publicity on this point may perhaps do much good, and in some measure prevent, by calling attention to the want in time, what would otherwise speedily prove an irreparable loss. From various causes it will be found that the names of Catholic printers and publishers who flourished during the fifty years previous to the Emancipation Act of 1829 are very poorly represented in the bibliographical and typographical dictionaries of this country. Many of them are entirely omitted, and even such men as Thomas Haydock, whose Bible alone should have given him a place in typographical history, obtain only a passing allusion. I subjoin a short account of the earliest Catholic magazines, none of which are mentioned by Mr. WALFORD.

In the Address "To the Catholic Clergy and Laity of the United Kingdom of Great Britain and Ireland," published in the first number of the *Catholic Magazine and Review*, Feb., 1831, by the committee of clergymen who were the shareholders and proprietors of the work, a regret was expressed that the Catholic body had no periodical conducted by any of the clergy at that time. An attempt was indeed made in 1813, and another had been made some time before, by a reverend gentleman now no more, but well known at the time by his writings, to establish a Catholic magazine and review, but in both instances, after the publication of a few numbers, the learned editors were obliged to desist from their labours, owing, in a great measure, to the limited circulation of the work, and to a certain apathy of the Catholic body, brought on, no doubt, by the length of time that they were detained in civil bondage, and not a little, perhaps, to their very steadiness and certainty in the Faith. It is to be regretted that the titles of these two periodicals, with the names of their editors, are not given. I presume, however, that the first two in my list are those referred to.

1. The *Catholic Magazine and Reflector*, from January to July, 1801, vol. i. Printed for Keating, Brown & Keating, Duke Street, Grosvenor Square, London, by T. Schofield, Dale Street, Liverpool. Small 8vo., with small engraving on title-page.—The volume consists of six numbers, each number divided under the titles of "Catholic Magazine" and "The Reflector," consisting of about 64 pp.; title one leaf, 386 pp., and index and errata one leaf. My copy bears no date other than that on the title-page. I have never met with any other volume, and as this is probably the earliest Catholic periodical published in England,

I think a copy of the index is well worthy of record:—

"On the Existence of God, p. 1.—On the Eucharist, 8, 72, 141.—Ecclesiastical History, 13, 77, 146, 203, 281, 335.—St. John the Evangelist and the Robber, 19.—The Reflector, 22, 102, 152, 234, 275, 376.—Encyclical Letter of Pius VII., 25, 89.—On the Sabbath Day, 34.—Letters to the Editor, 38.—On Pastoral Poetry, 49.—Moses's Account of the Creation, &c. 65.—Letters of Abgarus and our Saviour, 85.—On the Numbering of the Inhabitants of the Earth, 87.—Sermon from St. Leo, 95, 157, 227.—The Love of God to Man, 106.—Unity in Faith, 110, 237, 317, 357.—Existence and Attributes of a God, 132.—The True God, 140.—Letter of Christ to Abgarus, 150.—The Authority of the Holy Scriptures, 165.—Letter on Crusades, 169.—Letter to Mr. Ancient, 181.—The End for which Man was created, 197.—On Christ's Person, 305.—Catholic Emancipation, 308.—Review of a Publication, &c., 209.—Necessity of Revelation, 263, 329.—Life of Stephen Gardiner, 267.—Bishop Gardiner's Letter to the Lords of Council, 342.—Foreign Divines called over to assist the Reformation, 345.—Easter Monday, 352.—Answer to a Correspondent, 363.—On the Use of Time, 365.—Ridiculous Absurdity of regretting past Times, 371.—Poetry, 55, 120, 186, 247, 319, 380.—Chronicle of Events, 58, 125, 192, 251, 321, 383."

2. The *Conciliator*.—Advertised in the *Laiety's Directory* for 1813, to be continued quarterly, price 6s. 6d., or in weekly numbers 6d. each; comprehending monuments of antiquity, history, biography, defence of revelation, consideration of the doctrines and discipline of the Catholic Church; with a review of such publications as are connected with these topics. The conditions are:—"1. That the work be printed in 8vo., on a wove demy paper, and sold in weekly numbers, containing twenty-four pages of letter-press, at 6d. 2. That in the course of thirteen numbers (one volume) the subjects above will be treated, and three or more fine engravings given. 3. That some copies will be printed on superfine royal paper at 1s. each. "The object of this undertaking is to remove the prejudices which exist against a body of people forming a great and important proportion of the inhabitants of this extensive empire." I have never seen a copy of this publication, and in all probability only a few numbers were issued.

3. The *Orthodox Journal* was first issued on July 1, 1813, edited and published in London by William Eusebius Andrews, a man to whose excellence and intellectual vigour, combined with indomitable pluck and perseverance, the Catholic press of this country owes much of its rapid advancement. This journal continued till 1820, when it was suspended, in consequence of the editor being then engaged with a weekly newspaper called the *Catholic Advocate of Civil and Religious Liberty*. Most, if not all, the numbers of the *Orthodox Journal* (which came out monthly) were both edited and printed by Andrews. I have not seen the first three volumes.

In February, 1823, the *Orthodox Journal* was revived by Andrews, and it continued to the end



of 1824, when it was again suspended on account of the editor being induced to try another newspaper, which he called the *Truth Teller*. On the 8th September, 1832, the journal was once more started under the title of the *Weekly Orthodox Journal of Entertaining Christian Knowledge*, edited, printed, and published by William Eusebius Andrews, Oxford Arms Passage, Warwick Lane, London, with an illustration every fortnight. After completing four volumes, he hoisted the "Union Jack" at the main, and commenced a new series under the title of the *London and Dublin Orthodox Journal of Useful Knowledge*, edited, printed, and published by William Eusebius Andrews, 3, Duke Street, Little Britain, London, the first volume commencing on July 4, and ending December 26, 1835.

Poor Andrews died in the middle of the fourth volume of this series, April 7, 1837, in the sixty-fourth year of his age. The times are now ripe to appreciate the story of his untiring zeal and laborious efforts for the cause of religion and a Catholic press, and I trust that before long some one will undertake to rewrite his biography.

During his short illness, and after his death, the volume was continued, at the request of Mr. Andrews, by Mr. John Reed, until his son, Mr. Peter Paul Andrews, was enabled to complete his engagements in Liverpool, after which the fifth volume was commenced, under his editorship, on July 1, 1837. The same style, 8vo., double columns, with engravings of churches, colleges, monasteries, portraits, and miscellaneous subjects, continued to the expiration of the fifteenth and last volume, December 31, 1842. It was printed and published at the same address as before, by Peter Andrews and his sister Mary.

I hope to be allowed to supplement this list on a future occasion.

JOSEPH GILLOW.

Bowdon, Cheshire.

1. I have the *Orthodox Journal*, by W. E. Andrews, begun, I believe, in June, 1813. I have No. 41, vol. iv., 1816, and sundry other monthly numbers, 1s. each, to 1823.

2. The *Catholic Gentleman's Magazine*, by Sylvester Palmer, Gent., editor, begun in Feb., 1818; my last number is February, 1819. Printed by William Flint, Old Bailey; afterwards by F. Marshall, Kenton Street.

3. I have supplement to *Catholic Spectator*, or *Catholicicon*, third series, fourth and last volume, 1826, in which the editor bids farewell to his readers. It appears, therefore, there was more than one volume of that series.

J. W.

An interesting sketch of Mr. W. E. Andrews, the "founder of Catholic journalism in England," from the pen of the author of *Abridgment of Lingard's Hist. of Eng.*, will be found in the *Lamp*, Dec. 26, 1857. According to this sketch, Mr. Andrews, after

completing the twelfth volume of the *Orthodox Journal*, continued his exertions in the *British Liberator*. Was the last-named a newspaper or a magazine, and was it issued before 1829? The *Catholic Vindictor*, of which I possess the first twenty-six numbers, cannot be called a magazine, as it was merely a polemical periodical, written in refutation of a Glasgow print. P. J. MULLIN.

THE TEMPLARS IN LINCOLNSHIRE (6th S. iii. 27).—Evidence is wanting that there were so many preceptories of the order in this county as are included by Sir C. H. J. Anderson in his succinct and readable, and generally most correct, little volume, *The Lincoln Pocket Guide*, 1880. Temple Bruer, Aslackby, and Willoughton are beyond question, and to these the Venerable Archdeacon Trollope, F.S.A., in 1872, in his then published work (*Sleaford and the Wapentakes of Flaxwell and Aswardhun*), continued to limit them. But Tanner (*Not. Monast.*, ed. Nasmith) includes South Witham and Maltby as preceptories, and says of Eagle, "a commandry of Knights Templars, who had the manor here by gift of King Stephen" (Linc., xxii.). This leaves Mere, Skirbeck, and Grantham. At Mere the Templars had a house, but probably in their time, as certainly when possessed by the Hospitalers, it was a limb of Willoughton. Dr. Oliver, in a paper read Oct. 12, 1841, before the Lincolnshire Topographical Society, stated that, "in addition to several preceptories, the Templars had several hospitals in the county, like that at Mere on the Heath, over which they exercised jurisdiction." The foundation of Skirbeck is involved in obscurity, and there would seem no proof that it belonged to the Templars. It was established, *circa* 1200, as a hospital for ten poor people, and was dedicated to St. Leonard; about 1230 it was given by Sir Thomas de Multon of Egremont to the Knights Hospitalers, in whose time it was certainly part of the preceptory of Maltby. As to Grantham, Marrat (*Hist. Linc.*, vol. iv. p. 38) says, "The 'Angel' Inn is repeatedly stated to have been a commandry of the Knights Templars, but the statement can be traced no higher than to Dr. Stukeley's bare assertion." Archdeacon Trollope (*supra*) mentions tenements at Grantham, including the "Angel" Inn there, as among the acquisitions of the preceptory at Temple Bruer.

Sir C. H. J. Anderson, at p. 180 of his *Guide*, gives a list of "Royal Licenses to crenellate or fortify, granted between 1256 and 1478." He omits "Rot. Pat. 34 Edw. I. De Kernellanda magna porta apud manerium de la Bruer."

W. E. B.

THE EMBLEMS OF THE FOUR EVANGELISTS (6th S. ii. 467).—Mr. Dore asks for an account of the four standards of the Jewish tribes. He will find the subject examined by Corn. a Lapide



on Numbers ii. 2. In the course of his remarks he has :—

"Quæres secundo, quæ et qualia insignia habuerint hæc quatuor archiducum tribuum vexilla? Tradunt Hebræi et Rabbinæ scribentes in hoc caput, vexilla hæc habuisse effigies quatuor animalium, scilicet, leonis, hominis, bovis et aquilæ. Hebræos sequitur Andreas Masius in cap. vi. Josue, vers. 9, ubi sic ait: 'Tradunt Hebræi primum vexillum primipilaris tribus Judæ cum suis habuisse effigiem leonis pro insigni; secundum vexillum Rubenitarum habuisse hominis effigiem cum mandragoris (cf. Gen. xxx. 14); tertium vexillum Ephraim habuisse imaginem bovis; quartum Danitarum habuisse effigiem aquilæ.'"

He also refers to Vilalpandus, *De Templo*, pars ii., lib. v., disput. 2, cap. xxxix.

Lightfoot in "Erebbim," cap. 53 (*Opp.*, vol. i. p. 226, Fran., 1699), has some remarks upon the subject from the Chaldee Paraphrast on the chapter *u.s.* ED. MARSHALL.

The following, from the Bishop of Lincoln's *Commentary*, may be of use in the discussion of this subject :—

"It is remarkable that these four Living Creatures, mentioned by Ezekiel and St. John, are identical with the heraldic ensigns on the four Banners or Standards stationed on the four sides of the Tabernacle of the Congregation in the Wilderness—the type of the Church Universal in its pilgrimage through the world. Cp. Num. ii. 2-31, and the Jewish tradition. See Mede's works, p. 594 [book iii.].—*Introduction to St. Luke*, p. 163.

The assignment of these heraldic devices to the tribes appears to rest upon a Rabbinical tradition.

EDWARD H. MARSHALL, M.A.

"GUAGING" OR "GAGEING" (6th S. iii. 9).—MR. PARISH asks how to spell this word. Either *gauge* or *gage* may be used, but *guage* is certainly wrong. As applied to the embroidering of old-fashioned smock-frocks, the word signifying the cause is used to describe the effect; *gauging*, or producing equal breadths. Fr. *gangier*.

HIC ET UBIQUE.

THE "MAIDENHEAD" TAVERN (6th S. iii. 9).—At the "Tom and Jerry" period this was the well-known title of a house of public entertainment at Battle Bridge, London, kept by Walbourn, the actor; and which is especially noticeable as having been adorned by a whole-length portrait of the landlord, in his character of "Dusty Bob," painted in oils, as a sign to the house, by no less a personage than George Cruikshank. See Pierce Egan's *Finish to the Adventures of Tom, Jerry, and Logic in their Pursuits through Life in and out of London*, &c., London, 8vo. 1830, p. 10. Where is this portrait now?

Further reference may be made to the *History of Signboards, from the Earliest Times to the Present Day*, by Jacob Larwood and John Camden Hotten, London, 1868, 8vo. p. 141. The tavern, however, which I have mentioned above, has

escaped the notice of the compilers of this curious volume.

WILLIAM BATES, B.A.

Birmingham.

Some years since there was a tavern having this sign a few doors from the west end of Old Street Road, London. I suppose it was in Aldersgate Street.

R. S. CHARNOCK.

Nice.

THE "MINCED PIE HOUSE" (6th S. iii. 9).—This house, according to Mr. Walford (*Old and New London*, vi. 230), is in the Vanbrugh Fields, near Maze Hill, Greenwich. It was built by Vanbrugh, and was once called the "Mince Pie House," having been used as a place of public entertainment. It is described as a brick building, ornamented with raised bands; it has a round tower at either end, and a central porch.

G. F. B.

CHRISTMAS FOLK-LORE (6th S. iii. 26).—This is not, I believe, a superstition, but a weather-wise saying—though in England I have heard it formerly given by other old women as an ill omen if the sun shine in at the window on Christmas Day. The Italians say, "Sole a Natale, fuoco a Pasqua." I once saw it explained in a book of weather forecasts, which, I am sorry to say, I have lost. I am sure that every superstition has its root in a truth, and it would be an interesting book for some one to write on the origin of superstitions. The Italian version of the saying means, if we have fine, mild weather at Christmas, we shall have cold at Easter.

T. C. G.

A SWIMMING MACHINE (6th S. iii. 27).—There was a short account of a swimming machine, with a woodcut, in *Cassell's Family Magazine*, for May, 1880.

R. C. STONEHAM.

TALLAND : TALLANT : TALLENT (6th S. iii. 28).—Margaret Stanley's second husband was neither a Talland nor a Tallent, but John Taylard, of London, merchant, by whom she had issue Charles Taylard, æt. 11, an. 1585, Edward, and Stanley Taylard. Arms: Quarterly or and sable, a cross patonce counterchanged (see *Vis. Yorksh.*, 1585, p. 247 in Mr. Foster's reprint).

There was, however, in the seventeenth century, an indubitable Tallents who married a lady of royal descent. The Rev. Francis Tallents, of Shrewsbury, a nonconforming minister, who corresponded with Thoresby, of Leeds, informs his friend, under date Dec. 2, 1696, that he had "been searching amongst the papers of the famous Mr. Arthur Hildersham, which I have (my first wife having been his grandchild)." Arthur Hildersham, as is well known, was the son of Thomas Hildersham, of Stetchworth, co. Camb., by Anne Pole, grand-daughter of Sir Richard Pole and Margaret, Countess of Salisbury. I am not able to state



whether there were any descendants of Francis Tallents by his first marriage. He is mentioned in a letter of Matthew Henry's to Thoresby in 1705, as yet living at Salop, and preaching constantly, in his eighty-sixth year. In Palmer's *Memorial* he is said to have been born at Pelsley (Pilsley) near Chesterfield, in November, 1619.

CLK.

BRISSEL COCK: TURKEY (6th S. iii. 22).—Perhaps PROF. NEWTON will allow me to remind him that *brissel* is the old Scotch for *broil*. See Cleeshbotham's *Handbook of the Scottish Language* (1858). In Pennant's *Tour through Scotland* (1776), to which I have before referred in "N. & Q.," there is a beautiful engraving of "The Cock of the Wood," which we are told was at one time common in the highlands of Scotland, and was called *Capercalze*, and in old law books *Auer-calze*. In the account of "good things" provided for the king's use found in Lindsay of Pitcottie's *History*, in an edition I have (1778), *brissel cock*, *black cock*, and *capercaillies* are mentioned. Is it, then, still probable that *brissel cock* was "*coq de broussaille*"? ALFRED CHAS. JONAS.

Swansea.

In the glossary appended to Bishop Kennet's *Parochial Antiquities* is the following: "Africana, a turkey either from Africa, the country from whence they were brought into these northern parts, or perhaps from the old Latin *afra*, a bird," &c. But Dr. Bandinel, the editor of the edition I possess (that of 1818), has this note, "The whole of this is erased from the author's copy," so that mature consideration appears to have induced the good prelate to doubt whether *Africana* is correctly rendered a hen turkey.

WILLIAM WING.

Steeple Aston, Oxford.

"TO THE BITTER END" (6th S. iii. 26).—The following quotation from Chaucer's *Squire's Tale* may be noted:—

"Of sondry doutes thus they jangle and trete,  
As lewed peple demen comunly  
Of thinges that ben made more subtilly  
Than they c n in hir lewednesse comprehende;  
They demen gladly to the badder ende."

H. D. W.

CULPABLE EMENDATIONS (6th S. iii. 24).—It may be interesting to PROF. SKEAT to know that *tricker* is the word still used by the people in the north of Scotland.

WALTER GREGOR.

The Manse, Pittligo.

FOLK-LORE AS TO OATHS (6th S. iii. 48).—This reminds me of another more ancient superstition of pregnant women, which I lately found in Ellis's *Historical Letters*, Third Series, ii. 226. The letter in question is from Ralph Sadler to Thomas

Cromwell, asking him to be godfather to his son; after which the writer adds:—

"I wold also be right glad to have Mr. Richard's wyf or my Lady Weston to be the godmother. Ther is a certen superstycious opynyon and vsage amongst women, which is, that in case a woman go with childe she may chrysten no other mannes childe aslong as she is in that case: and therefore not knowing whether Mr. Rychard's wyf be with childe or not, I do name my Lady Weston."

Can this also be explained?

C. F. S. WARREN, M.A.

Farnborough, Banbury.

NUMISMATIC (6th S. iii. 48).—The motto is that of the city of Geneva, and an eagle with wings spread is impaled in the shield of the same city.

W. A. B. C.

"MITCHAM WHISPER" (6th S. iii. 48), according to Hazlitt, signifies in the county of Surrey "a loud shout" (*English Proverbs*, 1869, p. 28).

WILLIAM PLATT.

115, Piccadilly.

NAMES OF TRAINS (6th S. iii. 46).—There is an express train from Manchester which passes through Stafford Station (London and North-Western Railway) without stopping, somewhere about 11 A.M. It is, I believe, generally known in and about Stafford as the "Manchester Smasher."

NEMO.

Birmingham.

"NEW EPIGRAMS," 1695 (6th S. iii. 46).—If Mr. OUVRY will again refer to Lowndes, I think he will find the above was written by Thomas May.

EMILY COLE.

Teignmouth.

NORTHERN MYTHOLOGY (6th S. iii. 47).—See (1) Dr. G. Vigfusson's *Icelandic-English Dictionary*, which is certainly the most trustworthy and thorough book on the subject in English; (2) H. Lüning's *Die Edda* (Zürich, 1859); (3) Simrock's *Die Edda* (fifth edition, Stuttgart, 1874); (4) Simrock's *Deutsche Mythologie mit Einschluss der Nordischen* (fifth edition, 1878).

H. KREBS.

Oxford.

THE LATE VISCOUNT STRATFORD DE REDCLIFFE (6th S. ii. 364, 431, 495).—There is a pedigree of the Canning family, and some interesting notes upon its genealogy, to be found in the first chapter of the *Life of the Right Hon. George Canning*, by Robert Bell (London, Chapman & Hall, 186, Strand, 1846, 8vo.), p. 368.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

—COLT, EIGHTEENTH CENTURY (6th S. ii. 368, 521).—Thanks to Editor and MR. MANT. The connexion of a Colt with an Irish bishop must, then, be a maternal one. I may yet hear if the name is connected with Ireland. A CWT.



LILY'S LATIN GRAMMAR (6th S. ii. 441, 461).—An edition which I have of London, 1830, is not among those which are noticed. It may be of interest to point out the source of the inscription upon the print of the boys and the apple tree which is between the Grammar and the translations: "Radix doctrinæ amara, fructus dulcis." It is the translation of a fragment of Isocrates which is preserved by Aphthonius (*Progymnastica*, c. iii.): "Ἰσοκράτης τῆς παιδείας τὴν μὲν ρίζαν ἔφη πικράν, γλυκεῖς δὲ τοὺς καρπούς." In a recent edition of Aphthonius by J. Petzholdt, Lips., 1836, there is a note, "Ἰσοκράτης, κ.τ.λ., quo loco non constat," with some variations of reading.

ED. MARSHALL.

Sandford St. Martin Manor.

REV. JOHN BARTLAM (6th S. iii. 8, 73).—John Bartlam was born at Alcester, in Warwickshire, in 1770, and in due time was sent to Rugby; there, in 1786, he had the misfortune to be one of several pupils who were sent away for disobedience. Fortunately, however, he attracted the notice of Dr. Samuel Parr, at Hatton; was by him received as a pupil, and so commenced a friendship with that eminent scholar which lasted all his life. Mr. Bartlam entered Merton College in 1789; became B.A. in 1793; Fellow of Merton, 1795; and M.A., 1796. In 1797 he was presented to the perpetual curacy of Tetenhall, Staffs., which he held ten years. In 1808 he was presented to the vicarage of Bedley, Worcest., and to the curacy of Studley; and in 1811 succeeded to the college living of Ponteland, Northumb. He died in London, Feb. 27, 1823, and was buried at Alcester. A brief memoir of him, written by his old preceptor and much attached friend Dr. Parr, is printed in Field's *Memoirs of the Rev. Samuel Parr*, 1826, ii. 429-35, the chief facts of which are also to be found in the *Gentleman's Magazine* for 1823, pt. i. 281, and in the *Annual Biography* for 1824, p. 408-10.

EDWARD SOLLY.

"SCURFFE" (6th S. ii. 388).—Couch, in his *British Fishes* (iv. 200), under the heading "Peal, Salmon Peal, Bull Trout," has, among other names, "the scurf, bull trout." There is no Latin equivalent given, nor any reference to other writers on the subject. Izaak Walton (p. 70, ed. Major, 1824) says, "There is also in Northumberland a Trout called a Bull-Trout, of a much greater length and bigness than any in these Southern parts." This name "scurffe" is not in Brockett's *Glossary*, first ed., but he says the bull-trout is a species peculiar to Northumberland. Yarrell, *British Fishes* (first ed., vol. ii. p. 31; second ed., vol. ii. p. 71), describes the "Bull-Trout, Grey Trout, Whitling, or Roundtail, the *Salmo eriox* of Linnaeus," but does not record the name "scurffe." In his second ed., p. 73, he quotes from Sir Walter Scott (notes to *Lay of Last Minstrel*, canto iv.):—

"Billhope braes for bucks and rae,  
And Carit haugh for swine,  
And Tarras for the good bull-trout,  
If he be taen in time."

And adds, "the good bull-trout is still famous." It is not, however, in much estimation, either as affording good sport to anglers or for the table. If the "scurffe" be identical with the bull-trout of Northumberland, the origin of the name is probably to be sought in the Icelandic, as Prof. Skeat, in his *English Words compared with the Icelandic*, p. 14, has "scurf, skurfur," scurf on the head; and "skyrtfir," a kind of bird.

W. E. BUCKLEY.

If S. J. H. refers to Brewster's *History of Stockton*, Appendix II., on the natural history of the vicinity, he will find the salmon trout (*S. trutta*) is there called a "scurf." Also in Couch's *Fishes of the British Islands*, vol. iv. p. 200, the salmon peal is called the "scurf."

JOSEPH WRIGHT.

Museum, Newcastle-on-Tyne.

Mr. Frank Buckland, in the *Nineteenth Annual Report of the Inspectors of Salmon Fisheries*, on p. 61, under the heading of the "Nomenclature of British Salmonidae," says that "scurf" or "scurve" is a term applied to bull trout in the river Tees. This is probably the fish alluded to in the *Catholicon Anglicum*.

G. F. R. B.

"Scurf" is a term applied to a bull-trout (*Salmo eriox*) in the river Tees, equivalent to "peel" in Cornwall; "sprod," Ribble; "truff" in Devonshire; "sewin" in Wales; "finnock" in the Solway.

JOHN H. PHILLIPS.

"CLIP," ITS VARIOUS MEANINGS (5th S. vi. 520; vii. 38, 60; 6th S. ii. 496).—The story of the dispute between a man and his wife as to whether a field of corn had been mown or shorn is very old. Probably M. P. and other readers of "N. & Q." may be glad to have the earliest English version of it and of another like unto it.

"A woman which was veyd and accustomyd to stryue, walked by the fylde with her husbonde, and he sayde the fylde was mowe downe, & she sayd it was shorn. And so they multiplyed so many wordis that at the laste her husbonde all to coryed\* her. But she wold not be styll, but sayd it was clyppid with sherys. Wherefore in a greate angir he cut owte her tonge. And whan she myght nomore speke, she made sygnes with her syngers lyke sherys meaninge the fylde was clypped. A lyke tale is tolde of an other woman thewich stryuyng with her husbonde sayd he was lowseye. And he was mowyd and greuyd with her for her sayng, and bete her greuously, but she wold not amend her. But came before all her neybouris and callyd hym so to his rebuke. Wherefore he was replete with ire and threwe her in to a water and trade on her and drownyd her. And whan she myght not speke, she lyfte vppe her hondeys and made tokyns with her thombys as though she kylded lyce. Wherefore it is wrytyn Ecclesiast. xxviii. Many haue fall by the

\* "Carried her hide" = gave her a good thrashing.



during the last century in common use by the select vestry of the parish in the sense of a church rate, or, rather, the needs of the church which the rate would provide for. Thus, the select vestry would vote so much in the pound for a *utensil*. Sometimes the purpose is stated for which the *utensil* was required. If this note should meet the eye of any one who has an opportunity of looking into the records of the select vestry, it would be interesting to have in the pages of "N. & Q." exact extracts. Does this use of the word occur in other parish registers? JOHN BOOTH.

Durham.

THE HALTON FAMILY (6th S. iii. 44).—The word which MR. WAKE has read "Jed" is, of course, "ice," as the context should have told him, written with the long capital *I* and the old-fashioned *e*, which is not unlike some modern forms of *d*. This mistake has been made before in "N. & Q.," when it was asked why illegitimate children were called "bald-born," the word being simply "base-born." C. F. S. WARREN, M.A.

Farnborough, Banbury.

Immanuel Halton, mentioned in Hope's *Bells of All Saints', Derby*, p. 13, cast the peal at Ansty, Leicestershire, in 1723, and an undated bell at West Dean, near Chichester. J. J. R.

THE GREAT BELL OF ST. PAUL'S: WILLIAM BECKFORD (6th S. iii. 46).—In the interesting cutting taken from the *City Press*, it is mentioned that this bell is tolled when the death of the Lord Mayor of London takes place during his year of office. An instance once occurred—that of the death of William Beckford, who was twice Lord Mayor: first in 1763, and again in 1770, when he died on June 21, scarcely a month after the delivery of his celebrated "reply" to George III. before his assembled courtiers, on May 23. As is well known, the "reply," in gilt letters, is inscribed on the monument of Beckford in Guildhall, underneath his statue. Many at the time supposed that it did not owe its real paternity to him, and there is the following curious allusion to it in the continuation of Hume and Smollett's *History of England* by the Rev. T. S. Hughes, B.D.:—

"Few events of domestic interest occurred this year (1770). On the twenty-first of June the death of Beckford liberated the sovereign and his ministers from a daring adversary, and deprived Lord Chatham of a staunch supporter. Before the popular excitement had time to abate, a splendid monument was voted to his memory in Guildhall, on which the celebrated 'reply' was engraven. The authorship, however, was not long left to decorate his memory, being claimed by the Rev. Mr. Horne, whose mortification was extreme when he found that his talents had procured a statue for another which he had rather have seen erected to himself."—Vol. xv. ch. xii. p. 86.

It may be also worth observing that prefixed to

vol. xiv. of the same work is a small vignette engraving, entitled "Beckford's Reply to the King." There seems to be only one mention of him, though he is indirectly referred to occasionally, in the pages of Junius, namely, in letter liii., written July 31, 1771, by John Horne to Junius, more than a year after the death of Beckford, concerning a splendid political banquet which he had given at the Mansion House. "Parson Horne," as he was styled, had, I believe, been his chaplain, and his early education had been received at Westminster School. Internal evidence would seem to denote that, whether the "reply" issued from the quiver of Beckford or not, it certainly had been prepared beforehand for delivery. The author of *Vathek* was his only son, and was but ten years old at the time of his father's decease.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"QUOB" (6th S. ii. 347, 494).—This word occurs in Sir G. C. Lewis's *Herefordshire Glossary*. He connects it through *wabble* with Germ. *wabbeln* (*Adelung, s.v.*). A few summers back I made a note of its use in a talk I had with a hedger at the Herefordshire foot of the Malvern Hills. Being arrested in penetrating a grassy lane (an accommodation road I think they call it, *lucus a non lucendo* as it proved) by the slushiness, increasing step by step, which a wet season had produced, he, from the bank above me, called out: "You'll be smothered w' dirt, sir, if you go on any funder: 'tis a very quobby place. You ought to have went along there [the field opposite to the one he stood in]. You must please to come up here now, and go through the glat in the hedge into yonder field, and then you can get into the lane again."

VINCENT S. LEAN.

Windham Club.

"TURNIP" (6th S. iii. 27).—This word is not "quite modern," as it is to be found in Minshew, ed. 1617:—"Turnep or rape. G. nauét ou nauéau, &c." His derivation of *rape* is worth recording. He says: "B. Rape, à raepen, i. colligere, auferre, leuare, quod rapæ, vel rapa passim ex agris leuentur et auferuntur." Richardson gives the following quotations for the use of the word:—

"The turnip tasting well to clowns in winter weather."

Drayton, *Polyolbion*, st. xx.

"The best husbandmen, and such as are more exquisite in their practice of agriculture, give order that the ground for *turneps* should have five tilthes."—Holland, *Plinie*, bk. xviii. c. xiii.

According to PROF. SKEAT, the word *does* occur in Cotgrave. He quotes under "Rape," O.F. *rabe*, late *rave*, "a rape or turnep," Cot. Bailey derives the word from "turn and naepe, Sax. *napus*, L. *q.d.* round napes, to distinguish them from the *Napi*, L., which were generally long." Richardson and



"SMOKE FARTHINGS" (6th S. i. 437; ii. 110, 318).—One penny a year is payable by holders of property in the New Forest at "peppercorn rent." It confers the privilege of cutting free in the forest as much wood as is required for home use.  
F. E.

Smoke money is mentioned *s.v.* "Barton [upon Humber]" in the *Diary of Abraham de la Pryme* (Surtees Soc.). The editor, Mr. Charles Jackson, notes that "smoke silver" was paid to the vicar in many Lincolnshire parishes "as a kind of small tythe, in lieu of tythe of firewood." He also cites Jacob, to show that in 1444 the Bishop of Lincoln issued commission "ad levandum le smoke-farthings."  
NOMAD.

WOMAN'S TONGUE (6th S. i. 272, 404, 504; ii. 196, 337, 457).—While assorting some manuscripts written previous to 1813, I found an original skit, which is, perhaps, in keeping with the poetry already cited.

"Ye Muses tell me, have ye heard,  
If so, I prithee, speak,  
Did Ladies ever wear a beard,  
Or whiskers on their cheek?  
For whether old, whether young,  
They seldom want a cropper,  
Tho' beards they 've none, I 'll swear they 've tongue  
That often wants a stopper.  
'Tis lucky that their chins are bare,  
For tho' the suds are saved;  
They talk so fast, that none would spare  
Five minutes to be shaved."

WILLIAM PLATT.

115, Piccadilly.

BOOK-LENDING (6th S. ii. 307, 437).—The following quaint lines were given to me some fifty years ago by a venerable friend, but whether ever published or by whom composed I do not know:—

"Inscription in a Book.

"If thou art borrowed by a friend,  
Right welcome shall he be  
To read—to study—not to lend,  
But to return to me.  
Not that imparted knowledge doth  
Diminish learning's store;  
But this I know, that books once lent  
Return to me no more.  
Read slowly, use carefully,  
Return punctually,  
With the corners of leaves not turned down."

M. H. R.

It is good advice, with books as with money, to "neither a lender nor a borrower be." Book-lending is, however, an institution, and the best cure for "book-keeping" is keeping a book in which to enter title, date, and name of borrower, as suggested by S. M. S. My plan is a delivery-book in counterfoil (of which I send a page herewith). The blue slip inserted between the leaves when the book is lent conveys a

delicate hint that its whereabouts will not be forgotten, and in my own experience has brought a speedy return. No wise man can object to judicious lending and borrowing of books, and my plan of ensuring their return has so far given no offence, but worked well.  
J. R.

FITZHERBERT'S "BOKE OF HUSBANDRIE" (6th S. ii. 246, 391, 450).—The will of Sir Anthony Fitzherbert at Somerset House bears testimony towards his being the author of *The Boke of Husbandrie*. He died May 27, 1538, not 1583.

R. H. C. F.

POETICAL QUOTATIONS PRINTED AS PROSE (6th S. i. 153, 283, 342; ii. 156, 293, 338).—Here is an example from Dickens. Mr. Richard Swiveller, *loc.*:—

"Merely observing, Marchioness, that since life like a river is flowing, I care not how fast it rolls on, ma'am, on, while such purl on the bank still is growing and such eyes light the waves as they run."—*Old Curiosity Shop*, chap. lviii.

S. Y. E.

"ECQUIS BINAS" (6th S. ii. 388, 453).—I shall be much obliged for the copy so kindly offered by MR. CARMICHAEL. C. F. S. WARREN, M.A.  
Farnborough, Banbury.

BRASSES NOT REGISTERED (6th S. ii. 325, 355, 475).—In giving the name "Byrch" as that of the lady commemorated by the sixth brass in Littlebury Church I quoted Haines, and am obliged to MR. BIRD for the correction. In a work like the *Manual of Monumental Brasses* one must expect to find some errors and omissions. For instance, the interesting brasses at Althorne, in Essex, are not mentioned. The inscription, "Here lyeth George White esquire the sonne of Richard White the sonne of Richard White esquire, which George died the xiiij day of June in the yere of our lord God 1584," in Hutton Church, Essex, is omitted. At Corringham, in the same county, is an inscription in Roman capitals, "Here lieth the bodye of Robte Draper Person of Corringham who decesed y<sup>e</sup> 18 of December, 1595.

"As thou art, so was I,  
And as I am so shalt thou be."

The Draper brass is inserted in a stone bearing the following inscription: "Abele : bavid : gist : ici : dierv : de : sa : alme : eit : merci." Of this inscription the first three letters only are now visible, the rest being covered by a pew. At Stock, in Essex, the brass commemorating Richard Tweedie, Esq., is now mural. At Southfleet, in Kent, there are four sons and two daughters represented upon the altar tomb of John and Elizabeth Sedley, c. 1520, instead of "two sons and four daughters." By comparing the costume of the effigies of the two priests in Lain-



don Church, Essex, with the list of rectors given by Newcourt in his *Repertorium*, it seems probable that the larger brass commemorates John Kekilpeny, who died in 1466, and the smaller one Richard Bladwell, who died in 1513. I have reason to believe that a third brass, commemorating a chantry priest, exists in this church; if so, it is covered by the cement upon which the stove now stands.

J. A. SPARVEL-BAYLY, F.S.A.

Billericay, Essex.

"COMMONPLACE" (6th S. ii. 406, 490).—Not being Lord Macaulay's schoolboy, I must in honesty disclaim Mr. G. A. SALA's compliment, but am sincerely glad my ignorance has elicited his very interesting note, which induces me to ask another question, and this is—whether the familiar "horse of another colour" had its origin in the horse-boxes of the *communis locus* of the ancient orators. Even now it is not quite clear to me how the "tame villatic fowl" of literature and society have come to be called "commonplace."

JAMES HOOPER.

A very interesting article on "Commonplace Books" appeared in *Chambers's Journal* of April 3, 1880.

P. CORETO.

Cicero uses the words *communes loci* as signifying a trite or well-worn topic (*De Oratore*, iii. 27, 106).

EDWARD H. MARSHALL, M.A.

POISONOUS BERRIES (6th S. ii. 328, 474).—When I lived in the neighbourhood of Longleat, the seat of the Marquess of Bath, more than thirty years ago, some seasons the laurel trees on the estate brought forth what were commonly termed "laurel plums"; these when ripe were eagerly sought after and eaten. I never heard of any one being the worse for doing so. Some years ago I spent a week at Stover, in Devonshire, and I well remember what a plentiful and fine crop of laurel plums there was in the Duke of Somerset's park that year. I ate freely of them, and I believe they were used in pastry of which I partook. I certainly do not recollect that I felt any discomfort from doing so. I think they have many times been sold in Warminster market, and I suspect in Frome also.

J. W.

St. Budeaux.

"EVANGELIEN DER SPINNROCK" (6th S. iii. 47).—My query about this curious book having procured some interesting information respecting it in a private communication from Dr. Reinhold Köhler, of Weimar, I think it right to give the readers of "N. & Q." the benefit of that learned gentleman's information, and take the opportunity of publicly thanking him for his kind attention. Dr. Köhler has referred me to Grässe's *Trésor des Livres Rares et Précieux*, ii. 535a, a book of which

I am bound to confess my ignorance, although I have his *Handbuch der Allgemeinen Literaturgeschichte*, 4 vols. 8vo., and several other books edited by him. Fortunately there is a copy of the *Trésor* in the library at the Athenæum, and although I have not been well enough to go there to consult it, our kindly librarian, Mr. Tedder, has obligingly furnished me with the following extract from it:—

"Die euſgelien van den spinrocke metter glosen bestreuen ter euen van den vrouwen. Tantwerpen bi mi Michiel van hoochstraten, s. d. in 4° (24 ff. à 31 l.). Av. d. fig. en bois répétées.

"Cette traduction flamande de l'Evangile des quenouilles est restée inconnue à tous les bibliographes."

With respect to the German translation, Dr. Köhler refers to the *Wörterbuch* of the brothers Grimm, band i. sp. lxxxviii., and band v. sp. xxxi.; and with reference to "later *Rocacaphilosophie*," to R. Gosche's *Archiv für Literaturgeschichte*, i. (Leipzig, 1870), s. 105, et seq.

WILLIAM J. THOMS.

CARLYLE ON MUSIC (6th S. iii. 167).—See "The Opera" in *Critical Essays*. The passage commences, "Music is well said to be the speech of Angels." I would also note, from *Lectures on Heroes*,—

"Who is there that in logical words can express the effect music has on us? A kind of inarticulate unfathomable speech, which leads us to the edge of the Infinite, and lets us for moments gaze into that!..... See deep enough, and you see musically; the heart of Nature being everywhere music, if you can only reach it."

JOHN COLLINS FRANCIS.

The passage quoted is from an article entitled "The Opera," which was contributed to the *Keepsake*, published in 1852, and edited by Barry Cornwall. It is reprinted in the People's Edition of Carlyle's *Works*, "Miscellaneous Essays," vol. vii.

WM. H. PEET.

THE SURNAME UGLOW (6th S. iii. 148, 175).—This name is by no means uncommon as a surname in Jacobstow, Marham Church, and the neighbourhood.

JOHN MACLEAN.

Bicknor Court, Coleford, Gloucester.

THE FEMALE "WORTHIES" (6th S. iii. 167).—See Planché, in *Journal of Brit. Arch. Association*, vol. xx. p. 315.

J. T. F.

BOOKS ON PUNCTUATION (6th S. i. 177, 324; ii. 525).—*Mind your Stops*, &c., published by Groombridge & Sons in 1856, may also be found useful, despite the fact that its anonymous author appears rather anxious to controvert several statements contained in the excellent work of Justin Brennan.

P. J. MULLIN.

*Philosophical Alphabet and System of Punctuation*, by G. Edmonds, 1832.

EDWARD H. MARSHALL, M.A.



"FORTH" IN LOCAL NAMES (6th S. ii. 487).—Did G. S. S. apply the test *worth* to the particular *forth* he wishes to investigate? Gosforth in Cumberland was at one time Gostworth; Wentworth in Cambridgeshire was once styled "Wentworth or Wentforth." Even so with *ford*. Poslingford (Suff.) appeared as Postlingworth; and Stapleford (in Herts), Thursford, Hackford, Sedgford, Lackford (in Norf.), seem, through their former designations, Stapleforth, Thursforth, Hackforth, Seggesforth, Lakeforth, to point to the same origin.

Nor does *ford*, in other connexions, always indicate a "ford." In the case of Haynford (Norf.) we find it to represent the old British *ford*, or modern Welsh *fodd*, a road (the latter, by the way, bearing a phonetic resemblance to *forth*); Mundford (Norf.) is a softened form of Mundfort=Montfort; Longford (Ireland) is an Anglicised version of Longphorth, a fortress; whilst, to go to more exceptional cases, we are told that Blackfordby (Leic.)=*Blaugherby*; that Lifford (Ireland)=*Leith-bhearr*; and that Hereford=*Caer-fhawydd*. ALPHONSE ESTOCLET.

St. Mary's College, Peckham.

In these parts the people generally harden *forth* into *ford*. Farforth, a village on the Wolds I am well acquainted with, is almost always called *Farford*, although there is neither ford nor river within several miles of it. It is probably so named because far out of the way. The only approach to it in any direction is through open fields, by grass-grown roads. Such names as Cutforth and Staniforth are called *Cutford* and *Staniford*. Further and farther are hardened into *furder* and *farder*. R. R.

Boston, Lincolnshire.

I think G. S. S. will find the meaning of this suffix in the Celtic *fodd* or *fydd* (way, road, or passage), at all events, he will be able to judge whether it agrees with any characteristics of the localities to which he alludes. There is a place called "The Forth" in the suburbs of Newcastle-upon-Tyne—formerly a completely walled town from which there were few exits into the country—and this "Forth" seems to have been one of these outlets. The familiar phrase "to go *forth*" means to go *out of*. I must confess, in this connexion I have been puzzled with the nomenclature "The Frith of Forth" in Scotland. Perhaps, some correspondent of "N. & Q." may be able to explain it. M. H. R.

AUTHORS OF QUOTATIONS WANTED (6th S. iii. 128).—

"Pectus facit theologum."

Quintilian has (x. vii. 15), "Pectus est quod disertos facit (et vis mentis)," where it is said of the orator. What is the earliest use of the application of the phrase to the theologian? It appears to have its origin from the former expression.

ED. MARSHALL.

"Sunt pueri pueri, pueri puerilia tractant."

This is

"Sunt pueri pueri, vivunt juveniliter illi"

in *Carminum Proverbial. Loc. Comm.*, p. 121, Lond., 1588, and it is probably one of the mediæval metrical proverbs in this, the more correct form.

ED. MARSHALL.

(6th S. iii. 169).

"Who fears to speak of ninety-eight?"

By Prof. J. K. Ingram, F.T.C.D.

XII.

These lines first appeared in the *Dublin Nation*, April 1, 1843, vol. i. p. 339.

FREDR. RULE.

"She was become

The queen of a fantastic realm," &c.

Byron's *Dream*.

J. DICKSON

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Turkish Armenia and Eastern Asia Minor*. By the Rev. H. F. Tozer, F.R.G.S. (Longmans & Co.)

SOME years ago Mr. Tozer published a description of his journeys in the *Highlands of [European] Turkey*; he has now followed it up by a work on the highlands of Asiatic Turkey, narrating a ten weeks' ride, in the summer of 1879, through Pontus, Cappadocia, and Turkish Armenia. It is written in an unaffected style, contains most careful descriptions of the countries traversed, and will thoroughly repay perusal; but, whilst the engravings are good, the accompanying map is not all that might be desired, the physical features being hinted at rather than fully delineated. It is impossible within our limits to do more than mention some of the more remarkable features of the journey. Starting from Samsoun, on the Black Sea, east of Sinope, Mr. Tozer and his companion, Mr. T. M. Crowder, Bursar of Corpus Christi College, Oxford, explored the antiquities—some of them probably of Hittite origin—lying within the great bend of the river Halys, especially at Amasia (the birthplace of Strabo), Euyuk, and Boghaz Ken, those at the last place being specially curious. Striking south to Kaiserieh, the ancient capital of Cappadocia, the party then ascended Mount Argæus (13,000 feet high), the highest peak west of Ararat, and carefully examined the extraordinary rock dwellings at Guerehneh. Crossing the Anti-Taurus range into Armenia, they next explored the sources of the Tigris and of the Euphrates, ascertaining by personal observation that a connexion exists between the head waters of the eastern branches of the Tigris and those of the Euphrates (thus confirming Pliny's remark). Interesting accounts are given of visits to Kharput (near the traditional site of the Garden of Eden), to the Kurdish country along the Murad, or Eastern Euphrates, and to Bitlis, by which Xenophon must have passed in his famous retreat. Having ascended one of the summits of Mount Sipan, on the northern side of the lake of Van, they crossed the lake, and visited the wonderful cuneiform inscriptions at Van, most of which have hitherto resisted all attempts at decipherment. Thence, passing not far from the foot of Ararat, and along an elevated tract known as the "roof of Western Asia," they reached Erzeroum by the pass of Delibaba—the route of Xenophon and of Mukhtar Pasha—and the sources of the Araxes; and concluded their adventurous ride of 1,500 miles at Trebizond, after a *détour* to the monastery of Samelaa, the position of which must be picturesque in the highest degree. Those who remember the wet summer of 1879 in England will be surprised to hear



that it was one of the hottest known in Asia Minor, the travellers avoiding the heat by keeping on the uplands at the height of four to six or seven thousand feet. Mr. Tozer throws much new light on many keenly disputed questions, and his historical and geographical notices are exceedingly clear and well written. He notes repeatedly that help from England was eagerly expected, in default of which the inhabitants of both districts declared that they would go over to Russia. Like all other careful observers, Mr. Tozer despairs of any real reform being initiated by the Porte. He states that in Asia Minor the Mohammedans are in a far worse plight than the Christians, the reverse being the case in Armenia. The future of Armenia seems far brighter (owing to the stronger feeling of national life) than that of Asia Minor, where the best that can be hoped for is "some partial development of local self-government." The whole book is a formidable indictment, drawn up by an observer who has had exceptional opportunities in all parts of Turkey, against the utter corruption and oppression of the Porte. We cordially hope that Mr. Tozer may some day carry out his scheme, hinted at in the preface, of making a complete exploration of Asia Minor, and that he will record it in another pleasant volume. We warmly recommend his latest book to all our readers.

*On Bookbindings, Ancient and Modern.* Edited by Joseph Cundall. (Bell & Sons.)

FROM recent indications it would seem that we, like the French, are at last about to have a literature of bibliography and its attendant arts. That we shall be able to surround the subject with those light and lively graces which it acquires under the treatment of such writers as M. Jules Janin or M. Octave Uzanne is not probable; but we may at least hope to exhibit our insular virtues of utility and common sense. These, in fact, have been conspicuous merits in those volumes which have already appeared. In his pleasant *Enemies of Books*, Mr. Blades forewarned us against such homely foes as damp, dust, bookworms, and the like, while the useful manual of Mr. J. W. Zaehnsdorf, not long since reviewed in "N. & Q.," was a practical guide to the mysteries of bookbinding. The handsome quarto just put forth by Messrs. Bell is in some measure the necessary complement of Mr. Zaehnsdorf's work. If Mr. Zaehnsdorf be the professor of bookbinding, Mr. Cundall is its historian. Mr. Zaehnsdorf enlightened us as to the refinements of folding, collating, forwarding, and finishing; in Mr. Cundall's chronicle we may trace the fashion and progress of book coverings from the *lpidum novum libellum* of Catullus, freshly polished with pumice, deftly rolled round its cylinder of bone or gold, and gay (as we must assume) with rose-coloured ribbons, down to the latest and most elaborate efforts of Bedford and Trautz-Bauzonnet. We may linger in these pages over the magnificent designs of the nameless artists—artists, it may be, in the highest sense—who worked for Grolier and Maioli, or marvel at the fine intricacies of Le Gascon and Padeloup. In the well-chosen illustrations we can study the beca of De Thou, the interlaced initials of Henri II. and Diane de Poitiers, or the crowns and flamelets of the *Funérailles d'Anne de Bretagne*, 1514. Of these and many others Mr. Cundall gives a careful and sufficient account. Brunet, Fournier, Le Roux de Lincy, Charles Blanc, Marius Michel—he has left few of the standard authorities unconsulted, while he has superadded much that can only be the result of personal inquiries, prolonged through many years and ranging over many places. His long and honourable connexion with art-publications is well known, and this, his latest contribution to the literature of aesthetics, is conspicuous for the practised taste with which it is produced, and

for the mass of information it contains upon a subject which at present has certainly not been extensively treated in this country.

*Life of John, Lord Campbell, Lord High Chancellor of Great Britain.* Consisting of a Selection from his Autobiography, Diary, and Letters. Edited by his Daughter, the Hon. Mrs. Hardcastle. 2 vols. (Murray.) We venture to predict of these two goodly volumes, in which John Campbell, third son of the Rev. George Campbell, minister of Cupar, tells the instructive story of his long and blameless life, that there will not be found a reader who, having once taken them up, will not watch with interest the persevering industry and intelligence which eventually landed the minister's son on the woolsack in the House of Lords; and that no one who begins to read them will cease from the pleasant task till he has followed the autobiographer from his birth, on September 15, 1779, till June 29, 1861, when the body of John, Lord Campbell, Lord High Chancellor of Great Britain, was laid by loving hands beside that of his beloved wife in the Abbey of Jedburgh, "carrying out the wish he had expressed at the time of his brother's funeral, that the English burial service might be read when 'his remains should be deposited in the resting-place secured to him in very holy ground.'" The book is a most instructive one, and may be read with advantage by all young men entering life. Lord Campbell obviously held to heart the words of the preacher, "Whatsoever thy hand findeth to do, do it with thy might"; and the youth who, writing to his father in 1801, acknowledging a present from his sister, declared "I shall not be more happy when the great seal is delivered to me by his majesty," aimed high, worked steadily, and the result is before us in these two volumes, which we do not scruple to say will elevate the noble lord's memory in all who read them, whether they knew him or not; while all who had the advantage of knowing him personally will, we are sure, share our regret that they were not given to the world in 1869, in lieu of his unkindly *Lives of Lord Lyndhurst and Brougham*, admittedly and obviously unfinished by Lord Campbell, and therefore lacking the benefit of revision, in the course of which it is only justice to believe he would have softened many passages which, in their present state at least, it would have been better never to have given to the world.

*A Genealogical Dictionary of the Peerage and Baronetage.* By Sir Bernard Burke, C.B., LL.D., Ulster King of Arms. 1881. (Harrison.)

TO a large class of the British public "Burke" is an indispensable companion. We are all of us acquainted with the familiar red cover which brightens so many a library shelf and drawing-room table. Yet it is a great deal more than a drawing-room book; and for the critical reader, for the student of history and genealogy and of the noble science of blazon, Burke's *Peerage* must always be an interesting book. Such a reader necessarily comes across passages containing statements to which he is likely to take exception. But remembering that the work as a whole reflects the belief of the families concerned, he will be interested in noting the coincidence or divergence of such belief with what he himself may hold to be the true family history. Many a claim put forth in the pages of "Burke" is doubtless capable of giving rise to controversies which Ulster's natural lifetime would not suffice to see appeased were he editorially to pronounce thereon. Take, for instance, the claim (recently questioned in "N. & Q.") of Lord Mowbray and Stourton to be premier baron of England, *quid* the barony of Mowbray. This claim involves delicate questions in constitutional law. Lord Mowbray contends not only that the Lords Mowbray always claimed to be



premier barons, but that decision has been given in their favour by the House of Lords resolving that the writs of 49 Hen. III. could not create a peerage. But it is under those writs that the Lords De Ros always claimed their precedence, and they claim it still, in the same issue of "Burke" that puts forward Lord Mowbray's case. The Segrave barony of 49 Hen. III. has, of course, been dropped altogether from view in this contention. We should rather like to know, with all respect to the august House which is assumed to have pronounced, at least by implication, in favour of Lord Mowbray, what position Lord De Ros holds in the eyes of that House. He is in the House, but in virtue of what summons? The question is one which, under the circumstances, might, perhaps, go on unsolved for generations. To come, however, to some other points we wish to raise. In the obituary notices of the late Lord Chief Justice of England it seems to have been generally taken for granted that the Langton baronetcy expired with Sir Alexander. We do not know what Ulster's own opinion may be, but on a review of the genealogy, as stated in the *Peerage* for 1881, this assumed extinction seems to us by no means clear. It is, in the first place, generally unsafe to predicate extinction of a title created, as we believe the Langton title was, like almost all the early baronetcies of Scotland and Nova Scotia, with remainder "hereditibus masculis quibuscunque." In the second place, we see no proof of the non-existence of male issue of George Alexander Cockburn, of Charlemont, Jamaica, great-great-grandson of James, brother of Sir Alexander, fourth baronet. And, failing such issue, it is still possible that Sir Edward Cockburn of Ryslaw might be heir. At any rate, the whole question appears to be an open one. Turning to another title, which is also in *ore omnium*, since the publication of the Hon. Mrs. Hardcastle's *Life of John, Lord Campbell*, we remark a Scottish caution in the statements regarding the filiation of the eminent chancellor on the parent tree of Argyll. Sir Bernard Burke's account of the lineage commences at the Restoration, with the first satisfactorily ascertained ancestor, George Campbell, who appears in Fifeshire circa 1662. Only, if we remember rightly, Lord Campbell himself writes the name of his ancestor's estate *Baltullo*, not "Baltulla," and the parish should be given as *Ceres*, not "Corea," the dedication being, we believe, the rare one of St. Cyriacus, the patron of the Cathedral of Ancona. We might turn to many another title and find fresh matter for discussion in the pages of the *Peerage*. But enough has been said to indicate our estimate of the value of Sir Bernard Burke's *Peerage* when judiciously used as a record of the past and a storehouse of genealogical tradition.

MESSRS. COLNAGHI, of Pall Mall, have lately made an interesting acquisition. They have purchased the original copper-plate of Blake's "Canterbury Pilgrims." As may be assumed from the small favour with which the engraving was received, it is but little worn; and the recent impressions which have been struck off on Japanese paper—one of which we have carefully examined—give an excellent idea of poor Blake's famous effort in the style "of Albert Dürer, Lucas van Leyden, and the old original engravers." Looking at it now, one can understand the preference of the public for Stothard's "dumb dollies," as his indignant rival called them. Yet the stamp of genius is all over this stiff, uncouth, and unconventional design. Right or wrong, the artist had formed distinct and definite impressions of Chaucer's personages. He had felt them vividly, and his grip of his conceptions is strong and unflinching. Read by the light of his own written description, which

Lamb (no mean judge) thought one of the finest bits of Chaucer criticism he had ever seen, this print will be found to gain strangely in power and fascination, and those who love Blake should lose no opportunity of securing a copy.

THE authorities of the Oxford and Cambridge University Presses inform us that the publication of the revised version of the New Testament will take place about the middle of May.

We regret to hear that the registers of Northaw Church were entirely destroyed by fire on the 19th ult. The *St. Albans Hertfordshire Standard* of the 5th inst. contains a number of extra ts, which were taken last year by Mr. J. E. Cussans when collecting materials for his *History of Hertfordshire*. The extracts, unfortunately, only extend from 1564 to 1753; but, inasmuch as the originals no longer exist, they are of value, and should be preserved.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

ZANONI.—Your two questions ("Heraldic" and "Quarterings in Heraldry") may most conveniently be taken together. In the supposed case put in the former, the peer's son-in-law has certainly not the right to carry his father-in-law's coat of arms, coronet, and supporters. We should not have thought he would have dreamed of it. As to quartering, your query is sufficiently answered by the reminder that the arms of *heiresses only* are quartered. It is obvious that arms so inherited are inherited in the female line, and equally so that the inheritance is that of a particular class of ancestral arms, i.e., those of heraldic heiresses.

E. A. L.—The passage which you cite does not appear to us to agree with the view taken of diphthongs in some of the latest works on the English language, and seems inconsistent with the separate position of the letter in question as a vowel. Perhaps, however, the case, as to pronunciation, might be brought under the head of "apparent diphthongs," suggested, but not illustrated by examples, in Gostwick's *English Grammar, Historical and Analytical*.

J. B. MULLINS (Birmingham).—(1.) A question rather for the present publishers. But we may remark that the volume for Jan.-May, 1868, was stated to be "vol. 224 since the commencement." (3.) A very brief summary, chiefly dealing with the historical aspect of the contents, will be found in the Library Edition of the *Annals of England* (Parker).

W. D. P.—We have forwarded your communication to our correspondent.

A. H.—Many thanks, but too late for this week.

We cannot answer queries privately.

CORRECTION.—*Aste*, p. 164, col. 2, first paragraph. The sentence commencing, "It would seem," is a remark of the writer's (CLK.), and should, therefore, have appeared in large type.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



6<sup>th</sup> S. III. MAR. 5, '81.]

## NOTES AND QUERIES.

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SATURDAY, MARCH 12, 1881.

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LONDON, SATURDAY, MARCH 19, 1881.

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## Notes.

## THE BRITISH ARMY.\*

We make no apology to the author of this handsome volume for our delay in noticing it. Since its appearance events have moved rapidly, and a new and startling chapter has been added to military history. The paramount necessity of cherishing *esprit de corps*, if we are to maintain discipline, has been pointed out on a great public occasion by one whose utterances claim peculiar respect at the present moment. Utilitarianism has paused in its crusade against "distinctions." In the light of the published accounts of our latest disaster, the concluding warning of Sir Sibbald Scott's preface, against "the severance of that historical and local connexion, and the disruption of that old comradeship, which increase fourfold the strength of our small fighting force," has a fresh and sad significance.

The history, indeed, of the gradual formation and building up of the army is no longer a matter of mere professional or antiquarian study. Discussions on the minutest points of the badges or

clothing, the local association, and nomenclature of the regimental unit, are accorded unwonted prominence of place in the public prints. There is a growing consciousness that all such details have a value far below the surface, and touch one of the vital questions of the day.

The earlier portion of the work before us gives a vivid sketch of the brief struggle between the military faction and the "Rump," the paralysis of the Government, and the astute intrigues of Monck—their upshot, a bloodless revolution and the entry of the exiled Charles. Then follow the disbandment of the Republican army and the first tentative creation of the Royal Guards—not merely the precursors of the Household Brigade of to-day, but the thin end of the wedge which, while leaving the oak of the constitution unruven, was to prepare the way for the introduction of the standing army of Great Britain.

The account given of the raising of the Guards regiments is full of interest. In the King's Troop of Life Guards, the officers down to the corporals were all colonels, and the privates gentlemen; for which reason these latter were always described as "gentlemen of the King's Guard." This usage still obtains in the mustering of the Household cavalry, who also retain the term "corporal" (=sergeant). The Earl of Oxford's regiment of horse was then, as now, "Horse Guards": it was called the Oxford Blues only after the Revolution, to distinguish it from a Dutch regiment of horse guards which came over with William III. Turning to the Foot Guards,—the first regiment raised was called the King's Regiment of Foot Guards: it was subsequently termed the 1st Guards, and after Waterloo received its present title, the 1st or Grenadier Regiment of Foot Guards; it takes precedence of all other regiments, being the first raised after the Restoration. The Coldstreams were known as the Duke of Albemarle's Regiment of Foot Guards. The first guards raised in Scotland were a troop of horse, which was afterwards brought to England, quartered at Kingston-on-Thames, and assimilated to the English Household troops. In the same year a regiment of guards was formed for service in Ireland; in 1688 seven out of its thirteen companies came over, with other Irish regiments, to join the British army assembled against the invasion of the Prince of Orange. The one exception to the subsequent disbandment of the Irish regiments was the present 18th Royal Irish, whose colonel alone had obeyed the Prince's orders to disband the Roman Catholics, keeping the Protestants to their colours.

On June 29, 1660, it was ordered by the House of Commons "That the troop of Guards to H.R.H. the Duke of York be added to the establishment of the army." A quaint engraving shows this troop as it appeared heading the procession at Charles's coronation.

\* *The British Army: its Origin, Progress, and Equipment.* Vol. III. From the Restoration to the Revolution. By Sir Sibbald David Scott, Bart., F.S.A. (Cassell & Co.)



In chap. iv. we find an admirable account of the reconstitution of the Militia of the United Kingdom in 1661, and of the various phases through which it has passed from then almost up to the present time—when its close affiliation to the line is on the eve of accomplishment. The militia pikeman of two hundred years ago was armed with an ashen pike, not under sixteen feet long, "the length of the spears in the old Macedonian phalanx." We venture here to differ from the author, holding, with Grote, that the pike of the phalangite was twenty-one feet long.

The Mutiny Act, which first gave legal sanction to a standing army, was passed in consequence of a mutiny in the 1st Royal (Scots) Regiment in 1668. This regiment had, twenty years before, been in the service of the King of France as *Le Régiment Ecosais de Douglas*, its colonel being Lord George Douglas.

In September of the same year, the king held a review of the Guards in Hyde Park. Even then there was a fog, which the Grand Duke of Tuscany, who was present, attributed "to the smoke of the mineral coal from Scotland."

"On 30 April, 1670, the effigies of George, late Duke of Albemarle, were received at the west door of the Abbey of Westminster by the dean, prebends, and the whole quire in their copes and formalities."—*London Gazette*.

Among the numerous *notanda* which strike the eye, we would point out the permission granted by William IV. for the *private* retention of the third (green) colour flown by the 2nd Queen's from the formation of the regiment in 1662 to 1750. An interesting relic is preserved in the 5th Fusiliers—the snuff-box presented by Prince Ferdinand of Brunswick to Colonel Marlow on the battle-field of Wilhelmthal. This regiment, on the occasion of the reduction of the Island of St. Lucia, obtained the privilege of wearing a white plume—the feathers being, it was said, plucked from the caps of the French Grenadiers. The date of the introduction of trousers into the British army, about which there has been much correspondence in "N. & Q.," is settled by the General Order, June 18, 1823, printed on p. 451. A foot-note to p. 599, mentions a valuable contribution to the history of the seizure of James II. at Faversham, found among the papers of the late Sir J. Knatchbull in 1848, as having been printed in "N. & Q.," 3rd S. vi. 1, 21, 41, 81, 121.

We unwillingly lay down the work of which we have given a necessarily imperfect description. Abounding in soldier folk-lore, it is yet refreshingly free from the Dryasdust element, and we would gladly linger over its pleasant pages. The plates, though fewer and less elaborate than in the first two volumes, are happily chosen and well engraved. The only suggestion we would

make is, that in any future edition a date should be given at least at the head of each chapter: this is the more necessary because not only is the history of the period specified on the title-page exhausted, but the accounts of the regiments raised during that period are often brought down almost to the present time. The chapter (iv.) above referred to, for instance, which commences with the abolition of the train-bands, far from pulling up at the sign of the Revolution, rushes on (like a famous captain of that ancient force) to finish at a distant and unexpected goal. In such a case, without a clue, one begins the following chapter rather at a disadvantage.

It only remains to add that the volume, though vol. iii. to those who own its predecessors, is complete in itself, and includes a comprehensive index.

#### THE MAGDALEN MS. OF THE "IMITATION," 1438.

(Concluded from p. 204.)

As to Dygoun's special connexion with Magdalen I know nothing more than may be gleaned from the following extracts from MSS. in the College MSS. Room:—

α. In MS. No. 77 ("*Beatae Brigittae Revelationum libri duo*") there are the following words on the fly-leaf, which is now pasted down inside the cover of the book:—

"Istum librum incompletum [the MS. actually breaks off abruptly] dederunt Johannes Dygoun reclusus quintus de Shene et Johanna reclusa in ecclesia Sancti Botulphi London. extra Bysschopsgate recluso de Shene qui pro tempore fuerit: et si nullus fuerit ibi reclusus, tunc dant istum librum collegio sive aulæ Sancte Marie Magdalene prope portam orientalem Universitatis [*sic*] Oxon. in perpetuum ut sociorum ibidem commemorancium precibus anime predictorum Johannis et Johanne commendentur et omnium fidelium defunctorum."

β. MS. No. 154 bears the arms of Henry, Earl of Rutland, on the cover (as do many other Magdalen MSS.), and is a commentary on the Epistle to the Galatians, by Th. Dockyng, a Friar Minor, a portion of whose commentary on the other Pauline epistles is in the Balliol Library. We find on the fly-leaf the name of John Dygoun and a note similar to that of No. 77, except that the gift is made, not to the future recluses of Shene, but "Thome filio dicte recluse ad terminum vite sue et cum compleverit cursum hujus vite dat [though the subject is "*Johannes et Johanna*"] eundem librum ad aulam sive collegium," κ. τ. λ.

γ. In MS. No. 177 (a commentary on the Pauline epistles by Aimo of Halberstadt) there is a similar note, the gift being made "Thome Grenewode filio ante dicte Johanne ad usum," with remainder to Magdalen College.

John Dygoun, then, was a priest and graduate of the University of Oxford, who became the fifth recluse at Shene in June or July, 1435 (since he



was in the middle of the fourth year of his reclusion on Jan. 10, 1439, and in the ninth on Jan. 7, 1444). He was in some way connected with Magdalen College, to which he and Johanna (who was not his wife, as he was a priest, and as Thomas Grenewode is expressly said to be *her* son and not his: she was perhaps his sister) left three valuable MSS. The date of their gift must be about 1460, as the "aula sive collegium" is spoken of. Now, Magdalen Hall was founded in 1448 and the College in 1458, and Dygoun's expression would suit a time when the Hall had only recently become a College, on its removal to its present site at the east end of the University (Magdalen Hall, now Hertford College, is of much later origin, dating only from 1612).\*

Now, the manor of Shene is mentioned in the time of Henry I., and Edward III. and Anne of Bohemia are recorded to have died there. Henry V. rebuilt the royal palace, and, as a propitiation for the murder of Richard II., founded there in 1414 the Carthusian priory of Bethlehem. In 1416 a hermitage for a recluse was founded within the monastery, and endowed with an annual rent of twenty marks, issuing out of the manors of Lewis-ham and Greenwich, the first chaplain or hermit of which was named John Kingston (Dugdale, *Monasticon*, vi. 29, refers for the name of Kingston to the register of Wainfleet, Bishop of Winchester and founder of Magdalen College; a curious coincidence, which may indicate some connexion between the hermitage and Wainfleet, and account for the legacy of Dygoun to the bishop's munificent foundation at Oxford). The hermitage is said by Dugdale to have been still standing at the time of the survey of 1650, and Evelyn mentions having seen, August 27, 1678, a "solitary cell" (i.e., a cell for a solitary) of the priory.

The connexion thus established between the Magdalen MS. and Shene is important in its bearing on the question of the authorship of the *Imitation*, for one of the numerous candidates for that honour is Walter Hilton, a monk of that very house. Mr. Kettlewell discusses this question (pp. 89-95), the evidence of Obadiah Walker (p. 92) being specially important. Now it is, to say the least of it, a very curious coincidence that one of the Lambeth MSS. is bound up with a work of Hilton's and is apparently in the same handwriting (*Tablet*, July 31, 1880), and that in the Magdalen MS. not only is the treatise immediately preceding the "Musica Ecclesiastica" ("De Spiritualibus Ascensionibus") attributed by Pitseus (*De Illustribus Angliæ Scriptoribus*) to Walter Hilton, but there is another tract by him (*verso* of fol. 144), "Incipit Epistola Magistri Walteri

Hilton de utilitate et prærogativis religionis et precipue ordinis Carthusiensis, quam quidem epistolam idem Walterus primo direxit cuidam venerabili baroni scaccarii domini regis ordinem Carthusiensem intrare disponenti nomenque ejus erat Adam Horsley,\* qui et dictum ord. Carth. postea ingressus laudabiliter in eodem perseveravit." It is written in two hands, like the "Musica Ecclesiastica." Putting all this together, my impression is—I offer it merely as a conjecture†—that the MSS. entitled "De Musica Ecclesiastica"‡ represent the original English recension made by Walter Hilton of Shene, which was completed by the addition of the fourth book (which differs in many respects from the other three) by à Kempis in 1441; as his autograph Antwerp codex says, "finitus et completus." However, this is merely a theory of my own. Walter Hilton died on March 23-4, 1395 (Chevalier, *Répertoire des Sources Historiques du Moyen Age*).

To sum up the importance of the Magdalen MS.: it has no name attached to it save that of the transcriber; its history is known; and the precise date given at the end of book i. (Nov. 29, 1438) makes it the earliest known MS. in England. Not only this, but it is *three* years earlier than the famous MS. of 1441, which is the first dated MS. certainly bearing the name of à Kempis; for the inscription in the Kirckheim MS. of 1425 is in a later hand and darker ink than the rest of the MS. (even Mr. Kettlewell is shaky, pp. 270-6), and Herr Wolfgruber has discovered that the only name (and that in another handwriting) on the Gaesdonck MS. of 1425 (and 1427) is that of Thomas of Millingen, the copyist.§

The evidence, therefore, of the Magdalen MS. is strictly negative, in that it has not the name of the author, and goes far to prove that the treatise existed before the date of the copy made by Thomas à Kempis himself, and that presumably

\* Not mentioned in Foss's *Tabulae Curiales*.

† Bale (*Illustr. Maj. Brit. Summarium*, 1559, p. 569) says that Walter Hilton wrote a work "De Musica Ecclesiastica," of which the first book began "Qui sequitur me non ambulat"—the opening words of the *Imitation*.

‡ A letter written by Charles Hutton to an unknown correspondent, dated Dec. 2, 1706, and printed by Mr. Kettlewell (p. 91), says that the congress of learned men which met in Paris in 1671-4 to settle the question of the authorship of the *Imitation* declared "that the title of the book now stiled *De Imitatione Christi* was in all the most ancient MSS. entitled 'De Musica Ecclesiastica,' and the new title, taken from the initial words thereof, 'Qui sequitur me non ambulat in tenebris,' is of a much later date." It may be remarked here that the Magdalen MS. agrees with the two in the Bodleian in reading "tibi" for "sibi" in i. 3 (3)—"quanto magis tibi unitus"—a reading which gives a better sense than the comparatively unmeaning "sibi" of the usual text.

§ See, on both these MSS., Wolfgruber, *Giovanni Gersen: sein Leben u. sein Werk de Imitatione Christi*, pp. 68-9 (Augsburg, 1880).

\* Any further information as to John Dygoun, Johanna the "recluse," or Thomas Grenewode would be most gratefully received.



à Kempis was the copyist, just as John Dygoun had been three years earlier.

It may be noted, in conclusion, that the Magdalen Library possesses two early printed editions of the *Imitation*. One is said by Panzer (ed. 1793, i. 519) to have been printed at Louvain by John of Westphalia in 1473;\* it attributes the authorship of the book to John Gerson, the Chancellor of the University of Paris. The other was printed by Jodocus Badius Ascensius at Paris in 1523; the author is "Thomas à Campis cognomento Malleolus." It is peculiar from the *first and second* books (not the *second and third*, as stated in the title) being printed as one; the fourth book is printed under a second and separate title, "De Sacramento Altaris liber unus, qui quartus habebatur De Imitatione Christi."

W. A. B. COOLIDGE.

Magdalen College, Oxford.

#### "HAD RATHER GO" AND LIKE, OR SEEMINGLY LIKE, IDIOMS.

In the *New York Nation* of Nov. 4, 1880, is a letter of mine, precursory of a fuller treatment of the point therein handled, in which some of these idioms are briefly explained. I have shown that the adjective *rather* having once signified "preferable," "better," &c., "I had rather go," in the intention of its earlier users, was equivalent, as was the older "I had lever go," to "I should deem going more eligible"; the *had*, factitive, being there indefinite as to tense.

Opening a work which has lately reached me, *Every-day English*, by Mr. Richard Grant White, I find sixteen pages of it mainly devoted to the style of expression specially referred to above.

Of anything new regarding it, I cannot find that Mr. White contributes a single idea; and it could not be otherwise, seeing that he mistakes the sense of its *had*, and the part of speech of its *rather*. "I had rather be" he designates as "incongruous, and at variance with reason." Mr. White goes on to say: "The incongruity of 'I had rather be' &c., is that of the combination of the sign of past time with that of present time,—*had be*," and so on, for it is needless to quote more.

Phrases like those contemplated by my heading were, Mr. White asserts, "doubted and shunned by the Elizabethan writers, who generally avoided what their fine intuitions of speech taught them was not a clear and forcible expression, and used, instead of it [namely, "I *had*"], 'I *were*,' 'you *were*,' &c. This, from one who has edited Shakespeare, ought to be not a little strange. Has Mr. White forgotten the poet's "I *had* rather be a kitten," and numerous kindred instances? And has he counted up Shakespeare's locutions on the

model of "I *had* as lief be a Brownist"? Ben Jonson, in his plays dated before 1603, offers several corresponding examples; and I notice others—doubtless multipliable a thousandfold if one looked narrowly into the Elizabethan writers—in some two score of Shakespeare's contemporaries or immediate predecessors.

In connexion with his assertion that idioms of the class under consideration were "doubted and shunned by the Elizabethan writers," Mr. White cites with approval, and with the implication that they are "clear and forcible," sundry passages on the type of, and including, Shakespeare's "*she were better love a dream*." Apparently Mr. White is not aware that this is a gross perversion of old English, for such is its true character. The archaic and undepraved form of the clause just adduced would have been "*her were better love a dream*," in which *her* is a dative. And so our "*should he like*" was preceded by "*should him like*" and "*should it like him*"; and "*he pleases*," by "*it pleases him*," &c. I here simply repeat what is perfectly commonplace to all schoolboys. Shakespeare's "*he had better starve*," though its "*had better*" is not parallel to "*had rather*," is not a whit worse, viewed analogically, than his "*she were better love a dream*," in which we have a species of construction which deserved to die out, and which ultimately did die out.

Rejecting "*had better*," notwithstanding that it has long been sanctioned by the best writers, Mr. White stands quite by himself in his notion with respect to the proper substitute for it in some cases. On the sentence, "It appears with slight variations, slight indeed, but *yet which would better* have been avoided," taken from Archbishop Trench, he ventures the comment: "The prelate should have written, '*but which yet might better* have been avoided';" an alteration vastly for the worse, save as to the position of "*yet*." In several sentences of his own Mr. White likewise uses *might* so as to outrage all idiom. Here is one, from p. 187:—"A man who could not do that *might better* give up learning anything," &c. Never yet has this been, and few can hope that it ever will become, English.

If "*had as lief*" be as bad as Mr. White holds it to be, how can he say, as he does at p. 499, that in "*I would as readily do it*," proposed in lieu of "*I had as lief do it*," "the amendment for elegance' sake enfeebles the sentence"? Or does vigour atone, in his estimation, for bad grammar, or for what he takes to be such?

Mr. White tells us, with reference to collocations like "*had need be* early begun," that "those who most affect the use of *had* in such constructions would say that it '*had ought* to be begun early,' unless, indeed, they were of the opinion that it did not need such early attention, when they would probably say that it '*hadn't ought*.'"

\* A. de Backer (*Essai Bibliographique sur le Livre De l'Imitation*, Liège, 1864) dates it in 1486.



"It may be questioned," he adds, "whether there is any more reasonable ground of defence of 'hadn't ought to be' than there is of 'had rather be' and 'had better be,' of which it is the worthy, if not the legitimate, offspring."

In passing, "hadn't ought" would in no case have been defensible, unless *ought* had been a verb like *run*, with its past participle and infinitive of one form. Our loss of the old *mouse*, "be able," is to be deplored; and it is incontestably a defect in our language that *ought*—which is no longer felt to be the preterite of *owe*—is not other than a defective verb. Beyond dispute it would have been a real gain to English if the instinct which the vulgar show in their management of *ought*, and especially in their "didn't ought," had been deferred to by the learned. Bishop Pecock intrepidly bases a past tense on *ought*. His spelling modernized, and his "oughtiden" shorn of its plural termination, he writes,—"Those three said persons *oughted to be slain*," instead of the anomalous "*ought to have been slain*." In modern Hindī *chāhiye* has been done by much as *ought* is treated by the uneducated: but I must spare details.

To return to "*had need be* early begun," can it be that Mr. White seriously ranks it, as lacking respectability, with "*had ought to be begun early*" and "*hadn't oughter*"? It should be remembered that phrases like Shakespeare's "*we had need pray*" have been used uninterruptedly, by leaders in literature, from Henry VIII.'s days to our own. Cowper, Southey, Prof. De Morgan, George Eliot, and a host more of excellent modern writers might be vouched for them.

*Need* being, as a neuter verb, one after which, in regimen, *to* may often be foregone, it is not singular that the nominal verb "*had need*"—where *a* is idiomatically omitted, just as it is in "*make mention*"—should in like manner dispense with the sign of the infinitive. All that, over and besides this, is peculiar about "*had need*" consists in its *had*, which, precisely as in *had rather*, is aoristic.

FITZEDWARD HALL.

P.S.—Can any of your readers add to my information touching the adjective *rather*, meaning "*preferable*"? The chief authorities for it which I know of at present are an anonymous hymn dated before 1430, Bishop Pecock, Lord Berners, and Pepsy.

#### ASHBURNHAM HOUSE, WESTMINSTER.

The following letters, which have appeared in the *Times* within the last fortnight, should find a place in the columns of "N. & Q." E. G. S.

(*The Times*, March 9.)

WESTMINSTER ABBEY.

To the Editor of the *Times*.

Sir,—Will you allow me to say that, should the transfer of Chapter property [Ashburnham House] to the school,

to which reference is made in to-day's *Times*, be allowed to take effect, a very grievous injury will be inflicted on the Abbey, as well from an architectural as from an historic point of view?

The simple truth of the whole matter is that, at the time of the passing of the Public Schools Act, not only was the property in question appropriated prospectively to the school, against the earnest remonstrances of Dean Stanley and his brethren in the Chapter, but the clause so appropriating it was actually in the first instance embodied in the Bill without the slightest knowledge on their part that there was any intention to propose such a clause.

I hope, therefore, you will allow me to plead, through your columns, that at least the Dean and Chapter should be allowed to state their reasons for a reconsideration of the whole matter before so disastrous a step is taken, fatal alike to the Abbey and the school, as that which would involve an encroachment on the already too limited space that bounds the south side of the church, where opening out, and not modern buildings straining after "a noble architectural effect," is the one desideratum.

March 5.

I am, sir, your obedient servant,

Y. C. E.

(*The Times*, March 11.)

SIR,—May I be permitted to strengthen the remonstrance of "Y. C. E." against the proposed transference to the governing body of Westminster School of the canonical house lately rendered vacant by the death of Lord John Thynne and the adjacent houses by reminding you that not only will the erection of new school buildings on the south side of the Abbey, overcrowning the venerable cloisters and encroaching on the site of the ancient monastic refectory, ruin the majestic view of the church from that side and inflict a grievous injury on the whole group of buildings, but that it must also result in the sweeping away of one of the most beautiful and interesting mansions in London, Ashburnham House? This was erected by Inigo Jones for one of the Ashburnham family in the early part of the seventeenth century, and still preserves its lovely pillared staircase and stately apartments, worthy monuments of the genius of the first great classical architect England produced.

This is no place to speak of the historic memories clustering round this house—the fire in the Cottonian Library, once preserved here; Bentley's rescue of the Codex Alexandrinus in flowing wig and dressing-gown, so graphically described by Freind; Dr. Andrew Bell, the originator of the once notorious Madras system of education; and Dean Milman, who successively occupied it as their Prebendal house. I would now plead for its retention simply as an architectural example of priceless value and of exquisite beauty, which it would be an act of the purest vandalism to destroy. The works of Inigo Jones are surely not too common among us.

I am, faithfully yours,  
EDMUND VENABLES.

The Precentory, Lincoln, March 9.

(*The Times*, March 14.)

SIR,—I am anxious to state, on behalf of the Chapter of Westminster, in reference to several letters that have appeared in your columns, that they are fully aware of the injury inflicted on Westminster Abbey by the Act of 1868, passed, in the first instance, without their knowledge and consent. They are at present engaged in ascertaining their legal rights on the various questions raised, and they reserve till then a full statement of their case, which shall be made with a view to the best interests alike of the Abbey and the school.

They are persuaded that the Governing Body of Westminster School, with whom rests the decision, will



open to every reasonable argument against the destruction of a monument so historical as the house which your correspondents truly describe as one of the few relics of the genius of Inigo Jones, and against the appropriation of the site of the ancient Refectory, which furnishes the only opportunity available to the Chapter for carrying out the national purposes of the institution intrusted to their charge.

I am, &c.,

A. P. STANLEY.

Deanery, Westminster, March 12.

LORD BEACONSFIELD AND "ENDYMION."—The accusations of plagiarism so freely brought by some of the society papers against Lord Beaconsfield, because he purposely transplanted some phrases of George Smythe into *Endymion* more surely to fix who is intended by Waldershare, betray ignorance on the part of these critics of a calculated design on Lord Beaconsfield's part. So, also, when the author of *Tancred* is accused of borrowing Job Thornberry from Thackeray. This recalls Thackeray's delicious banter on this sort of discovery when Phillips charged the author of *The Kickleburys on the Rhine* with writing an *opuscule* to pay his Christmas bills, "The sly rogue, there is no keeping anything from him." As if Lord Beaconsfield, or any reader of English literature, was not alive to the fact of the transplantation of Colman's Job Thornberry into a character in *Endymion*; or as if a candid critic could fail to see that the author wished in this way to convey a key to the character of the man, or perhaps to show that Radicalism was, is, and ever will be, found in human nature as long as there is anything to cut down.

It is, however, worth noting in "N. & Q." that the literary men of our time have almost unanimously and persistently attacked Lord Beaconsfield. In a new *Curiosities of Literature* it will be one of the curiosities that though out of their number there rose one, unaided by fortune, friends, or family, into the front rank of politicians and writers by the sheer force of genius and resolution, yet his fellow literary men turned their backs on him, sneered at him as Codlingsby, or attacked him as Carlyle did. Probably no literary man of eminence has been so severely handled for his political opinions, even more than for his literary productions, by literary men. What is the key to this bitterness? It strikes one as ungenerous, and I cannot help thinking will be so viewed by posterity when Beaconsfield will be criticized as we now criticize Bolingbroke; and it will then be a puzzle why of all classes the literary class should have been foremost in damaging the reputation of one who rose out of their order to such eminence, and so conferred lustre on English letters and literary men.

G. B.

Upton Park, Slough.

A BIBLIOPHILE'S GRIEVANCE.—I venture to lay before the readers of "N. & Q." the fact that I am

collecting the works of several deceased authors, amongst them those of the late Charles Dickens; that a huge grievance exists for me, militating against my endeavours, by the prohibitory prices demanded for copies of his early efforts in plays, pamphlets, &c. Take, for instance, *Sunday under Three Heads*, published in 1836, and probably issued at two or three shillings; my bookseller tells me that a copy of this work will now realize 2l. 5s. Could not some enterprising publisher obtain permission to republish it? I am certain he would find it a lucrative undertaking, considering the demand that exists for it. Mr. Elliot Stock has published during the last few years some admirable reprints of old and scarce works, and I do not hear that the value of the original copies has in any way deteriorated by their reproduction. I hope my remarks may elicit suggestions from other readers of "N. & Q."

EDWARD C. DAVIES.

Junior Garrick Club.

HORROCKS THE ASTRONOMER.—"There is no positive evidence in support of the tradition that Horrocks was born in 1619. The fact that he was in orders and held a curacy in 1639 throws a doubt upon his age, as men are not ordained at twenty."

The above is a note—at p. 7 of the *Edinburgh Review* for July, 1880—in an article on "The English Precursors of Newton." The writer of the article, or of the note, has made a mistake. "Men are not ordained at twenty." By the rule of the Church they must be "twenty-three years of age" (see the preface to the Ordinal); but formerly men were ordained deacons at an earlier age.

"Bishop Wren suggested the rubric should be, 'It is also required that every man who is to be consecrated unto the order of a bishop be fully thirty years of age. And every man who is to be admitted to be a priest to be full four and twenty years old. And none shall be admitted to be a deacon except he be twenty and one years of age at the least.'"—Bishop Jacobson's *Fragmentary Illustrations*, p. 103.

A note adds that Bp. W. Bull was on one and the same day ordained deacon and priest at the age of *twenty-one*. N. D.

HOW LONG WILL A COFFIN BREASTPLATE LAST?—This cutting, from the *Belfast News-Letter*, Feb. 26, 1881, is, I think, worthy of note:—

"A dispute having arisen about an interment in St. Mark's Churchyard, Armagh, the grave was opened this week, and the breastplate on the coffin, interred fifteen years ago, was found legible and complete. The soil was a heavy clay. The general opinion is that such plates are effaced in a few years, but this exploration proves the reverse."

ABHBA.

CURIOUS PERSONAL NAMES of the present day, some of which sound singularly appropriate: Howjego (pron. How d'ye go), a London railway



booking clerk; Gethercole (pron. Get her coal), a laundress; Purches, a Fulham marine dealer; Iremonger, a School Board visitor in Lambeth; Starling Lark and Lily Green appear on the attendance list of a certain South London school. Lastly, we hear, on the faith of a New York paper, that a baby found in Chicago the other day was brought to a police-court and there christened Endymion.

ALPHONSE ESTOCLET.

Peckham.

**THE OLDEST WOMAN IN AMERICA.**—The following cutting from the *Lady's Pictorial* of March 5 is worth preserving in "N. & Q."—

"The oldest woman in America is just dead, at the age of 126. She was a coloured person, named Sarah Clarke, and had spent a large portion of her life in slavery. She had two children before the war of independence, and at the time of her death was living in the house of a great-grandson."

ANON.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THE LORDS WENTWORTH OF NETTLESTED.**—In connexion with this family another difficulty occurs, which I here present for solution. First I will give extracts from the Toddington registers:—

"1664, March 7. Honoratissimus D.D. Thomas Baro' Wentworth, prænobilis viri Thomæ Comitæ clewie filius solemniter sepultus erat (in crypta) p. R. Kearsley. Cubicularius et conciliaris serenissimo regi Carolo secundo.

"October the vi, 1643. The son of Thomas Wentworth late buried the xvi of October.

"1643, Oct. 6 (or 16). Thomas Wentworth Esquiere son to the erle of cleefeland buried."

There is only one entry intervening between these last two, and following the last entry is a pencil note as follows:—"Right Hon. Thom. L. Wentworth, K.B., and heir app. to Thos. Earl of Cleaveland." Among the copies of coffin-plate inscriptions in the register is the following:—

"1643. Here lieth the body of the Right Honourable Thomas Lord Wentworth, Knight of the Bath, son and Heir Apparent to Thomas Earl of Cleaveland. He was in his lifetime Colonel of His Majesty's Guards—King Charles the second (sic) and Gentleman of his said Majesty's Bedchamber, and one of his Majesty's most honorable Privie Council, 6th Octr."

Now it is well known that Thomas, Earl of Cleaveland, had by his first wife, Anne, daughter of Sir John Crofts, Knt., a son Thomas, summoned *vita patris* in 1640, as Baron Wentworth of Nettlested, who had by his wife, Philadelphia, daughter of Sir Ferdinando Carey, Knt., an only child, the celebrated Henrietta Maria. Soon after the death of his first wife, Thomas, Earl of Cleaveland, married Lucy, daughter of Sir John Went-

worth of Gosfield, and by her had a daughter, Catherine, who married in 1651 William Spencer, of Cople, co. Bedford, Esq. Now in the above extracts mention is made of two distinct persons, each named Thomas. The presumption is that the one who died in 1643 was the son by the first wife, Anne, for in the Toddington registers is this entry:—"1612, Feb. 2. Thomas Wentworth, the sonne of Thomas, Lord Wentworth was baptized." The question then arises, Which wife was the mother of the Thomas who died in 1664? The baptism of the other Thomas does not appear in the above registers. It is possible that this Thomas was by the second wife, Lucy; but I should be glad to have this view confirmed, and also to learn the date of the marriage of Thomas, Baron Wentworth with Philadelphia Carey, and the date of the baptism of their daughter, Henrietta Maria. The copies of the inscriptions on the coffins appear to have been very carelessly taken; they have, I believe, appeared in print in the *Topographer*, iii. 62, 63, as Col. Chester informs me; but I have not a copy of that work to refer to. If they are not more correctly copied there than in the transcripts I have cited, it would be well if the vault could be reopened and correct copies taken.

In turning over the pages of one of Coleman's catalogues, No. cxi., I note that article 42 is described as the *original* will of Thomas, Earl of Cleaveland, 4 pp. fo., dated 1640. A perusal of this might perhaps throw some light on the above question. I should be extremely obliged if the purchaser would kindly communicate with me.

F. A. BLAYDES.

Tilsworth, Leighton Buzzard.

**"VESCUS" IN GEORGICS III. 175.**—The *Times*, in a leading article which appeared on Jan. 31, mentions salicylic acid as a specific for cattle plague, and remarks that—

"If the substance is extracted from the willow, then we have to thank Virgil for the hint. He laid it down as a matter of course that cows should be supplied with tender willow twigs among other fodder. Whether he meant this simply as food, or in regard to its medicinal qualities depends on the exact sense of an epithet (*vescas*) about which Latin scholars do not seem to be agreed. The word means 'eatable' in a certain sense."

I wish to know whether there is any authority for *vescus* being used in the sense of "eatable." Latin scholars, such as Heyne, Vossius, Döderlein, Forbiger, Conington, Vanicek, seem to be agreed that *vescus*—"tenuis, exiguus." So also the *Latin Dictionary* which has lately issued from the Clarendon Press, a new edition of Andrews, editors Lewis and Short.

A. L. MAYHEW.

Oxford.

**KING GEORGE II.'S VISIT TO MARGATE.**—His Majesty once landed here in the middle of the night, on some crazy steps—which have lately disappeared—and was taken to a house, still stand-



ing, in King Street, to sleep. Local tradition further states that an old lady preceded him with a tallow candle in a lantern, and said at the corner, "Oh, please, Mr. King, mind the puddle." King Street remains almost *in statu quo*, and there is no want of puddles. But a Quaker, named Beale, made the town prosperous by increasing the facilities for bathing; and the doctors have helped it on, for one of the most eminent of living physicians is said to have declared that the two most healthy places in the world are Margate and Hampstead Heath.

Is there any record of King George's visit, to which brief reference is made above? King William III. had frequently been there; and in the library of the House of Lords there is a MS. account in French of his landing, Oct. 30, 1691, at "un méchant village nomme Margette."

ABHBA.

ST. ELMO'S LIGHT.—The name St. Elmo is said by Paul Lacroix to be a corruption of "Hélène, mère de Castor et Pollux"; but this derivation (apart from the fact that Helena is usually regarded as the sister of Pollux) hardly seems to me a likely one. Moreover, the lights are usually called Castor and Pollux, from the flames of fire which played round the heads of "the great twin-brethren" during the Argonautic expedition. I do not know whether St. Elmo has a place in the Roman calendar, but should be glad of any information on the subject. JAMES HOOPER.

3, Claude Villas, Denmark Hill.

CHILDREN'S MINDS A SHEET OF WHITE PAPER.—It is a saying attributed to Lord Palmerston, that children come into the world with minds like sheets of white paper, and that we are responsible for what is written upon them afterwards. Can any reader of "N. & Q." give me the "local habitation" of this remark? It is not original in Lord Palmerston; for Locke, at the close of his *Thoughts concerning Education*, writes: "Whom being then very little, I considered only as white Paper, or Wax, to be moulded and fashioned as one pleases." In Hare's *Guesses at Truth* it is neatly retorted upon these deniers of the *φρονιμα παρκος*, that there is some ground for saying that children's minds are like white paper, for the strongest impressions they receive are black ones.

EDWARD H. MARSHALL, M.A.

Library, Clarendon, Hastings.

A WITTICISM UPON CHARITY.—In Mr. Overton's *William Law, Nonjuror and Mystic* (reviewed in last week's "N. & Q."), allusion is made to "a rather flippant but very forcible expression of a writer of our own day," viz., that the poor are regarded as a sort of "spiritual plate-powder for polishing up our own souls." Who is the writer referred to?

C. C. M.

"MARTIN OF MARTIN DALE."—I should be glad if any of your readers could supply me with the words of a ballad entitled (I believe) as above. It describes how the hero joined Lord Lonsdale in the Highlands in 1745 and marched into Penrith; and it appeared in an annual in either 1850 or 1851. XIT.

A SLOPING CHURCH FLOOR.—When restoring a church in Bedfordshire some few years ago, I found the floor of the nave and aisles sloped about three feet upwards from the west doorway towards the chancel arch. Can you tell me of any known or suggested reason for this singular feature?

J. G. R.

A HIEROGLYPHIC BIBLE.—So long ago as in "N. & Q." 2<sup>nd</sup> S. ii. 89, a question was asked respecting this singular little book, which I cannot find ever to have been answered, viz., "What is known of its authorship?" The copy to which the querist referred was the fourth edition, with additions and improvements, printed in Dublin, 1789. My own has unfortunately lost its title-page, but very little else, though it is sorely dilapidated. It contains 136 pages 12mo., and was printed by R. Bassam, No. 53, St. John Street, Smithfield. The very numerous woodcuts are really not badly executed, though some of them are sufficiently quaint and absurd. I do not see it mentioned in any of the ordinary catalogues, and should be glad of any information about it. C. W. BINGHAM.

REV. EDMUND BROOKES, YORKSHIRE.—Can "N. & Q." give me information respecting "Edmund Brookes, clerke," born in Bolton-le-Moors, Lancashire, in 1610-11, and believed to have held a living in Yorkshire about the middle of the seventeenth century? A daughter of his was the wife of George Eskricke, of Howden, East Yorkshire. RICH. ASHWORTH.

REFERENCES WANTED.—1. Where does Locke say that "Bread or tobacco may be neglected, but reason at first recommends their trial, and custom makes them pleasant"? 2. In which of his works did the late Lord Lytton put the following sentence (or words to the same effect) in the mouth of one of his characters: "The man who has a pipe in his mouth thinks like a philosopher and acts like a good Samaritan"? S. F. R. B.

A FLEET MARRIAGE.—From *The Epistolary Correspondence of Sir Richard Steele*, 1787, vol. ii. p. 456, I derive the following piece of information. In 1705 Mary Thompson, with the assistance of the celebrated Mrs. Manley, instituted a suit in Doctors' Commons for dower as widow of Peter Pheasant, Esq., of Upwood, co. Huntingdon, deceased. Edmund Smith, a prisoner in the Fleet, forged a marriage entry in the register of the ch



in Aldersgate Street. "The parson fixed on was Dr. Cleurr, who appears, from the evidence, to have been a low and scandalous priest, and it was believed the man who married in the Fleet." Can any of your correspondents inform me where I can read "the evidence" alluded to?

G. STEINMAN STEINMAN.

Sundridge.

THE SURNAME IZARD.—This surname has been very frequent in Brighton during the present century. What is its origin? It sounds like a Hebrew name. Lower states, in his *Patronymica Britannica*, that he could not explain the derivation of it.

FREDERICK E. SAWYER.

Brighton.

THE REVENUE INCREASING BY "LEAPS AND BOUNDS."—In the course of an interesting lecture on rhetoric, at which I was present, the late Prof. Dallin, of Oxford, mentioned that he had by accident discovered in Homer the phrase applied by an eminent Chancellor of the Exchequer, some years ago, to the development of the revenue of this country, viz., that it had increased by "leaps and bounds." Will some one kindly direct me to the passage?

PRIAM.

THE STATE OF PARTIES IN ENGLAND IN 1688.—Can any of your readers give me any information as to the state of parties in England in 1688? The generally received opinion is that Whig principles almost universally prevailed throughout the kingdom, and that the Revolution, if not caused, was greatly facilitated thereby. No direct authority, however, can be advanced for this proposition. A reference to local records or county histories in the various districts might clear up the point.

C. R. F.

[We do not know whether our correspondent has consulted the following works, which would no doubt help him in forming a judgment as to the correctness of the received opinion: *Savile Correspondence*, temp. Jac. II.; *Journal of Dr. Rowland Davies*, 1689-90; *The Shrewsbury Correspondence*, 1689-1718; *Correspondence and Diaries of the Earls of Clarendon and Rochester*, 1687-90; *Memoirs touching the Revolution*, by the Earl of Balcarres, 1688-90.]

SAMUEL NABBS, VICAR OF DORKING.—Can "N. & Q." tell me anything about "Samuel Nabbs, who was ejected from Dorking in Surrey; and, after his ejection, lived in the neighbourhood of London, where he died very old and infirm" (Calamy in *Noncon. Memorial*)? His name occurs in the Register of Hammer, co. Flint, as having been minister there before Richard Steel, and, therefore, about the year 1650.

M. H. L.

REV. N. POSTGATE.—In the *Lamp*, vol. vii. p. 658, the above is said to have been a member of the Jesuit Order. Can any of your Roman Catholic readers tell me on what authority this

statement rests? I ask, because I am told that there is existing, with a slight interruption, an authentic register of the secular clergy of Yorkshire from 1660 to the present time. In that register Nicolas Postgate's name occurs as a registered Brother of the Secular Clergy Benevolent Society, to which members of religious orders were not admissible, they being otherwise provided for.

E. WALFORD, M.A.

Hampstead, N.W.

ELIZABETH OF BOHEMIA.—A short time ago I saw it stated (I think in a daily paper) that every sovereign at this moment reigning in Europe is lineally descended from Elizabeth of Bohemia. Is this assertion correct?

YRAM.

DUNGHILLS IN CHURCHES.—In the churchwardens' accounts of St. Clement's, Sandwich, I find, under date October, 1668, the following remarkable entry:—

"Item for paide John Cater the Clarke for cleaneing away the dunghills out of the Church & for broomes. 00:01:00."

Can any one explain such an entry? Are there any similar memoranda in other parishes? Surely it cannot be a relic of Cromwell's fancy for stabling horses in churches.

GRAHAM SANDBERG.

Sandwich.

EARTHQUAKES WITHIN THE LAST TEN YEARS.—Some of your correspondents can, no doubt, tell me how many earthquakes have taken place within the last ten years, and where, and if the shocks were violent or mild.

LYVEDEN.

Laundimer House, Oundle.

AUTHORS OF QUOTATIONS WANTED.—

"On such a night the ghost of Hector drew  
The curtains round old Priam's bed and told him  
Troy was taken." D. W. C.

"Quas in lucem protulit  
Sole radiantior Luna." M. N. S.

"Returning to his country, found his native village  
burning." JOHN THOMPSON.

### Replies.

"LEGENDA AUREA."  
(6th S. iii. 148, 177.)

The first edition was probably issued about 1470, and a copy bearing that date is described by Deburc in his *Bibliographie Instructive* as being in the library of M. Gaignat. A more careful inspection of his book proved that this date was falsified, and that its true date was M.CCCC.LXXXI., from which the last two numerals had been erased. Brunet in his latest edition records, after Panzer, an edition of 1474, "Sans lieu d'impression," but he gives no edition at Nuremberg till that of Sensenschmidt and Frisner of 1476. Evidence



has not yet been forthcoming to determine the priority of the several undated editions, which were printed by Zainer at Ulm and Augsburg; by Berthold at Basle; and by Chranz, Gering, and Friburger at Paris, this last being described by the author of the supplement to Brunet as one of the earliest works printed in that city. As this work of J. de Voragine is one of great and of increasing interest, a full description of the edition with the date 1474 at Nuremberg would be very acceptable, and it is to be hoped that your correspondent H. P. may gratify your readers with it.

Quétif and Échard, in their *Scriptores Ordinis Prædicatorum*, Paris, 1719-21, give a list of all the editions and the MSS. of the *Golden Legend* which they were able to discover, with references to the libraries in which they then were.

W. E. BUCKLEY.

I beg to refer your correspondents to "N. & Q." 6th S. i. 315, 485, and then call attention to the three English editions of this work, viz. the edition of the year 1483, published at Westminster, fol. by W. Caxton, the first English printer; of 1498, by his successor, Wynkyn de Worde; and of 1527, professing to be a reprint of the one (1483) compiled by Caxton from the original Latin; copies of all of which are in the King's Library at the British Museum. Several translations in French, it may be mentioned, were published at different periods; the earliest at Lyons in 1476, folio, and the most recent at Paris in 1843, 2 vols. 8vo., by Gustave Brunet, the introduction to whose translation is worthy of perusal. Cf. Échard et Quétif, *Scriptores Ordinis Prædicatorum*.

WILLIAM PLATT.

115, Piccadilly.

[How do the above affect R. R.'s communication, since received?]

GROWLING=SLOW: TO GROWL=TO CRAWL? (6th S. ii. 164, 259).—I cannot agree with C. F. H. that in this case to growl is a "corrupt form" of to crawl. Corrupt forms, though probably usually made unconsciously, are not made lightly nor without some reason, the most general being that the corrupted word is shorter and easier to pronounce than the uncorrupted original. But between growl and crawl there is no difference in this respect. One is as easy to pronounce as the other, and their length is precisely the same. Besides, in "N. & Q.," 5th S. iii. 49, I showed that the word *growler* was used as well as *growler*. With regard to the respective civility of the drivers of hansoms and four-wheelers, my experience, as recorded in "N. & Q.," 5th S. iii. 157, has been that the former are the more civil. They are, necessarily almost, smarter and more intelligent men, and, as they drive faster, they are more likely to get tips, and consequently less liable to grumble. But this is a matter of opinion.

MR. DAVIES'S note is very valuable, and affords evidence that to growl at one time had more or less the meaning of to crawl, of which it may possibly still be a dialectic variation. In Halliwell I find to crowle—to grumble or make a noise in the stomach; whilst Bailey has "Crowing, the crying and fretting of the guts in cattle," and Nares the same word in the same sense, only that he does not restrict it to cattle. In these cases, therefore, *crowl* is akin to *growl* in its usual signification of making a noise; and in Jamieson I find to *crowl* explained to *crawl*, with a quotation from Burns. If to *growl*=to *crawl* were found some two hundred years earlier than the date of the example given by Mr. DAVIES (1564 or 1542), I should be tempted to compare it with the French *grouiller*, in old French written also *grouler* (Littré) and *grouller*\* (Cotgrave), which means (1) to move or stir; (2) to make a noise, as the bowels; and (3) to swarm,† as mites in cheese; but I do not think it likely that this verb was imported into English as late as the sixteenth century. I must hope, therefore, that an earlier example of to *growl*=to *crawl*, will be found. To *growl* also seems to be connected with to *growl* in this sense (see Webster, s.v.).

But though to *growl* seems undoubtedly to have meant something very much like to *crawl* some three hundred years ago, I shall not believe that it was for this reason that four-wheelers within the last ten years have acquired the name of *growlers*, unless it can be shown that the verb to *growl* is still used in some county dialect in the sense of to *crawl*. Else I must suppose that the person who originated the term *growler*, as applied to four-wheeled cabs (and some one must have originated it), was acquainted with this old and apparently very rare‡ meaning of to *growl*, and this I cannot do. The lady who wrote of "growling trains" was born, I believe, in Derbyshire, so perhaps in that county to *growl* may still=to *crawl*.§ For the present, therefore, I shall stick to my own derivation of *growler*, and believe that it originated in the temper of the cabmen rather than in their want of speed. F. CHANCE.

\* Cotgrave interprets it "to moue, stirre, scall, &c.," but by to *scall* he merely means to *stir* (not to *crawl*, which he also has), for he so explains it in his Eng.-Fr. part.

† I am not quite clear whether to *swarm* always conveys the idea of motion in the congregated multitudes; if it does not, it is not the proper word here, as according to Littré, who explains *grouiller* by *fourmiller* (in which there always is the idea of motion), *grouiller* does imply movement even when used of insects.

‡ I cannot find it in Stratmann, the *Promptorium Parvulorum*, or any glossaries of Old English that I have by me.

§ I have since seen this lady, and she assures me that she has never heard *growling* so used in Derbyshire. She does not know where she picked it up, and seems inclined to think that she borrowed it from *growler*.



ROBIN LYTHE'S HOLE (6<sup>th</sup> S. ii. 429): PICKERING LYTHE (6<sup>th</sup> S. ii. 488; iii. 152).—While I cannot pretend to have run to earth the particular Robin who may have given his name to Robin Lythe's Hole, I may yet offer J. L. some evidence both as to the existence of a Robert Lythe and as to the antiquity of Lythe both as a place-name and as a family name. It is earliest to be traced as a place-name. In the "Index Locorum" to *Kirkby's Inquest, Knights' Fees, and Nomina Villarum for Yorkshire* (Surtees Soc.), I find it under the following varying forms:—

"Domesday Facsimile (1862), Lid, 15b, 84. *Kirkby's Inq., Knights' Fees, and Nom. Vill.*, Lieth, Lithe, Lyth, Lythe, 125, 129, 237, 328. Modern names, 6-in. Ordnance Survey, Lythe, 20, 32."

At the time of the taking of Kirkby's Inquest, 13 Edw. I., Lythe was "de feodo Petri de Malo Lacu," who greatly hindered the king's bailiffs there, and in other villis of the same fee.

Nearly a century after Kirkby's Inquest, viz., in the year 1371, I am able for the first time to produce evidence of Lythe as a surname. In the *Priory of Coldingham* (Surtees Soc.), Inventories and Account Rolls, Account of Brother Robert de Walworth, 1370-1, I find "debet de claro xlvijs. lijd., de quibus dedit Thomæ de Lyth nominato infirmo, iij s. lijd., et sic debet clarius, xlv s. ob."

Again a hundred years pass away, and I find the will of Robert Lythe, a very near approach to J. L.'s Robin. The will, which is cited in *Test. Ebor.* (Surtees Soc.), iii. 199 n., is interesting enough, I think, from its bearing on the literary studies of the English clergy at the close of the fifteenth century, to be quoted here. It is dated Oct. 19, 1479 (*Reg. Test. Capit.*, i. 349), "Robertus Lythe, capellanus ad altare S. Stephani in eccl. Ebor. Sepel. in choro eccl. de Acom." The testator bequeaths several books, notably the following: "Speculum Christiani"; a "Portiphorium Novum vocatum Medulla Grammaticæ"; "j librum Grammaticæ"; "j librum vocatum Equinox"; and lastly, "j Ympnarium Notatum."

Whoever Robin Lythe of Robin Lythe's Hole may have been, it is clear that his namesake, Robert Lythe, chaplain of the altar of St. Stephen in the church of York, was a student of grammar, and perhaps of astronomy, as well as of theology and church music.

The name of Lythe does not occur, so far as I can see, in either of the Visitations of Yorkshire printed by the Surtees Society. Nor do I find it in the latest edition of Burke's *General Armory*. It may, perhaps, fairly be concluded that the name was never widely spread, and that it did not attain to the dignity of heraldic nobility.

C. H. E. CARMICHAEL.

In Ritson's *Ancient Songs and Ballads* (ed. Hazlitt, 1877), pp. 72-4, will be found a ballad with the title "The Death of Robin Lyth," and

the burden "Robyn Lyth in grene wode bowndyn." Ritson says that he has been quite unsuccessful in ascertaining any particulars about the supposed hero of the ballad. But I wish to ask whether Ritson is not mistaken in supposing there is any connexion between the reputed pirate and the ballad. Here is the first verse:—

"I herde a carpyng of a clerk,  
Al at yone wodes ende,  
Of gode Robyn and Gandelyn,  
Was ther non other thyng.  
Robyn Lyth in grene wode bowndyn."

Does not this last line simply mean "Robin lieth in the green wood bound"? The name (?) Lyth occurs nowhere in the ballad except in the burden, and the hero is in every other instance called simply Robin. XIT.

JODOCUS CRULL, M.D. (2<sup>nd</sup> S. vii. 201; 6<sup>th</sup> S. iii. 87).—The date of Dr. Crull's death has been a question before the readers of "N. & Q." for twenty-two years. He was a native of Ham-burgh, and was created M.D. of Cambridge by royal mandate in 1681; was elected a Fellow of the Royal Society Nov. 23, 1681; and was admitted a Licentiate of the College of Physicians Dec. 22, 1692. He published (1) *The Ancient and Present State of Muscovy* in 1698; (2) *A Continuation of Puffendorf's Introduction to the History of Europe, 1705*; (3) *Antiquities of St. Peter's, Westminster, 1711*. This last has on the title-page "by J. C., M.D., Fellow of the Royal Society," and the preface is signed "J. C." There was a reissue of this book in 1713, with a new title-page, printed for J. Nutt and E. Curll, having no reference to Dr. Crull as the writer, and with an appendix of fifty-six pages. A second "edition" appeared in 1715 (which, however, was only a second reissue), and a third edition in 1722, in two volumes, with dedications to the Earl of Orrery, signed by H. S., and to Sir Richard Steele, signed by J. R. It seems probable from this that Dr. Crull died about the year 1712 (?).

EDWARD SOLLY.

THE COLLAR OF SS. (6<sup>th</sup> S. iii. 86).—It would seem that the collars worn by the chiefs are their private property, or at least they or their representatives have a right to retain them upon their retirement from office. See Foss's *Lives of the Judges of England*, vol. vii. p. 23, where the descents of the collars of the present judges are traced.

F. S. W.

"COCK ROBIN" A SUBSTITUTE FOR "ROBERT" (6<sup>th</sup> S. ii. 27, 155, 495; iii. 138).—With regard to R. R.'s "may have become a term of affectionate endearment," I would say that the lines I have quoted prove that they *must* have been. But we are speaking of different things—I of "Cock Robin" or "Robin Redbreast," he of simple



"Robin." In French "Robin" was used generically, much as we use Giles or Hodge, and it seems to have been adopted in English; but not one of his quotations justifies a tittle beyond, some not even this. It is a new reading to me that Robin Goodfellow, the merry, prank-loving Puck, was a looby or simpleton. Neither was Robin Hood accounted one, nor even "low," which is, besides, a different thing. In the first quotation about him it is the song which is "foolish." Because a foolish song may have been written on Wellington, few will therefore consider Wellington "foolish or low." In the second, neither Bevis, nor Hercules, nor Hector, nor even Troilus, was held foolish or low, and they are Robin Hood's companions. Then, again, if any one will read *all* Heywood's lines on the familiar names used, he will see that he very distinctly uses them, if not as terms of endearment, yet as "Hail, fellow, well met,"—epithets not implying contempt, lowness, or folly, which last is, as I have said, the true question raised on the word "Robin" *pur et simple*. Besides, if Heywood wrote *after* Toft, what becomes of the assertion that it "may have become a term of affectionate endearment, but at first . . . meant a country fool, or at least a simpleton"? The meanings I have now given of the two phrases, "Robin" and "Cock Robin," &c., were clearly contemporaneous; and when "Robin" was used as a familiar term of affectionate endearment, it was generally specified as such by the adjunct "Cock" or "Redbreast." In the quotation, however, from *The Academy of Compliments*, "Robin" alone seems to refer to the presumption or over-familiarity of Cock Robin, for to give it the meaning of fool spoils both Doll's words and Robin's answer, making the latter a mere *tu quoque*.

BR. NICHOLSON.

BOOKS PUBLISHED BY SUBSCRIPTION (5th S. xii. 68, 117, 150, 198, 417; 6th S. i. 125, 526; ii. 255; iii. 136).—Our English poet and dramatist Nicholas Rowe died, aged forty-five, in December, 1718. In the ensuing year, 1719, his posthumous work, the translation of Lucan's *Pharsalia*, was published in Dublin by subscription. The list of subscribers comprises 395 names, and they take among them 444 copies; one, Dr. Smith, taking sixteen copies. Five of the Caulfield family, including Lord and Lady Charlemont, are down for nineteen. The Archbishop of Dublin and two bishops figure in the list. Nine Hamiltons take twenty-two copies, and ten Maxwells subscribe for one copy each. Add to this that there is a large sprinkling of Trin. Coll. Dub. men in the list, and the tale so far is told. But one circumstance connected with this book renders it, to the extent of my knowledge at least, unique. The Archbishop of Dublin (King) disclaimed having subscribed, and the printer and publisher were summoned before the Irish House of Lords for presuming to print his

grace's name without his leave, and "also for their presuming to add the stile of *Reverend* [*sic*] to the presbyterian Teachers Names in the said List of Subscribers, putting them upon a Level with the Clergy of the Establish'd Church, for both which Crimes they received a Reprimand."

HENRY CAMPKIN, F.S.A.

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TWO CURIOUS HOUSES IN CROMER STREET, W.C. (6th S. iii. 28).—It is not likely that a notice of these houses exists in any handbook whatever, for a knowledge of their history would probably be sufficient to exclude it; but the frequent inquiries, which have now become so loud as to reach the columns of "N. & Q.," give them an interest which it is hoped the following facts will satisfy. I learn from a friend that the late landlord of the "Boot," who died at Finchley a few years ago, assured him that these houses, which he saw in course of erection, were built by a plasterer named Lucas, noted at the time, and honoured with the *sobriquet* of "Stucco Jack."

The more western structure, which is the smaller and plainer, is embattled, and displays in the intervals of the parapet a series of chimney-pots which do constant duty as cannon. The lower portion of the front is concealed by an engineer's workshop, which stands in the place of the plasterer's. Mr. Lucas employed his leisure in adorning the front of the more florid house next door with all sorts of incongruous casts in stock, or taken from moulds, more or less worn, of his extensive collection. Two perpendicular lines of Gothic crocketing bound the façade; finials crown two of the several gables; masks appear as brackets and as terminals to the string courses; medallions spot the surface, and one piece might have formed part of the frieze of a Greek temple; and a pair of steeples in low relief assist to complete the decoration of this well-covered surface. But this is not all; two shields, having scroll borders and shell apices, both from the same mould, fill up the remaining gaps between the windows. Either the mould from which the shields were cast was worn or the casts themselves have been roughly treated, for nearly the whole surface is bare; the lower fifth of it, however, has four lines of Hebrew characters, more or less distinct, but not sufficiently consecutive to indicate the source, and the obscurity is augmented by repeated coats of paint. The interior does not weaken the charge of a mushroom origin, and a stone in the back wall, on which is carved "B. Lucas, 1831," tends to confirm it. The "Boot," which stands immediately opposite this group, is invested with a real interest not possessed by its neighbours, as its predecessor on that spot is celebrated by Dickens in his *Barnaby Rudge* as that "lone house of entertainment, situated in the fields at th



of the Foundling Hospital.....and approached only by a dark narrow lane." M. D.

DISSECTION OF SWINE (6th S. iii. 68).—The following passage appears to bear on the subject of this query:—

"Deinde sicut hominem partibus externis referunt similes; ita internis nullum animal homini tam simile quam porcum esse, inquit auctor libelli Galeno ascripti de anatome parva. Suillæ etiam carnis cum humana similitudinem ex eo colligere docet Conradus Gesnerus ex Medicis, quod quidam carnes humanas pro suillis sine ulla in gustu vel olfactu suspicione comederunt."—*Animalium Historia Sacra*.....In Academiâ VVittebergensi ante annos aliquot dictata a Wolfgango Franzio, SS. Theol. D., p. 115. Editio Quinta, 12mo., Amstelodami. Apud Joannem Janssonium, 1653.

FRANK REDE FOWKE.

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"SUBSIDENCE" (6th S. iii. 68).—I have frequently heard the word pronounced with the second syllable long. This pronunciation is the same as that given by Johnson, Richardson, Ogilvie, and Chambers's *Etymological Dict.* It is also in harmony with the derivation of the word from *L. subsidio, subsidientia*. May not the shortening of the *i* be due to regarding the word as analogous in pronunciation with *residence*, from *L. resideo*? Or is it due to the usual tendency in English to place the accent at or near the beginning of a word? F. C. BIRKBECK TERRY.

Cardiff.

I venture to think that both ways of pronouncing this word are right, *subsidence* and *subidence*. The two Latin forms, if I am not much mistaken, occur in the classical poets, *subsidere* and *subidere*. Thus in Virgil we have "*visum est considere in ignes*." E. WALFORD, M.A.

Hampstead, N.W.

Considering the analogy of *residence, presidence, dissidence*, &c., it is obvious that the second syllable should be pronounced short. Guided, moreover, by the authority of Koch's *Historical English Grammar* (Band i. p. 189), which claims the accent to fall upon the antepenult, as a rule, with nouns derived from Latin nouns in *entia* or *antia*, I think *subidence* may be fully justified. To lay the accent upon the penult, as the dictionaries of Johnson, Richardson, and Webster do, appears to have been an unsuitable following of the pronunciation of the verb *subside*. H. KREBS.

Oxford.

Johnson's *Dict.* gives *subidence* from *Lat. subsidio*, the *i* in which is certainly long. Also Walker's *Rhyming Dictionary*. Perhaps, I am not "in society," but I cannot call to mind that I ever heard *subidence*. T. F. R.

VEGETIUS RENATUS (6th S. iii. 67).—There are two authors of this name. *Flavius Vegetius*

Renatus lived at the end of the fourth century, under the emperor Valentinian II., to whom he dedicated his work *De re Militari*, said to be the ablest Latin treatise on the art of war. Publius Vegetius Renatus is the author of the *Artis Veterinariæ*, which has been inserted in several collections of works on agriculture, and is quoted as an authority by Barnaby Googe in his early English treatise upon husbandry. The book has also several times been printed separately, the best edition being that of Basle, 1574. Of the author's life nothing is known.

HOWARD S. PEARSON.

"Vegetius also wrote a treatise on *The Veterinary Art* in *Rei Rusticæ Scriptores*, Leipsic, 1735, 2 vols. 4to., translated by M. Saboureux de la Bonetrie, Paris, 1775, 8vo. This forms tom. 6 of *L'Economie Rurale*, 6 vols. 8vo." (*Ladvoeat's Dict.*, by Collignon, 1799, a very useful book of reference).

J. INGLE DREDGE.

ANCIENT INN SIGNS (6th S. iii. 166).—The two following are "curious" if not "ancient." At Kalk Bay, Cape of Good Hope, is "The Gentle Shepherd of Salisbury Plain," Farmer Peeks. In the centre of the signboard is a shepherd, with dog, crook, and sheep. On the left side of the passers-by:—

"Multum in parvo, pro bono publico,  
Entertainment for man and beast all of a row.  
Lekker-cost as much as you please,  
Excellent beds without any fleas."

On the right side:—

"Nos patriam fugimus. While we're here  
Vivamus! Let us live by drinking beer.  
On donne à boire et manger ici,  
Come in and taste it whoever you be."

Below the picture: "Life's but a journey, let's live well on the road, says the Gentle Shepherd." (Copied from a Challenger journal.)

On a Franco-Italian frontier inn:—

"In questa casa troverete,  
Tout ce qu'on peut souhaiter,  
Ut vinum, panem, pisces, carnis,  
Coaches, chaises, horses, harness."

NELLIE MACLAGAN.

The ancient may be paralleled by later invitations to drink. Going up Derry Hill, near Chippenham, is a spring of remarkably fine water. The late Rev. W. L. Bowles had an inscription put up over it to this effect:—

"Drink, traveller, drink, and more than worldly wealth  
Enjoy, that best of human blessings—health."

A lady reading it, wrote underneath:—

"Pooh, traveller, pooh, pooh! never tarry here;  
Go down the hill, and drink of Gee's strong beer."

P.

BACON'S IDEAS AS TO THE NATURE OF HEAT (6th S. iii. 127).—Bacon nowhere refers to heat as an essence or entity, and it is given as an illustration of his *novum organum*, or method of in-



duction; but it is enough to refer C. M. P. to Aphorism 12, book ii., where he says: "Existimamus huic instantiæ non subjungi negativam. Nullum enim invenitur apud nos corpus tangibile, quod non ex attritione manifesto caleseat," &c. To which Prof. Fowler, of Oxford, in his recent work, *Bacon's Novum Organum*, in a note says: "This is perfectly true. Motion or mechanical force and heat are mutually convertible. Motion may always be converted into heat, and heat into motion. This is the fundamental axiom of the modern science of heat." But see Tyndall's *Heat a Mode of Motion*. HENRY G. ATKINSON.

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SPRAW CAPES WORN BY SPANISH PEASANTS (6th S. iii. 150).—These remarkable garments are not, I think, worn by the peasantry in Spain, but are common in the north of Portugal. They are made of simple straw, and in shape are more like overcoats than capes. I have one in my possession, which was made in Oporto on the model of those worn in the district. S. C. W. would be able, I have no doubt, to procure information on this matter from Mr. Oswald Crawford ("John Latouche"), the accomplished English Consul at Oporto. It is probable, indeed, that he has alluded to it in his published writings on Portugal.

L.

There is a reference to such capes in Topffer's *Nouveaux Voyages en Zigzag*, but the locality is Savoy, not Spain. The last sketch in the volume (published in 1854) shows four travellers so attired, and the narrative states "pour que la pluie ne finisse pas par les fondre en eau ou les empailler, &c." from which we may infer that it was a custom of that country to use straw as a covering in wet weather. H. NOEL MALAN.

Great Grimsby.

"GAUGING" OR "GAGEING" (6th S. iii. 9, 192).—In reply to MR. PARISH, HIC ET UBIQUE undoubtedly gives the correct origin of the term applied to the pleats of smock-frocks; but he is, I think, mistaken in citing *gaugier* as a French word. There is no such word in French, so far as I am aware; the word is *jauger*, since *g* in French, to be soft before *a*, becomes always *j*. Littré derives it from the Walloon *gâgi*; nam. *gaugi*; anc. Wall. *gauger*. The word, which still signifies the same in French as in our language, seems to have originally described the action of piercing, probably with the view of ascertaining the depth or quality of the substance pierced, or the nature of what might be beyond it. The latter part of the signification may have grown out of the primary meaning. JULIAN MARSHALL.

DEAN SWIFT (6th S. iii. 87).—I have no doubt that the book concerning which inquiry is made by G. H. H. is that entitled:—

"The Closing Years of Dean Swift's Life; with Remarks on Stella, and on some of his Writings hitherto Unnoticed. By W. R. Wilde, M.R.I.A., F.R.C.S., &c. Second Edition, Revised and Enlarged. Dublin, Hodges & Smith; London, Longman, &c., 1849," 8vo. pp. 184.

The earlier part of this interesting volume—that in which the question of Swift's insanity is considered—originally appeared in the *Dublin Quarterly Journal of Medical Science* for 1847; while the latter part consists of selections from rare printed broadsides and unpublished (not "in-edited," whatever this may mean, please) manuscripts of the Dean, which had lately been discovered, and which Mr. Wilde thus was enabled to incorporate in this second edition of the valuable and curious essay. WILLIAM BATES, B.A.

Birmingham.

SEAL OF THE KNIGHTS TEMPLARS (6th S. ii. 227, 374, 496).—The following extract from *Ivanhoe* may prove illustrative of this cognizance. Sir Walter Scott is speaking of the Templar, Sir Brian de Bois-Guilbert, and the scene is the lists at Ashby-de-la-Zouch:—

"Lastly, he laid aside his shield, which had received some little damage, and received another from his squires. His first had only borne the general device of his rider, representing two knights riding upon one horse, an emblem expressive of the original humility and poverty of the Templars, qualities which they had since exchanged for the arrogance and wealth that finally occasioned their suppression. Bois-Guilbert's new shield bore a raven in full flight, holding in its claws a skull, and bearing the motto *Gare le Corbeau*."—Chap. ix.

JOHN PICKFORD, M.A.

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I have an ancient impression, attached to a deed dated Nov. 6, 11 Richard II., of a seal, probably a signet ring, with the device of two Templars with heater-shaped shields on one horse. The impression is octagonal, only half an inch across, and had an inscription round it, now illegible. There is nothing in the deed relating to the Templars, as it is long after their time; but the signet was, no doubt, the *secretum* of one of the attesting parties, and may have been nearly a century old at the time. C. R. M.

Diss.

MYSTERIOUS LAKE SOUNDS (6th S. ii. 327; iii. 33).—The lake of Hallwyl, in the canton of Aargau, Switzerland, is very shallow, and generally freezes over in winter. The ice, however, constantly bursts, and the escape of the imprisoned air (so at least it is supposed) causes a roar which is distinctly audible at the distance of several miles. This noise, which I can only compare to the roaring of the sea on an iron-bound coast, is sufficiently intense to awe the stranger who hears it in the stillness of a calm winter's night.

CHARLES A. FEDERL

Bradford.



**SHOTLEY SWORDS** (6th S. ii. 433; iii. 17, 76).—An ancestor of mine, John Leaton, possessed a sword manufactory at Shotley Bridge early in the last century, by which he realized a good fortune during Marlborough's wars. My grandfather, Anthony Leaton, about one hundred years ago, used to go there twice a year to collect the rents. He went on horseback, followed by a servant with saddle-bags. In these saddle-bags was the money—mostly in coin—deposited, and they rode home. Customs were different then from now, and roads were mere tracks across a moor. A number of swords bearing John Leaton's name still exist in our family house.

E. LEATON BLENKINSOPP.

**"WAGE" FOR "WAGES"** (6th S. ii. 387; iii. 11).—I send three examples of the use of *wages* from one old book, the *Dictes* of Caxton, 1477, Elliot Stock's reprint:—

"If thou fele thy self more true to the kyng than other ben/ and that thy *wagis* ben like to theires or lesse/ yet thou ought not to compleyne therof/ for thin ar lasting/ and so not theires."—F. 38, verso.

"And the nombre of his knyghtes that were comonly of his retenew & at his *wages* were CCC. xiiij. M."—F. 49.

"And ought in his peas and prosperite to worship & cherishe his knyghtis & men of werre & to pay them wele their *wages*. All be it he wene to haue none ennemes."—F. 66, verso.

I do not remember a single instance of *wage* for *wages* in the book.

R. R.

Boston, Lincolnshire.

**"CURIOSIS FABRICAVIT INFEROS":** LINES QUOTED BY HANNAH MORE (6th S. i. 136, 266).—The snubbing answer of some theologian to an importunate question, which shocks your correspondent Mr. DIXON, and which was derived by Miss Hannah More from an unknown source, seems traceable to St. Augustine. It is spoken of as follows in a work which I happen to have, Peter Heylin's *Cosmographie* (London, 1652).

"Augustine," says Heylin (p. 1), "being troubled with the curious and impertinent caption *What God did before he made the world?* is said to have returned this answer, *fabricasse inferos curiosis*, that he made hell for all such troublesome and idle questionists. Which resolution of that father is by Sabinus, a late Dutch poet, moulded into this handsome epigram:—

\* Dum Christum Lybicis pater Augustinus in oris  
Asserit, et peragit munus in æde suum;  
Dum miranda refert populo primordia mundi,  
Esse docens verbo cuncta creata Dei;  
Impius assurgit, verbiſque procacibus Afer,  
Ergo Opifex rerum quid faciebat, ait,  
Aut quibus intentus fallebat tempora curis,  
Mundus adhuc nondum cum fabricatus erat?  
Præsul ad hæc Lybicus, *Fabricavit tartara, dixit,  
His quos scutari talia mente jurat.*"

Possibly there is no full copy of Augustine's works in the commonwealth from which I write, but hundreds of such copies are within the reach of your readers. May I beg some one of them to

inform me through your columns whether the above retort can be found in the remains of the great Latin Father, and, if so, in what connexion it stands?

JAMES D. BUTLER.

Madison, Wisconsin, U.S.A.

**"THRONG"** (6th S. ii. 386; iii. 33).—This is one of the commonest of words in Lincolnshire, as it also appears to be in Scotland, and most probably is in all other parts of the country, as it is good old English. I give a few examples of its use in this county: "It's as *throng* (crowded) as a fair." "Where are you *thronging* (pushing) to?" "We shall be *throng* (busy) a-thrashing all next week." "I can't go to-morrow, I shall be too *throng*." "Don't go into the *throng* (crowd), or you may get your pocket picked." "They came *thronging* (flocking or crowding) in till the place was full." The following quotation from Brathwaite, where he uses the word=full, is not given in any dictionary so far as I know, so I send it:—

"Besides, that place of motions is so *throng*,

That one will scarce have end a thousand yeare."

*Nature's Embassie*, 1621 (reprint, 1877, p. 170).

R. R.

Boston, Lincolnshire.

**THE MARQUESS WELLESLEY'S LATIN VERSES** (6th S. ii. 482; iii. 34).—There are many copies of Latin verses by this distinguished statesman to be found in the *Anthologia Oxoniensis*, originally published in 1846, and amongst them the inscription for his brother's statue about to be erected in London. This must have been written very shortly before the death of the marquess, for he died Sept. 26, 1842, and was buried, as he had desired, in the chapel of Eton College, where his classic tastes had been cultivated. The following translation of it, attributed to his pen, is appended:—

"Europe and Asia, saved by thee, proclaim

Invincible in war thy deathless name;

Now round thy brows the civic wreath we twine,

That every earthly glory may be thine." P. 273.

In *Musæ Etonenses* (Londini, excudit G. Stafford, 1795, 3 vols.) are also several of his elegant effusions, all in Latin verse with the exception of one, a copy of Greek elegiacs, which stands first in vol. iii. Very likely many of the poems in both these books may be found in *Primitiæ et Reliquiæ* of the Marquess Wellesley, mentioned by your correspondent in "N. & Q.," 6th S. ii. 482.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**KING CHARLES II. AND BRAMBLETYE HOUSE** (6th S. ii. 488; iii. 37).—Sir Henry Compton, who was created a Knight of the Bath at the coronation of King James I., is supposed to have built this house. From the evidence, however, of a lozenge over the middle tower, the building was probably completed by his son Henry in the year 1631. John Compton, another son of Sir Henry



is recorded to have died at Brambletye House on July 28, 1659. In none of the authorities that I know of is there any reference to the fact of Charles II. taking refuge there. For further information concerning the house, I would refer Mr. WHITE to Horsfield's *History of Sussex*, vol. i. p. 388; to Shoberl's *Sussex in The Beauties of England and Wales*, vol. xiv. p. 153; and to Mr. John Stenning's *Notes on East Grinstead*, where, besides much interesting matter, he will find an etching of the house as it was in 1782. G. F. R. B.

In the church of East Grinstead is a memorial brass to Sir Thomas Grey and Richard Lewkener of Brambletye (1505), husbands of Catherine, daughter of Lord Scales. James A. Sharp's *New Gazetteer*, 1852, mentions, among the county families of Sussex, "Biddulph of Brambletye House"; and, under the latter heading, states that it "belongs, with the manor, to Biddulph of Burton."

JOHN W. BONE.

Much information may be obtained from the volumes of the *Sussex Archaeological Collections*. W. D.

THE DIVINING OR WINCHEL ROD (5th S. ii. 511; v. 507; vi. 19, 33, 106, 150, 210, 237; x. 295, 316, 355; xi. 157).—I possess the two following books on the subject:—

"La Verge de Jacob, ou l'art de trouver les Trésors, les Sources, les Limites, les Métaux, les Mines, les Minéraux, et autres choses cachées, par l'usage du Bâton fourché. Par I. N. A Lyon, chez Hilaire Baritel, 1693. Avec Approbations et Permission."

"Critique sincère de plusieurs écrits sur la fameuse Baguette, contenant la Décision de ce qu'il en faut Croire, avec la Règle pour justifier, et pour condamner de Magie mille Effets qui nous surprennent. Par Messire André Renaud, Prêtre, Docteur en Théologie. A Lyon, chez Laurent Langlois, 1693. Avec Approbation et Permission."

EDMUND WATERTON.

THE EXECUTIONS OF '45 (6th S. ii. 86, 217; iii. 37).—Reference to Lathbury's *History of the Nonjurors* makes the relationship of Thos. T. Deacon with Dr. Deacon perfectly plain, and a note citing *Gentleman's Magazine*, vol. xvi. 579, 580, xviii. 206, gives cruel evidence that they were son and father. It appears that Dr. Deacon practised physic, and was also a Bishop in a sect of the Nonjurors who had separated from the original body. From p. 417 in the *History of Nonjurors*, Bishop Deacon is said to have been alive in 1780. Is anything known of his death or surviving family? It is singular that, though Lathbury makes Deacon and Sydall utter nonjuring addresses, and refers to *State Trials*, vol. ix. 565, 566, yet the tract, authentic copies of the letters, &c., delivered by the nine rebels who suffered death on Wednesday, July 30, 1746, on Kennington Common, puts into Deacon and Sydall's mouth addresses of a different kind, and Deacon

says, "I die in the Christian faith according to the doctrines of the Church of England." This tract is not very favourable to the prisoners; perhaps it was doctored for the multitude, and the nonjuring features of the movement suppressed.

A CWT.

The Bishop Deacon about whose orders A CWT. expresses uncertainty was a prominent character among the Nonjurors. He compiled Prayer Books for the use of that sect, published in 1734 and in 1746 (see Procter's *Book of Common Prayer, &c.*, p. 161, fourth edition). I should like to put a query upon a point as to which I have not been able to satisfy myself. What is the date of the death of the last known Nonjuring Presbyterian? Bishop Gordon is said to have brought their episcopate to a close in 1779; but congregations continued for some time later. When did the schism finally expire?

EDWARD H. MARSHALL, M.A.

HATS WORN AT TABLE (5th S. v. 27, 96; 6th S. iii. 26).—"The Rules of Civility; or, Certain Ways of Deportment observed in France. Translated out of French. The second edition, 12mo., 1673," has some directions on this point. Under the supposition that "the person of quality we have hitherto proposed detains you to dine with him," it says:—

"When he [the person invited] is sit, he must keep himself uncovered till the rest sit down, and the person of quality has put on his hat.....If the person of honour drinks a health to you, or your own, you must be sure to be uncovered.....If he speaks to you, you must likewise be uncovered till you have answered him.....If one rises from the table before the rest, he must pull off his hat."

The remark in Blundell's diary in connexion with the date of this book seems to indicate that the custom of wearing hats at dinner was only just penetrating the distant provinces.

Is not the rule of the House of Commons (that the hat may be worn only when a member is sitting down) a remnant of this custom?

C. M.

Warrington.

AMERICAN SPELLING (6th S. i. 16, 161, 204; ii. 74, 195, 471; iii. 36).—Will HERMENTRUE or any critic say it would be no real reform if we restored seriously, as the American humourists do jocularly, the distinction between the demonstrative *that* (Mæso-Gothic *thatta*), and the relative and conjunction *that* (*thet*)? Even when words as distinct happen to be sounded alike (as *rite*, *write*, *right*, *wright*), Prof. Newman has well insisted that it is simple barbarism to allow *thatt* spellings to lazily merge together; but in case no Englishman ever sounds the two *r* nor, I suppose, any American, as we never the demonstrative turned into *thet*. Whoever given Psalm cxxxix. 14, to read unw



will be found, after mispronouncing the *that* as if it stood for *thet*, to go back and correct himself, showing at once that not he, but the printer, has been made to shift barbarously with but one spelling for two words, as distinct now as they were with Ulphilas. Though we make no audible difference between the relative and conjunction, we might follow the example set in the last century by those who first differentiated *than* and *then*, by using *thet* and *thit* (undistinguishable when not accented), *e* in the form related to *then*, *thence*, *there*, and *i* in the synonym for *which*, connected also with *this*.  
E. L. G.

P. KER (4th S. ii. 102, 165; 5th S. vii. 113, 299).—Under this heading I furnished a few justings about "P. K.," claiming for him this:—

"AOTOMAXIA, or the Conquest of Eloquence, containing two witty orations, the first spoke by Ajax, the second by Uliases, when they contested for Achilles' armour, before the nobles of Greece, a little before the overthrow of Troy, as they may be read, Ovid Met. Lib. 13. Very delectable and Necessary for Statesmen, Judges, Magistrates, Officers of War, &c., to read, and know how wrong information guided with Eloquence may pervert Justice, and so learn to avoid the giving of rash Sentence in any case or cause. By P. K." Lond. 12mo. pp. 32, 1690.

In Lowndes it is given to P. Kirk; the sufficient grounds upon which I now again assign it to Ker are, that I have lately acquired a copy of his *Grand Politician*, with dedication signed "Pat. Ker," bound up with which I find *The Conquest of Eloquence*, an appropriate companion to Forbes's burlesque, *Ajax, his Speech to the Grecian Knabbs*.  
J. O.

"HAYWARD" OR "HEYWARDEN" (5th S. xii. 31, 197, 256).—*Apropos* of the death of Richard Stevens, formerly *hayward* of the open fields at Upper Heyford, I extract the following from Kennett's *Parochial Antiquities*, vol. ii. p. 300:—

"Old Simon Bransdon, of Winterborne Bassett, in Wilts, had been parish clerk in the reign of Queen Mary, and was afterwards heyward [so spelt] of the town; he was wont in the summer-time to leave his oxen in the field and go to church and pray to St. Catherine, the tutelary saint of the church; and when he returned, if any of his herd were stung with the gadfly and ran away, he would run after them and cry out, 'Pray, good St. Catherine of Winterborne, stay my oxen; pray, good St. Catherine, stay my oxen.'"

WILLIAM WING.

Steeple Aston, Oxford.

NAVAL DUEL (6th S. ii. 467, 522).—The engraving alluded to by your correspondent, representing the engagement between the Quebec and the *Surveillante*, is a very spirited one. The companion engraving is the "Serapis engaging the Bon Homme Richard." These celebrated actions took place within a few days of each other, the one on Oct. 6, and the other on Sept. 23, 1779. As it has been observed, George III.

created the son of the gallant Capt. Farmer, who had commanded the Quebec, a baronet. He was then a boy and serving as a midshipman.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"THE GOOD OLD CAUSE" (6th S. ii. 306, 437, 478).—I send a passage from Swift, where there can be no two opinions about what is meant by the phrase:—

"Dick, thou 'rt resolv'd, as I am told,  
Some strange arcana to unfold,  
And, with the help of Buckley's pen,  
To vamp the good old cause again:  
Which thou (such Burnet's shrewd advice is)  
Must furbish up, and nickname Crisis."\*

*Lines addressed by Swift to Richard Steele, 1714.†*

L. H. T. must excuse me if I cannot agree with him when he says the Puritans were "believed to be profligate men." They were sometimes said to be, but without much proof. Like most very good people, they were often very aggravating, but we are under a great debt to them, nevertheless. Not having Croke's *Three Ordeals*, I can give only a guess as to the meaning of the passage quoted, but should think "good old cause" there may mean love, trickery of women, or many other things than the profligacy of the Puritans. We must always bear in mind that a well-sounding phrase, when once it becomes well known, is applied in all sorts of ways, and often in a sense directly opposed to that which it was originally intended to convey.  
R. R.

Boston, Lincolnshire.

THE SENTENCE FOR HIGH TREASON (6th S. i. 431, 476; ii. 269, 523).—Shakespeare puts "drawn" and "hanged" in the first place alternately:—

"Drawn in the flattering table of her eye!  
Hang'd in the frowning wrinkle of her brow!  
And quarter'd in her heart! he doth espy  
Himself love's traitor: This is pity now,  
That hang'd, and drawn, and quarter'd, there should be,  
In such a love, so vile a lout as he."

*King John*, II. ii.

W. J. BERNHARD-SMITH.

Temple.

"BOUGAIOΣ," LXX., ESTHER III. 1 (6th S. iii. 186).—The best explanation seems to be that of Grotius, given in Schleusner's *Lexicon on the Septuagint*, that it is another form of βαγώας, a Persian word which = εὐνοῦχος. It had come to be employed for a courtier generally.

F. ST. J. T.

"BILWISE AND POLMAD" (6th S. iii. 89).—The first word seems to be connected with A.-S. *bile-wit*, *bil-wit*, innocent, simple, and the second to

\* Steele was a Whig and Hanoverite. He was expelled the House of Commons for writing the *Crisis*, in which he said the Protestant cause was in danger.

† Swift had turned Tory in 1710.



be a compound of *poll*=head and mad. The meaning then will be that the Romans, in devoting themselves so much to the Greek language and literature, were unwise and affected with a madness of the brain. J. D.

Belsize Square.

SIR ISAAC NEWTON (6th S. iii. 209).—

"Sir Isaac Newton, though deep in algebra and fluxions, could not readily make up a common account; and whilst he was Master of the Mint had to get somebody to make up the accounts for him."

The above appears in Spence's *Anecdotes*, and Pope is given as the authority. Macaulay fully refutes this "childish talk," as he calls it. (See *History of England*, chap. xxii.)

WM. H. PEET.

THE PARENTAGE OF ARCHBISHOP ROTHERHAM : HASTED ON ARCHBISHOP ROTHERHAM (5th S. vii. 139, 158, 292, 330, 375, 416, 470, 490, 509; viii. 29, 79, 370, 389, 410; ix. 37, 369, 391).—In the discussion which has appeared in "N. & Q." on Archbishop Rotherham, Mr. Scott cited Hasted as authority for the allegation, made in *Memorials of Scott of Scotshall*, that this prelate was the son of Sir John Scott. I now find, to my very great surprise, that Hasted says the exact contrary, and positively goes out of his way to stamp this belief as a family delusion. In order to save the trouble of reference, I quote Mr. Scott's exact words, and then add Hasted's remarks. First, Mr. Scott:—

"3. Hasted, Kentish historian, makes him son of Sir John Scott, of Scotshall."—5th S. vii. 331.

"MR. VINCENT has proved, however, looking to dates, that he could not have been the son of Sir John Scott, as I, following in the wake of Hasted, Berry, and others, have asserted in the *Scotshall* pedigree."—5th S. viii. 410.

Now Hasted:—

"The pedigree, in the possession of this family, makes Thomas Scott *alias* Rotherham, Archbishop of York, &c., to be a younger brother of William;" but he was son of a Sir Thomas Rotherham, Knt., and no relation to this family. See Willis's *Cath.*, vol. i. p. 42, and Wood's *Ath.*, vol. i. p. 641.—*History of Kent*, iii. 292, note (1) appended to note (s).

JOHN A. C. VINCENT.

TENNYSON'S "BALLADS, AND OTHER POEMS" (6th S. iii. 85, 158, 217).—*Great Odds at Sea* is not from the same hand as *The Revenge*, and I should have thought such a supposition inconceivable had it not been put forward in your last number. *Great Odds at Sea* is but another title for W. J. Linton's admirable poem *Grenville's Last Fight*, which appears in the volume called *Claribel and other Poems* (1865), in a group of three poems bearing the sub-title *Three Englishmen*. In reprinting the poem in this volume the poet

\* William Scott, found to be son and heir of Sir John Scott (Inq. 1 Hen. VII., No. 142).

added three lines at the end, which do not appear in the version of *All the Year Round*:—

"I have some strength left. I will hence to sail  
With Master Davis. Home is very calm;  
But Honour rideth on the crested wave."

A sentiment like enough to that of the Laureate's *Ulysses*, but verses as unlike Tennyson's as anything can well be. H. BUXTON FORMAN.

"ZOEDONE" (6th S. iii. 89).—I should imagine that the correct pronunciation of this word is Zō-ēdōnē, in four syllables, the accent being on the second, which should also be aspirated. It seems to me to be derived from the Greek ζῶν (life) and ἡδονή (pleasure), the inventor of this "pick-me-up" having, in his own opinion, discovered the answer to Mr. W. H. Mallock's book, *Is Life worth Living?* and putting to a practical test the suggestion (I believe it is Mr. Burnand's), "It depends on the liver."

It is no doubt a great relief to some of our friends of the genus "used up" to hear that there is, after all, "pleasure in life," and that it can be purchased for a moderate sum from all respectable grocers! At the same time I should like to enter a protest against the cruel manner in which Greek and Latin are twisted and wrenched—entirely out of all shape in many instances—to suit the fancies of this age of advertising, not only in the spelling, but in the truly marvellous pronunciation which the coined words suffer at the hands (or, I should say, the mouths) of the vulgar counter-jumpers who, as we say in Yorkshire, cannot "tongue" them correctly. A little learning is a dangerous thing. FRED. W. JOY, M.A.

Crakehall, Bedale.

To arrive at the correct pronunciation of this word, it will be well to look at its probable derivation. Three of these may be given: (1) ζῶν, life, and ἔδωκ (acc. of δίδωμι), I give; (2) ζῶν, life, and ἡδονή, pleasure; (3) ζῶν, life, and donum, gift. As to (3), a chemist in Leicester has lately brought out a non-intoxicating drink, which he names "vitæ donum." This suggests for zoedone the mongrel origin from Greek and Latin. Not to dwell on (2), the better derivation would be from (1) if there really be healthful, life-giving phosphates in the composition, as there are said to be. Thus the pronunciation pretty clearly seems to be trisyllabic, viz., zō-ē-dōhn.

GEORGE SALT, M.A.

Woodhouse Eaves, Loughborough.

LENTON, CO. NOTTS (6th S. iii. 87).—FL Edmunds has:—

"Len, Lens, Leen, E., land held in fee (Spelman) or farmed out..... Len-ham (Kent), the home on the farm, i.e., the tenant's dwelling; Len-ton (Notts), the town on the farm."—*Traces of History in the Names of Places*, Lon., 1872, p. 241.

ED. MARSHALL.



AUTHORS OF QUOTATIONS WANTED (6th S. iii. 209).—

"Beyond these voices there is peace."  
In Tennyson's "Guinevere," *Idylls of the King*,  
vol. vii. (Cabinet Edition, 1875). HESTER PENGELLY.

"Dropping buckets into empty wells."  
Cowper's *Task*, "The Garden." l. 189.  
G. F. S. E.

"Where rumour of oppression and deceit," &c.  
Cowper's *Task*, opening of bk. ii., "The Timepiece."  
D. B. BRIGHTWELL.

"For old, unhappy, far-off things,  
And battles long ago."  
Wordsworth, *The Solitary Reaper*.  
JOHN WILSON.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*History of the English People*.—Vol. IV. *The Revolution. Modern England*. By J. R. Green, M.A. (Macmillan & Co.)

"*Exegi monumentum*" may now be Mr. Green's language. Yet we find his activity by no means slackened, and we have probably a good deal still in store for us from his pen. The last portion of his *History of the English People* seems, however, to use a familiar expression, to have been somewhat "rushed." We fancy that either the author was less in sympathy with this part of his work, or that, as it drew to a close, his undertaking weighed upon him as it had not done in the full freshness of the zest inspired by its commencement. More than a hundred pages of the last volume are occupied by the index to the entire work. We do not complain, of course, of this fulness of index; few books require it more. But, for practical purposes, the *History* might almost as well have ended with the accession of George III. Mr. Green's *Short History* had briefly but graphically sketched the last part, down to 1815, and Mr. Spencer Walpole had, in his *History*, nominally commencing with 1815, covered the same ground in considerable detail and from a very similar point of view, viz., that of the history of the people as distinguished from the purely dynastic treatment formerly in vogue. There are, we think, few passages in the last volume where Mr. Green has been so roused as he was in his description of the fall of Hampden in the preceding volume. But the few words in which, at p. 72, he sketches the aroused energy of dying William of Orange, "when his life-work seemed undone," bring out into vivid relief both the man and the times, so that they will not fade easily from the reader's memory. And those who wish to understand something of the complicated causes which have tended to bring about the present position in Ireland, will do well to study the description at pp. 264-5 of the state of the Irish Parliament and the Irish people at the time of the Union. Mr. Green's language is very strong, but existing circumstances seem to prove that it is not too strong. In any case there would be small hope for future peace if the historian were not amongst us to raise a voice of warning, by pointing out the rocks upon which we have split in the past. Nor is the usefulness of his office confined to the past. There are rocks ahead, of which Mr. Green is no less aware, and which he equally does his best to mark for our avoidance. On taking note from time to time of the progress of Mr. Green's *History*, we have never shut our eyes to what we considered his shortcomings. But we should do less than justice to his work as a whole did we not express our opinion that it gives him a place specially his own in the school of which he is one of the latest develop-

ments. And the final impression left upon us is that Mr. Green has always desired to be, as an historian, an upholder of the constitutional freedom and constitutional progress of the English people.

*English Men of Letters*.—Dryden. By G. Saintsbury. (Macmillan & Co.)

THERE are two ways of writing a biography. One—the more popular—is to work up the personage, and then read round him for a background; the other is to study the time, and detach from it the figure concerning whom it is proposed to speak. Those who had the privilege of listening to Mr. Saintsbury's lectures at the Royal Institution will not require to be told that he has chosen the latter method. If the present sketch suggests anything it is that he could speak as readily of Dryden's time as of Dryden himself. But he is too good an artist not to keep closely to his theme, and though in the lectures he took a somewhat larger latitude, in this volume he confines himself strictly to Dryden. Of the poet's life there is notoriously but little to say, and that little is further curtailed when, as in this case, the biographer has a wholesome antipathy to scandals of the "Mulberry Garden" type. What is to be said, however, Mr. Saintsbury says admirably, and his local inquiries lend a pleasant freshness to his facts. But he is manifestly most at ease in the purely critical part of his task. We doubt if Dryden's system of versification has ever received so thorough an examination as it does in these pages, while the chapters relating to his *Satires* and the disputed question of his conversion, as well as some other passages in which his biographer's argumentative or analytic faculty is stirred into vigorous expression, strike us as models of what such discussions ought to be. And we must frankly record our admiration for the good taste with which this book is written. Nowadays, when so much criticism—even in critical high places—is disfigured by hyperbole and affectation, it is refreshing to read a writer who can be sympathetic without excitement, and judicial without abusiveness. "*Le style tempéré seul est classique*," says Joubert; and Mr. Saintsbury's style is eminently temperate.

*System of Shakespeare's Dramas*. By D. J. Snider. (St. Louis, Jones & Co.; London, Triibner & Co.)

MR. SNIDER is aware that his attempt to systematize the Shakspearean drama has a dangerous tendency to dull the appreciation of beauty. But he urges that it is unreasonable to suppose that the greatest thinker of his own or any age wrote without thought or plan, and was, in fact, an unthinking prodigy. As the basis of his system, he has framed a philosophy which he applies with great ingenuity as the key to the various dramas. At the same time he does not profess to distinguish between the conscious and unconscious procedure of Shakspeare, or to determine what portions of his dramas bear traces of any formulated abstract theories. A bare outline of Mr. Snider's scheme does it but scant justice. The ethical world, or the principles of human action, in which the Shakspearean drama moves, can be arranged in a scale of value gradually ascending from the lowest element, appetite. This hierarchy of principle is divided into the positive and negative world, and the former is subdivided into the institutional and the moral. The institutional includes the principles of property, family, and the state; the moral comprises the law of conscience. It is from the collision of these principles that the drama derives its activity and its movement, and each play illustrates some one or more of these principles in conflict. Thus the love of two persons of opposite sexes impels them to that principle of unity which underlies the institution of family. Some other principle collides with this, creates an obstacle, impedes



or destroys their unity. Or, again, a man is divided between his sense of duty and his love of family, and thus the moral collides with the institutional principles. Or nationality, which is the principle underlying the institution of state, collides with another nationality or state, and to this subject Shakspeare devotes a part of his historical drama. The negative side of the ethical world creates villains, like Richard III., who embody the destructive principle, and assail all other principles, moral or institutional. This analysis gives the three sets of characters, each capable of infinite variety, the institutional, the moral, and the negative persons. The first point to be ascertained, therefore, is, What is the ethical principle of the drama? Having attained the conception of the dramatic character, Mr. Snider proceeds to discover the structure and the movement of the play. This is the method which he applies to the whole of Shakspeare's dramas, beginning with "the legendary," and concluding with "the historical." Whatever may be the value of his philosophical theory, there can be no question that Mr. Snider displays considerable originality and ingenuity in dealing with his subject.

*Faust.* From the German of Goethe. By T. E. Webb, Q.C., &c. (Dublin, Hodges, Figgis & Co.; London, Longmans & Co.)

GOETHE'S *Faust* is a literary problem, the solution of which will never cease to exercise and to stimulate human ingenuity. Nor does it present less difficulty or less attraction to the translator than to the commentator. Forty attempts, Mr. Webb tells us, have already been made to reproduce the poem in an English form, yet none of these has been entirely successful. Mr. Webb's translation is meritorious from its fidelity and its rhythmical excellence, but he has not, to quote his own words, "converted the German masterpiece into an English poem." He has endeavoured to be faithful to the original, both in letter and spirit, and his good intentions deserve all praise. His theory of translation will alone place his *Faust* far above those versions which are mere paraphrases of the original. Some idea of the difficulty of the task of producing an accurate rhymed version may be gathered from the number of English words which he has coined, as well as from the occasional lapses, which detract considerably from the merit of his performance. His intuitive sympathy with his author, and his careful study of the poem, render his introduction and his notes the most valuable portion of his work. Many of his remarks are extremely suggestive, and deserve careful attention. His theory, for instance, of the chronology of *Faust*, though difficulties may stand in the way of its complete acceptance, is most ingenious, and throws considerable light on the dramatic structure of the poem.

*Transactions of the Royal Society of Literature.* Second Series, Vol. XII. Part II. (Trübner & Co.)

THIS part, which has lately been issued to members, contains a varied store of papers, several of which are not only of high interest in themselves, but also very apposite to questions of the day. Capt. Burton leads off with a discussion of the ethnology of modern Midian, in the course of which he contributes much matter of value to the student of primitive society and of folk-lore. In modern Midian, as in ancient Rome, and, we may add, in modern Britain, the owl's cry is a presage of death. Dr. Waldstein takes us to classic Hellas, and argues with considerable force for the attribution to the only Praxiteles known to fame of the Hermes with the Dionysos-child, found in the Heraion at Olympia. Dr. Waldstein's paper contains a striking argument for the existence of a tone of pessimistic sadness underlying the work of the great Hellenic sculptor, which is well worth

reading, were it only as a remarkable specimen of mastery of English by a foreign writer. The Society's delegate at the Paris International Literary Congress, Mr. C. H. E. Carmichael, M.A., gives an account of the meeting out of which arose the International Literary Association, and over which Victor Hugo and Edmond About presided.

*Report of the Chairman of the English Executive Committee of the International Literary Association.* Read at the Lisbon Congress, 1880. (Offices of the Association.)

MR. BLANCHARD JERROLD, the Chairman of the English Committee, has here compressed into a small space a good deal of information concerning the condition of the copyright question at the time of the Lisbon Congress, which should be studied by all who are interested in the movement promoted by the Association. The next Congress is to be held at Vienna, in September.

THERE will shortly be issued, under the direction of the Master of the Rolls, Vol. VII. (1654) of *Calendar of State Papers, Domestic Series, during the Commonwealth*, edited by Mrs. Everett Green; and Vol. II. of *Registrum Malmesburie: the Register of Malmesbury Abbey*, edited by the late J. S. Brewer, M.A.

### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

BURN.—We are obliged by your courtesy, and have been amused by the cutting. It is, however, only a fresh proof of the truth of the saying that error is deathless. No claim could possibly be substantiated to the peerage in question by an *heir of line*, the title being, both at its creation and on each parliamentary settlement of its devolution, limited to *heirs male*. And the supposed Utah claimant is, on his own statement, not an heir male at all, still less the heir male who now enjoys the title.

E. R.—Have you consulted Sir Sibbald Scott's *British Army*? The word is not in Johnson nor in Skeat. Webster gives it, but without any suggestion as to its derivation. May it not be a corrupted form of "empt," derived from the French?

A. E. DOWLING.—For Peninsular and Waterloo medals see "N. & Q." 5th S. i. 47, 98, 136, 217, 235, 336, 378, 396, 438, 458, 498; ii. 17. You would also very likely find some information in Sir Sibbald Scott's *British Army*.

GUARDIAN.—We should say that the word has become thoroughly Anglicized; but write to Dr. Murray, Mill Hill, N.W., on the subject.

RESTORATION AND REPAIR OF CHOICE OLD BOOKS.—J. F. P. suggests Mr. Aston, Vinegar Yard, Catherine Street, Strand, and Mr. Zaehnsdorf, Catherine Street, Strand. J. D. recommends Mr. T. Morris, 35, Northampton Road, Clerkenwell.

C. S. ("Dumbfoundered" or "Dumbfounded").—See "N. & Q." 4th S. x. 451, 523; xi. 41.

T. R.—Attributed to Napoleon I.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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LONDON, SATURDAY, MARCH 26, 1881.

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## Notes.

## THE ARMS OF COLONIAL AND MISSIONARY BISHOPS.

I have sought in vain for a record of the arms assigned to the colonial and missionary bishoprics, numbering no less than seventy—that have come from the mother Church of England. Of these I have identified, with more or less accuracy, fifty-nine, being indebted for my information thus far to the courtesy of Mr. Wyon, the engraver; to Burke's *Peerage* in the few instances in which the arms are given; and to the *Clergyman's Magazine*, where the engraver's intentions in regard to colours are often enigmatical. I append a roll of the sees with their respective arms so far as ascertained, and trust, by the kindly aid of my correspondents, to see a corrected and period list put on record in your columns.

*Nova Scotia*, founded 1787.—Or, a holy or paschal lamb passant ppr.; on a chief az. a pastoral staff in bend or surmounted by a key in bend sinister arg.

*Quebec*, 1793.—Gu., a lion of England, holding in its dexter fore-paw a key, erect, arg.; on a chief wavy an open book with clasps, also ppr., surmounted of a cross gold; a canton of the second charged with the arms of St. George between four crosses patée fichées sa. (arms of the first bishop).

*Calcutta*, 1814.—Gu., a pastoral staff in bend or, surmounted of an open book ppr.; on a chief

indented erm. two palm branches in saltire vert surmounted of a mitre of the second.

4. *Jamaica*, 1824.—Gu., a pastoral staff in bend dexter surmounted by a key in bend sinister, over all an open book or Bible, in chief a lion passant guardant, all or; from the base a pine-apple growing ppr.

5. *Barbados and Windward Islands*, 1824.—Az., a pastoral staff in bend dexter surmounted by a key in bend sinister or; in chief an imperial crown ppr., in base a mullet of eight points arg.

6. *Madras*, 1835.—Arg., on a mount vert in front of a banyan tree a kid on the dexter couchant, looking towards the sinister, and on the sinister a leopard couchant guardant, all ppr.; a chief az., thereon a dove rising, in the beak an olive branch, also ppr., between two crosses patée or.

7. *Australia (now Sydney)*, 1836.—Az., four estoiles of eight points in cross arg., representing the *Cruz Australis*, or principal constellation of the southern hemisphere.

8. *Bombay*, 1837.—Sa., a key in bend sinister surmounted by a pastoral staff in saltire, between two Eastern crowns in pale or.

9. *Toronto*, 1839.—Az., a pastoral staff in bend dexter surmounted by a key in bend sinister or, between an imperial crown; in chief two open books in fesse ppr., and a dove rising in base arg., holding in the beak an olive branch vert.

10. *Newfoundland*, 1839.—Arg., on a cross between four crosses patée gu. an imperial crown ppr.; on a chief az. a paschal lamb, also ppr.

11. *New Zealand (now Auckland)*, 1841.—Az., three mullets of eight points, one and two, arg.

12. *Tasmania*, 1842.—Az., a pastoral staff in bend dexter surmounting a key in bend sinister or, between four mullets of eight points arg., the stars representing the *Cruz Australis*.

13. *Antigua*, 1842.—Arg., a passion cross gu., on the dexter side a serpent erect and wavy vert, looking towards the sinister, and on the sinister side a dove holding in the beak an olive branch, all ppr.; on a chief of the second a pastoral staff in bend dexter surmounted by a key in bend sinister, the ward upwards, or, and in the centre chief point an imperial crown ppr.

14. *Guiana*, 1842.—Arg., a cross az., charged in the centre with a passion cross or; on a chief gu. a lion passant guardant, holding in the dexter paw a pastoral staff erect, all of the third.

15. *Gibraltar*, 1842.—Arg., in base, rising out of waves of the sea, a rock ppr., thereon a lion guardant or, supporting a passion cross erect gu.; on a chief engrailed of the last a pastoral staff in bend dexter and a key in bend sinister or, surmounted by a Maltese cross arg., fimbriated gold.

16. *Fredericton*, 1845.—Gu., a pastoral staff in pale surmounted by two keys in saltire arg.; on a chief or a paschal lamb passant ppr.

17. *Colombo*, 1845.—Arg., a passion cross gu., the base thereof enfiled with a serpent nowed ppr.; on a chief az. a dove with an olive branch in its mouth, volant to the dexter, ppr.

18. *Jerusalem*, 1846.—Arg., the Hebrew words signifying "Pray for the peace of Jerusalem" in semicircle sa., between in chief two stars of eight points, and in base a dove rising with olive branch in beak; a chief per pale gu. and or; on the dexter a lion of England, and on the sinister the eagle of Prussia.

19. *Cape Town*, 1847.—Quarterly az. and sa., on a cross or an anchor sa.; 1 and 4, a lion rampant arg.; 2 and 3, three crowns in pale or; in the honour point an inescutcheon charged with the arms of the founder, Baroness Burdett Coutts, to wit, quarterly, 1 and 4, arg.,



a stag's head coupé gu., between the attires a pheon az., all within a bordure embattled of the last; \* 2 and 3, az., two bars or, on each three martlets gu.

20. *Newcastle*, 1847.—Gu., a pastoral staff erect in pale enfilé with a crown or; a bordure sa. billettée of the second.

21. *Melbourne*, 1847.—Az., on a chevron arg., between in dexter chief a pastoral staff erect in pale, and in sinister chief a palmer's scrip or wallet dependent from a palmer's staff, and in base four stars of eight points in cross of the second, an open book or Bible.

22. *Adelaide*, 1847.—Arg., on a cross gu., between four estoiles ....., a pastoral staff erect in pale enfilé a mitre.

23. *Victoria (now South China)*, 1849.—A pastoral staff in bend dexter surmounted by a key in bend sinister, thereon an open book or Bible; in chief a celestial crown, in base an escallop, all arg.

24. *Rupert's Land*, 1849.—Erm., a cross gu.; on a chief az. a pastoral staff in bend dexter or, surmounted by an open book arg.

25. *Montreal*, 1850.—Az., a pastoral staff in bend dexter surmounted by a key in bend sinister, thereon an open book or Bible; in chief a mullet of six points, in base an anchor erect, all arg.

26. *Sierra Leone*, 1850.—Arg., on a mount issuing from the base a lion couchant in front of the mountain of Sierra Leone; on a chief gu. two trumpets in saltire arg.

27. *Grahamstown*, 1853.—Az., a saltire or, over all an anchor erect in pale.

28. *Mauritius*, 1854.—Barry wavy of ten arg. and az., a pastoral staff in bend dexter surmounted by a key in bend sinister, thereon an open book or Bible ....., in chief a celestial crown ....., in base an anchor.

29. *Labuan*, 1855.—Or, a cross per pale gu. and sa. [a variation of the family arms of the Rajah of Sarawak].

30. *Christ Church, N.Z.*, 1856.—Az., on a cross arg. a Roman text "X" and in chief a small text "i" gu.; in the dexter canton three mullets of eight points, one and two, of the second.

31. *Perth*, 1857.—Az., two pastoral staves in saltire, the dexter surmounting the sinister, arg., between four mullets of eight points pierced and irradiated, in cross, or.

32. *Huron*, 1857.—Gu., two swords in saltire arg., hilts and pommels, in base, or; in chief an imperial crown ppr.

33. *Wellington*, 1858.—Arg., a cross gu.; on the first quarter, az., three mullets of eight points, one and two, of the field.

34. *Nelson, N.Z.*, 1858.—Or, a Calvary cross az.; on a canton of the second three mullets of six points, one and two, arg.

35. *Waiapu*, 1858.—Az., a saltire arg.; on a canton of the field three stars of eight points, one and two, of the second.

36. *Brisbane*, 1859.—Az., the Good Shepherd, with right hand supporting a lamb on his shoulder, and with left hand holding a pastoral staff.

37. *St. Helena*, 1859.—Az., on the sea issuing from the base, with four fishes therein naant, an ancient ship manned with three figures; in dexter chief a crescent, in sinister chief the sun in his glory .....

38. *British Columbia*, 1859.—Arg., a cross pattée quadrated in the centre gu.; on a chief [the arms of the founder of the see, Baroness Burdett-Coutts, viz.], quarterly, 1 and 4, arg., a stag's head caboshed gu., between the attires a pheon az., within a bordure embattled of the last, charged with four buckles or; 2 and 3, az., two bars or, each charged with three martlets gu.

\* 1 Charged with four buckles or.

39. *Ontario*, 1861.—....., on a cross ..... an open book or Bible .....

40. *Nassau*, 1861.—Per fesse arg., on the waves of the sea a ship with two masts in the dexter, in full sail towards an island with palm trees in the sinister, and on a rock in base the cross of Monasterboice; in front thereof and at base an open book with four clauses inscribed with the words "Holy Bible," all ppr.

41. *Zambei (now Central Africa)*, 1861.

42. *Honolulu*, 1861.—Az., a cross moline or; on a chief of the last two keys in saltire.

43. *Melaneria*, 1861.—Az., a Latin cross (!) arg.; in chief three stars of eight points, one and two, of the second.

44. *Orange River (now Bloemfontein)*, 1863.—Az., a sword of St. Michael erect in pale, surmounted by a cross of St. Andrew arg.

45. *Goulburn*, 1863.—Gu., on a mount in base a paschal lamb passant ppr., in chief an open book arg. on a chief or, between two doves statant of the second, with olive branches in their beaks vert, a pale az. charged with four mullets of eight points, in the form of a paschal cross, of the third.

46. *Niger*, 1864.

47. *Dunedin*, 1866.—Gu., St. Andrew bearing a cross ppr.; on a canton az. three mullets of eight points.

48. *Grafton and Armidale*, 1867.—Az., on a pale a cross coupé arg. an open book; in chief a dove volant representing the Holy Spirit.

49. *Maritzburg*, 1869.—Arg., on the waves of the sea in base ppr. an ancient galley or lymphad, with sails furled and oars in action sa. flagged gu.; a chief az. thereon a saltire, and in chief a mullet of six points.

50. *Bathurst*, 1869.—Az., two pastoral staves in saltire between four mullets of eight points arg.; in chief a paschal lamb passant ppr.

51. *Falkland Islands*, 1870.—Az., on a chief az. a cross gu.

52. *Zululand*, 1870.

53. *Moosonee*, 1872.—Arg., on the sea issuing from the base, in fesse on dexter and sinister sides a rock, thereon a pine tree; in base a canoe with a white man seated between an Indian at the dexter end seated and an Indian at the sinister end standing, both Indians with paddles; in chief the aurora borealis, all proper.

54. *Trinidad*, 1872.—Arg., a passion cross with the ends terminating in fleurs-de-lis, charged with the symbol of the Holy Trinity, at the base three letters Alpha and Omega.

55. *Mid China*, 1872.—Az., on a fesse wavy arg. between a sun rising in splendour in chief, and in base a pastoral staff in bend dexter surmounted by a key in bend sinister or, a dove volant, holding in beak an olive branch ppr.

56. *Algoma*, 1873.

57. *Kaffraria, St. John's*, 1873.—Bishop Callaway's personal arms appear to be given in the *Clergyman's Almanac*.

58. *Athabasca*, 1874.—Arg., semée of hulkahs; in chief an open book with bookmark, in base a pair of snow-shoes in saltire.

59. *Saskatchewan*, 1874.—Vert, on a fesse wavy arg. between in chief a key in bend dexter surmounting a pastoral staff in bend sinister, and in base a paria Indian, with feathers in hair and paddle in hand, in a canoe ppr.

60. *Madagascar*, 1874.

61. *Ballaerat*, 1875.—Erm., a mill-rind sa.; on az. a celestial crown or.

62. *Niagara*, 1875.

63. *Lahore*, 1877.

64. *Rangoon*, 1877.—Arg., from a palm



(ppr.), a palm tree growing ppr., thereon an inescutcheon gu. charged with two keys endorsed in bend sinister, wards uppermost, interlaced with a sword in bend dexter, point uppermost.

65. *Pretoria*, 1878.—Per fesse arg. and az., in base an anchor or; on a chief gu. a lion passant guardant of the second, supporting in dexter paw a flag arg. charged with the cross of St. George (Dutch flag).

66. *N. Queensland*, 1878.—Az., a paschal lamb passant ppr. between three crosses crosslet fitchée.

67. *New Caledonia*, 1879.

68. *New Westminster*, 1879.

69. *Travancore and Cochin*, 1879.

70. *North China*, 1880.

H. W.

New Univ. Club.

[Our correspondent appears to be unaware of the arms, &c., of the colonial sees as given in *Crockford*.]

#### INVENTORY OF A SIXTEENTH CENTURY COUNTRY PARSON.

The following inventory of the household goods of a country rector who lived in the sixteenth century may perhaps interest some of the readers of "N. & Q." The amount of plate of which he was possessed is larger than one would have anticipated. The other goods do not give us the idea that the parson lived in great luxury. Boddington is a village in Northamptonshire. The roll from which this transcript is made is in my own possession:—

Thys is the Inuenty of all the goodes Cattalles Dettes and Redy money of Syr Rychard Blande late parson of bodington in the Dyocese of lyncolne praised by me Rychard Lyster generall apparettour vnto the most Reuerend fader in god William archybusshop of Canterbury the x<sup>th</sup> day of apryll anno domini m<sup>i</sup> v<sup>o</sup> & vii.

##### In hys Chamber.

Item iiij materasses viij<sup>d</sup>.  
Item iij Norf. coueringes iiij<sup>d</sup>.  
Item iij olde gownes xx<sup>s</sup>.  
Item a counterpoint of verder xvj<sup>s</sup>.  
Item a old couering and a fetherbed xvj<sup>s</sup> viij<sup>d</sup>.  
Item iij brasse pottes vj<sup>s</sup>.  
Item iij blankettes iiij<sup>s</sup>.  
Item ij old sparuers\* of white v<sup>s</sup>.  
Item vj peces of pewter ij<sup>s</sup>.  
Item vij olde cushiones iiij<sup>s</sup>.  
Item a ledder dowblet xij<sup>s</sup>.  
Item xvj quarters of barley xlij<sup>s</sup> viij<sup>d</sup>.  
Item viij quarters of ottes xliij<sup>s</sup> iiij<sup>d</sup>.  
Item in whete and Rye iiij quarters xvj<sup>s</sup>.  
Item ij chestes iiij<sup>s</sup>.  
Item ij brasse pottes iiij<sup>s</sup>.  
Item ij chayres xij<sup>s</sup>.  
Item a candylstek viij<sup>s</sup>.  
Item a shett and ij covarettes xvj<sup>s</sup>.  
Item a fetherbed and a bolster xiiij<sup>s</sup> iiij<sup>d</sup>.  
Summa ix<sup>li</sup> xij<sup>s</sup>.

##### Hys arrey and Napery.

Item v payre of olde shettes vj<sup>s</sup> viij<sup>d</sup>.  
Item a shepe chest iiij<sup>s</sup>.  
Item a playne tabyll cloth xij<sup>s</sup>.

\* Canopies or testers of beds.

Item a valuet tepett and a sarsenet tepett vj<sup>s</sup> viij<sup>d</sup>.  
Item iij old gownes xx<sup>s</sup>.

Summa xxxv<sup>s</sup> iiij<sup>d</sup>.

##### Cattalles.

Item viij<sup>s</sup> shepe after vj<sup>s</sup> to the C p<sup>c</sup> le C ix<sup>li</sup>.

Summa xxxv<sup>s</sup>.

Item xxvj kyne and steres p<sup>c</sup> le pece vj<sup>s</sup> viij<sup>d</sup>.

viij<sup>li</sup> xliij<sup>s</sup> iiij<sup>d</sup>

Item ix yerelynges xvij<sup>s</sup>.

Item iiij horses and a mare xl<sup>s</sup>.

Item ij swyne ij<sup>s</sup>.

Item ij olde cartes x<sup>s</sup>.

Item in hay to the value of xliij<sup>s</sup> iiij<sup>d</sup>.

Summa lxxxix<sup>li</sup> xvj<sup>s</sup> viij<sup>d</sup>.

##### Plate.

Item a cup with a couer parcell gilt, pond x oz. at iiij<sup>s</sup> iiij<sup>d</sup> the oz.

xxxiiij<sup>s</sup> iiij<sup>d</sup>

Item iij bolles with a couer parcell gilt lying in plege for v<sup>li</sup>.

Item a whyte pece lying for xxxiiij<sup>s</sup> iiij<sup>d</sup>.

Item a whyte pece and xliij spones l<sup>s</sup>.

Item a salt with a couer parcell gilt xl<sup>s</sup>.

Item in gold xlvi<sup>s</sup> viij<sup>d</sup>.

Item iij white bolles with a couer, iij gilt goblettes and iij white, with a couer, a powder boxe, a stonding cup with a couer parcell gilt and ij and v spones to le value of lx<sup>li</sup>.

Summa lxx<sup>li</sup> iiij<sup>s</sup> iiij<sup>d</sup>.

In Redy money lvij<sup>li</sup> viij<sup>s</sup> viij<sup>d</sup>.

##### Seperatt Dettes.

Item the executors of M. Londe of Coventre

lxvj<sup>li</sup> xliij<sup>s</sup> iiij<sup>d</sup>

Item John spencer lx<sup>li</sup>.

Item Robert saunder xliij<sup>li</sup> vj<sup>s</sup> viij<sup>d</sup>.

Item Rychard Cobbes of preston v<sup>li</sup>.

Item John Walton of vyfild xxxiiij<sup>s</sup> iiij<sup>d</sup>.

Item Nycholas mayhew iiij<sup>li</sup> vj<sup>s</sup> viij<sup>d</sup>.

Item John Kynge iiij<sup>s</sup>.

Item Wylliam King iiij<sup>s</sup>.

Item Thomas gefes xx<sup>s</sup>.

Item Thomas mase xvij<sup>s</sup>.

Item the Chauntre prest of Kynge Norton xx<sup>s</sup>.

Item a bocher of Colworth xxv<sup>s</sup>.

Item Robert Corser xliij<sup>s</sup> iiij<sup>d</sup>.

Item M. George Dudley & Rychard Bradford vij<sup>li</sup>.

Item Wylliam Parkyns xx<sup>s</sup>.

Item Wylliam Brosley iiij<sup>li</sup>.

Item John Danyell ix<sup>li</sup>.

Item Wylliam Wyleockkes liij<sup>s</sup> iiij<sup>d</sup>.

Item Wylliam Wadames xliij<sup>s</sup>.

Item Wylliam Lapworth xxv<sup>s</sup>.

Item Colaves wyf of npton xij<sup>s</sup> vj<sup>d</sup>.

Item owing in small parcelles x<sup>s</sup>.

Summa Clij<sup>xx</sup> ii<sup>li</sup> xx<sup>d</sup>.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

#### TRAVELS IN THE HOLY LAND.

Having had occasion during the last few years to consult books on travels in the Holy Land, I have made a list of such works as I have met with; and it has occurred to me that such a list, if published in "N. & Q." would be useful, and save others the time which it has cost me to make. I do not purpose to send you a list of early travels in the Holy Land; the more important of



these have been published by Wright, or are included in Bohn's *Chronicles of the Crusaders*. Several interesting travels appeared during the sixteenth, seventeenth, and beginning of the eighteenth century—French as well as English; but many of these have been carefully sifted for information by that worthy Suffolk author and biblical archaeologist, Thomas Harmer, in his *Observations*. Harmer lived at Wattisfield, or, as he spells the place's name, Watesfield, distant from where I am writing some six or seven miles, and is stated to have died in 1788. I propose, therefore, to send you, in a paper or two, a list of such works as I find have been published since his decease. I have met with no classified list of recent literature on the subject, and shall be much obliged if your readers will supply on a post-card, addressed to me, any of my omissions. It will be seen that I have not excluded other travels in the Levant, as these frequently elucidate customs prevailing in Palestine itself:—

1788. Volney (C. F.). *Travels through Syria and Egypt*. 2 vols. 8vo.

1804. Mayer (L.). *Views in Palestine and the Ottoman Empire, Caramania, with Historical and Descriptive Accounts of the Remarkable Places, Manners, Customs, &c.* 48 plates coloured, fol.

1806. Browne (G. W.). *Travels in Africa, Egypt, and Syria*. 4to. with maps.

1816. Light (Henry R. A.). *Travels in Egypt, Nubia, Holy Land, Mount Lebanon*. Plates, 4to. London.

1822. Buckingham (T. S.). *Travels in Palestine through the Countries of Bashan and Gilead*. Maps, 2 vols. 8vo.

1823. Irby and Mangles. *Travels in Egypt, Nubia, Syria, and Asia Minor*. Maps, 8vo. Printed for private distribution.

1824. Henniker (Sir F.). *Notes during a Visit to Egypt, Nubia, and the Oasis, &c.* Plates by Hunt, 8vo.

1828. Arundell (Rev. Fr. V. J.). *A Visit to the Seven Churches of Asia, with an Excursion into Pisidia... with Remarks on the Geography and Antiquities of those Countries*. Map and inscriptions, 8vo.

1829. Madden (R. R.). *Travels in Turkey, Egypt, India, and Palestine in the Years 1824 to 1827*. 2 vols. 8vo.

WILLIAM H. SEWELL.

Yaxley Vicarage, Suffolk.

(To be continued.)

"EPIGRAM ON THE BURSER [*sic*] OF ST. JOHN'S COLLEGE, OXON., CUTTING DOWN A FINE ROW OF TREES."—Such is the heading of the well-known epigram in *A Collection of Epigrams*, London, 1735, second edition, small 8vo, where it is printed as follows, Epigram lvii:—

"Indulgent nature to each kind bestows  
A secret instinct to discern its foes:  
The goose, a silly bird, avoids the fox;  
Lambs fly from wolves; and sailors steer from rocks;  
A rogue the gallows, as his fate, foresees,  
And bears the like antipathy to trees."

In *The Poetical Calendar*, by F. Fawkes and

W. Woty, London, 1763, 12mo. vol. iv. p. 111, the authorship is intimated in the heading: "Dr. Conyers to Dr. Evans, Bursar, on cutting down some fine college-trees," but the locality is omitted. There are also several variations in the text. The third, fourth, and fifth lines are,—

"The timorous goose avoids the ravenous fox,  
Lambs fly from wolves and pilots shun the rocks;  
The rogue a gibbet as his fate foresees."

In the *Elegant Extracts*, the editor (Dr. Vicesimus Knox) adopts the text of the 1735 edition (probably Oldys) *literatim*; while one of the latest compilers (Mr. Booth), in his collection, London, 1863, has the heading "On Dr. Evans's cutting down a Row of Trees at St. John's College, Oxford," and in the first line alters "to" into "on," and inserts the name into the fifth line,—

"Evans, the gallows, as his fate foresees."

The list of Oxford graduates furnishes the following particulars:—

"Conyers, George, St. John's, B.C.L. Apr. 3, 1693; D.C.L. Apr. 4, 1715.

"Evans, Abel, St. John's, B.A. Apr. 28, 1696; M.A. March 23, 1699; B.D. April 26, 1705; D.D. May 16, 1711."

Lowndes states that "*A Collection of Epigrams* was printed in 1727," which was, I presume, the first edition. Does it contain the above epigram? and did the epigram then appear for the first time, or was it taken from some other work? If so, from what work? When was Dr. Evans Bursar of St. John's? In what year did he cut down the trees, called "College-trees," "a fine Row of Trees," and "a Row of Trees at St. John's College"? Dr. Ingram, in his *Memorials of Oxford*, quotes Salmon's description of St. John's garden in 1748, wherein he says, "the walks are planted with Dutch Elms (stunted pollards)," and this pollarding may have been the act of Dr. Evans, and the occasion for the epigram, as at a later date the lopping New College lime-trees suggested some satirical verses, which are printed in the *Oxford Sausage*, p. 106, ed. 1764. W. E. BUCKLEY.

A LITERARY BLUNDER: M. VILLEMMAIN.—In the *Histoire de Cromwell d'après les Mémoires du Temps et les Recueils Parlementaires* (Bruxelles, 1851, 8vo.) of M. Villemmain I read:—

"Lorsque l'assemblée de 1628, dominée par l'influence des puritains, eut substitué à la modération qu'elle avait d'abord montrée de violentes invectives contre les évêques, Cromwell dénonça le plat papisme de l'évêque de Winchester, attaqua sous le même prétexte l'évêque de Winton, et se plaignit que les censures de la chambre contre certains prédicateurs devinssent, aux yeux de la cour, un titre qui les faisait porter aux dignités ecclésiastiques. Ce parlement fut dissous; Charles seul."—*Livre Premier*, p. 16.

I need not remind the erudite reader "N. & Q." that Winchester and Winton <sup>is</sup> nate one and the same place, the latter simply the Latinized form of the former—



of which the learned professor evidently had on suspicion when he thus unwittingly "divided the substance" of the worthy, though papistical, bishop.

In relation to Cromwell and the Parliament, and as illustrative of the character of the former and the etymology of the latter, I may add a passage from the treatise of M. de Montalembert, *De l'Avenir Politique de l'Angleterre*, in which he refers to a despatch of Sagredo, cited by M. Guizot in his *Histoire de la République d'Angleterre et de Cromwell*, t. ii. p. 240:—

"Dans la société moderne celui qui a la publicité a tout. Quand l'ambassadeur de Venise voulut donner à sa république une idée complète de la toute-puissance de Cromwell, en 1656, il lui écrivit: 'Cet homme a chassé la Chambre des Communes: Il parle et il ment tout seul.'"—P. 264.

WILLIAM BATES, B.A.

Birmingham.

"UNKED," i.e., LONELY.—This common provincial word is seldom cited without the usual "etymology" being appended. It is always said to be derived from the A.-S. *uncweyd*, explained in Bosworth by "without speech or strife, quiet, solitary; hence the provincial word *unkid*; sine lite, quietus, solitarius."

It never occurs to the easily satisfied compilers of glossaries who so glibly quote the above (with or without acknowledgment) to verify the matter. The fact is that the word *uncweyd* occurs twice, and that in both cases it means "without contradiction," or "unspeken against," or "uncontested"; see Thorpe, *Ancient Laws*, i. 298, l. 9, i. 414, l. 20; *Laws of Ethelred*, sect. 14; *Laws of Canut, Secular*, sect. 73. There is not the least pretence for the meaning "solitary," and it has nothing in the world to do with *unked*.

The word *unkid* (as it is also spelt) is formed by prefixing *un-* to the M.E. *kid*, known, famous, manifest, &c. *Kid* is the pp. of *kythe*, causal of *kunnen*, to know; so that it is the pp. of the secondary verb formed from *couth*, known. *Unkid* and *uncouth* mean much the same thing, viz., unknown, strange, out of the way; hence the sense of lonely, &c.

WALTER W. SKEAT.

Cambridge.

[See "N. & Q.," 5th S. xii. 406, 434; 6th S. i. 345.]

A ROMAN "OFFICIUM VIRGINIS MARIE" IN MS.—The collection of books and pictures bequeathed to the University of Oxford by Robert Finch, and now preserved in the Taylor Institution, contains an "Officium Beatæ Mariæ Virginis secundum usum Romanum," in a beautifully illuminated MS. on vellum, a brief description of which may interest some of your readers. It is bound in red velvet, and measures 4½ by 3 inches. Its illuminations consist of initials in gold and colours on every page, and five miniatures. The Roman Calendar preceding the Latin prayers and

psalms comprises 14 leaves, after which follow two blank leaves, and then 311 leaves, beginning:—"Incipit officium b'te marie virginis secundum usum romanum. Ad mat. Domine labia mea aperies et...", and ending with the doxology: "Gloria patri et filio et spiritui sancto," &c. According to an Italian entry at the end, this MS. was written c. 1400 in France, to judge from the names of the French saints occurring in the Calendar.

H. KREBS.

Oxford.

BORN IN A CARAVAN.—At the close of last February died James Bishop, aged eighty-three, from injuries received from burning, caused by an accident in his own caravan, which had been occupied by him without intermission for the last thirty-five years. He is supposed to have been the oldest showman in England, having started, at the age of twenty, as a bandsman to an exhibition of giants, dwarfs, and fat girls. He then became a partner with Atkinson and Gillman, proprietors of a menagerie that rivalled that of Wombwell. He was afterwards proprietor of a performing seal, a Punch and Judy, and a fine-art exhibition. I make a note of James Bishop to place on record the circumstance that, during the time he and his wife lived in their caravan, she gave birth to eighteen sons and two daughters, all of whom were reared in the caravan, and were educated by their father in the three R's and brought up to various trades or to the musical profession. One of his daughters became the mother of Miss Selina Young, "the Female Blondin," who walked on a tight-rope across the Thames. The second daughter married a showman named Wortbehoek, and was mother to twenty-four children, all of whom were born and reared in a caravan.

CUTHBERT BEDE.

"IS THY SERVANT A DOG THAT HE SHOULD DO THIS THING?"—It is to be hoped that Lord R. Churchill and the members who cried "Hear, hear!" on Tuesday night (March 1), will not be allowed to perpetuate the misuse of this quotation. His lordship, speaking on the Irish Question, had just been enlightening the House on the method of taming wild elephants in Ceylon. The *Standard* reports him as going on to say:—

"If the question had been put to them twelve months ago whether they would sanction coercion for Ireland, they would have said, as the King of Israel said to the Syrian, 'Is thy servant a dog that he should do this thing?' (Hear, hear.)"

Now what Hazael, who, by the way, was King of Damascus, said to Elisha (who was certainly not a Syrian) amounted really to this, that he was not worthy of himself to undertake such an enterprise, and I believe all scholars are agreed that the words in question should be rendered, "What am I, thy servant a dog, that I should do this



great thing?" The word *dog* was used then in the East as a term of humility in speaking of oneself, and as the custom is not quite obsolete now in some parts, perhaps I may be allowed to follow his lordship to Ceylon and add an illustration. Knox relates that a nobleman of Ceylon, being asked by the king how many children he had, replied, "Your Majesty's dog has three puppies."

NE QUID NIMIS.

East Hyde.

[See "N. & Q." 5th S. vi. 164, 274, 357.]

A HAUNT OF GRAY FOR SALE.—The following interesting paragraph seems worthy of preservation in "N. & Q." :—

"Among the various estates which are advertised for sale is Stoke Park, Buckinghamshire, the chief house in Stoke Pogis, where Thomas Gray lived and lies buried. The park itself, in which the poet used to stroll in early manhood, commands that 'distant view of Eton College' which he has immortalized in his ode beginning 'Ye distant spires, ye antique towers.' In the park still stand the remains of the ancient manor-house of Stoke, which was the scene of Gray's 'Long Story,' and where, if the poet is to be believed,

'The grave Lord Keeper led the brawls,  
The seals and maces danced before him,'

though the fact has been questioned. Stoke Park originally belonged, according to John Britton, to the Lords Hungerford and Huntingdon; from them it passed to Sir Edward Coke, and from him to Anne, Lady Cobham, from whom it was bought by one of the members of William Penn's family; it was afterwards for some years the seat of Mr. Henry Labouchere, subsequently created Lord Taunton, who sold it to its present owners, the Colemans."

A. GRANGER HUTT.

8, Oxford Road, Kilburn.

CHRIST CHURCH CATHEDRAL, DUBLIN: THE MODE OF CONDUCTING SERVICE THERE IN 1731.—In a rare tract called *The Humble Remonstrance of the Five-foot-highians, &c.*, printed at Dublin in 1733, there is also included "The North-countryman's Description of Christ Church, Dublin, in a letter to a Friend," dated from Portaferry, May 6, 1731. It is written in broad Scotch, from which, being deciphered, it appears that the lessons were read from the brass eagle, the altar was railed in, and thereon were two great brass candlesticks, and candles on them "almost as thick as my arm, but they war ne lighted"; there was a surpliced choir, and cathedral service, which in the writer's dialect is rendered "the whistle Pipes fell a lilting, the cheels and weans in white sarks, skirl'd and screed till them." The Litany was read from a fald-stool, the communion service from the altar, "and they boued as they ged in." The pulpit was a movable one, a black gown was used by the preacher, and the service was ended at the altar. The North-countryman concludes by hoping that the Lord would forgive him for spending the Sabbath so ill.

EV. PH. SHIRLEY.

#### PARALLEL PASSAGES.—

"Ships that pass in the night, and speak each other in passing,

Only a signal shown and a distant voice in the darkness;

So on the ocean of life we pass and speak one another,  
Only a look and a voice, then darkness again and a silence."

Longfellow, "Elizabeth" (in the *Aftermath*).

"Like driftwood spars which meet and pass

Upon the boundless ocean-plain,

So on the sea of life, alas!

Man nears man, meets, and leaves again."

Matthew Arnold, *The Terrace at Berne*.

S. T. S.

Louth.

SURREY PROVERBS.—"They're just like chicken porridge, neither good nor harm." Said of a family from whom something better might be expected. "As many mistes in March, so many frostes in May." Both these proverbs I have heard used by country folk within the last few days. With regard to the latter, note that in the parts of Surrey words like *mist, frost, post, crust, breast, nest*, are (as they ought to be) of two syllables in the plural.

A. J. M.

A VERY LARGE DIAMOND.—In his *Life of George IV.* (ii. 439), Mr. Percy Fitzgerald quotes from *Lady Morgan's Memoirs* a description of "two minutely small portraits" of the Prince of Wales and Mrs. Fitzherbert. "They were each covered with a crystal, and this crystal was a diamond cut in two. *They were less than the size of a halfpenny, set in small brilliants.*" A diamond anything near to a halfpenny in circumference would be one of the wonders of the world. After the amusing bull that "the crystal was a diamond," one is prepared for a large stone, but not for such a big one as this. I think I remember reading the same story in the *Greville Memoirs*.

JAYDEE.

THE MAGDALEN MS. OF THE "IMITATION," 1438.—Mr. Macray tells me that he at first thought that MS. No. 1, entitled "De Musica Ecclesiastica" (*ante*, p. 203), was not earlier than the end of Edward III.'s reign, but that on more careful examination he is of opinion that it is *just after* 1400, and is certainly not earlier.

W. A. B. COOLIDGE.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

AN OLD ENGLISH CALENDAR.—One of the calendars printed at the end of Dr. Husenbeth's *Emblems of Saints* is said to occur "in the



*Catholic Almanack* for 1687, and in old *Manuals* of 1706 and 1728; also in the *Paradise of the Soul* in 1720." It has all the signs of a modern compilation, but it is characterized by the large number of British saints' names which it mentions, and the serene disregard of the prejudices of devout Catholics in favour of such commemorations as are supposed to be generally received. Thus, St. Barnabas day has been commonly observed in the east and the west on June 11—this calendar does not mention St. Barnabas, but gives the day to St. Egbert, K.C. Again, March 25 has been appropriated very widely to the feast of the Annunciation—this calendar prefers on this day to commemorate St. William of Norwich, M. Once more, September 29, in the west, at any rate, has been universally reserved as the commemoration of "St. Michael the Archangel"—this calendar prefers to celebrate St. Roger, B.C. It is hardly worth while to multiply instances, but one really would have thought that some little notice might have been taken of the Nativity on December 25. Who St. Gregory, C., may have been I forbear from conjecturing, but I suspect he was a very odd sort of personage to be celebrated with all the honours of Christmas day. Can somebody great in calendars inform my ignorance?

AUGUSTUS JESSOPP, D.D.

JOHN DE UFFORD, BISHOP OF ENACHDUNE 1282-4.—John de Ufford, Bishop elect of the Irish see of Enachdune, obtained a patent of protection for two years from the Justiciary of Ireland, on Aug. 30, 1284, when he was on the point of starting for Rome with the king's leave. The royal assent to his election had been given on March 16, 1282-3, and it was evidently the object of his journey to Rome to get the Pope's approval of his appointment. The annals of the Irish episcopate are at this period especially obscure and confused, and I shall be glad to know whether John de Ufford ever made the journey to Rome, and whether he ever obtained actual possession of his bishopric. There is no question of the existence of this bishop elect, and that he was the brother of Robert de Ufford, twice Justiciary of Ireland and ancestor of the Earls of Suffolk; but I can find no trace of him in Dugdale's *Baronage*, or in Sir James Ware's *Bishops of Ireland*.

TEWARS.

J. P. DE LOUTHERBOURG: MARY PRATT.—In my attempts to find out some particulars of the life and beliefs of Mary Pratt (a last century lady of deep and original piety), I discovered in the British Museum a little pamphlet by her, entitled *A List of a Few Cures performed by Mr. and Mrs. De Louthembourg, of Hammersmith Terrace, without Medicine*. London, 1789. The Mr. De Louthembourg here alluded to is evidently one person with Philippe Jacques de Louthembourg,

originator of the panorama, for he is described in the tract as being a well-known painter, and Philippe Jacques de Louthembourg, it is certain, lived in Hammersmith.

I shall be glad to know if there is any record of the panoramist's religious history, or if there is any other account of these cures supposed to have been performed by him. He was no doubt a man of pronounced "mystical" tendencies, for the copy of Jane Lead's *Fountain of Gardens*, now in the British Museum, was formerly in his possession, and if he was at all influenced by her teaching he would be led to expect and look for supernatural manifestations of the spirit.

If, at the same time, any reader of "N. & Q." will give me the slightest particulars regarding Mrs. Mary Pratt I shall be greatly obliged. Four of her letters, published by the late Mr. Christopher Walton, and the above tract are at present my only traces of her.

M. C.

[See "N. & Q." 4th S. ix. 523; x. 41, 114, 232].

A TERRA-COTTA HEAD AND SHOULDERS OF JOHN THE BAPTIST BY DONATELLO (?).—There is in the curiosity shop of Mr. Friendship, of Bideford, North Devon, an image in painted terra-cotta of the head and shoulders of the child John the Baptist, said to be by Donatello. The entire height of the image is eleven inches, the head being seven inches from chin to crown. The face is turned slightly towards the right, the eyes being downcast. Over the right shoulder is cloth of camel's hair, over the left drapery. The excellence of style of this unmistakable work of art, as well as the fact that the mouth is open, showing the teeth, fully justify the supposition that it is the work of Donatello. On the pedestal is the inscription IOANNES EST NOMEN EIVS. DONATELLO. The image stood formerly over a tablet above the pew of the Buck family in Bideford Church, but it is believed to have been at one time placed over the altar. It is supposed to have been brought from abroad by Richard Grenville, and by him given to Theobald Grenville, of Bideford. The image, together with other material of Bideford Church, passed into the hands of the builder who undertook the restoration in 1863, and it was sold by his creditors in the spring of 1877 for a very small sum. I am under the impression that the image has been examined by a gentleman from the South Kensington Museum, and that he has expressed his belief that it is the work of Donatello.

DAVID REES.

SIR JAMES BOUCHIER [BOURCHIER].—According to Foster's *Yorkshire Pedigrees* Oliver Cromwell married in 1620 Elizabeth, daughter of Sir James Bouchier of Felsted, co. Essex. Supposing this statement to be correct, I should be glad to know in what way (if any) this Sir James was descended from William Bouchier,



Earl of Ewe, who married the youngest daughter of Edward III. I fail to find this information in Banks.

J. GOULTON CONSTABLE.

Walcot, Brigg.

DEAN BOYS'S EXPOSITION OF THE EPISTLES AND GOSPELS, 1615.—At the end of the Dean's exposition of the epistle for the second Sunday after Easter are these beautiful lines, not referred in any way. Is it known whether Boys or any one else was their author?

"Pendemus a te,  
Credimus in te,  
Tendimus ad te;  
Non nisi per te  
Optime Christe."

C. F. S. WARREN, M.A.

Farnborough, Banbury.

ROBERT TYLER, ATTORNEY-AT-LAW.—I have lately come across a book-plate in a book dated 1766. The name below the arms is, "Robt Tyler, Att<sup>y</sup> at Law, St. John's, Southwark." Can any one give me any information concerning him?

T. W. EVANS.

FENTON HALL, STAFFORDSHIRE.—I shall be obliged if any of your readers can tell me where the following lines are to be found; they are cut on the window of one of the rooms of this most interesting place:—

"Let me wander not unseen  
Neath hedge or elm."

Date below, 1782. Also for information respecting this old hall, which has some of the most beautiful oak carvings I have ever seen. One of the curiosities of the place is a massive oak table fifteen feet long.

EMILY COLE.

Teignmouth.

IRISH GOLDSMITHS.—Where can be found the indentures and other records of Irish goldsmiths of the seventeenth century? Were there any guilds of the craft in the kingdom at the time mentioned?

C.

DISTEMPER DECORATIONS.—A few years since an octavo volume was published giving a list of the examples remaining in England, with the publications in which they were illustrated. Who was the author? I have failed to trace it both in catalogues and at booksellers'.

WYATT PAPWORTH.

33, Bloomsbury Street.

"AS BLACK AS NEWGATE KNOCKER."—I heard this expressive phrase used the other day by a servant. Is it common? Does it come out of some comedy?

E. WALFORD, M.A.

Hampstead, N.W.

"FIND."—In some statutes of Halifax School, drawn up about A.D. 1600, we have:—"If any scholar upon due proof had shall find either

altogether negligent or incapable of learning, he shall be returned to his friends." Can any one give me another instance of *find* equal to *prove* or *turn out*?

THOMAS COX.

"Recherches sur le Domesday.....Par MM. Lechaudé-d'Anisy et de St<sup>e</sup> Marie." Caen, 1842.

"Museum of French Monuments; or, an Historical and Chronological Description of the Monuments in Marble, Bronze, and Bas-relief collected in the Museum at Paris.....Translated from the French of Alexander Lenoir.....by J. Griffiths." Paris, 1803.

I possess the first volume of each of the above books. I shall be glad to know whether more volumes have ever been issued.

K. P. D. E.

A PANEL BY POUSSIN: APOLLO AND ESCULAPIUS AT THE TEMPLE OF DELPHI.—On behalf of the possessor of a panel on which the above subject is represented on a gold background, I wish to know whether there exist in the United Kingdom similar panels by the same artist treating of mythological scenes, and, if so, what are the subjects, as it is supposed that the one here recorded may probably form part of a series.

L. FERRAND.

Havre.

PICKERING'S DIAMOND HORACE.—Will any one tell me whether large-paper copies of this edition are scarce and valuable? also the exact number of copies printed on large paper?

C. W. HOLGATE.

GER. "HOLL" = ENG. "HULL" (?)—Roding, in his *Marine Dictionary*, says that the German *Holl* is occasionally used in the sense of the hull or body of the ship, but he gives an absurd illustration. "For example," he says, "when one discovers in the far distance a ship of which one cannot yet discern the masts and cordage, one sees only the *hull* (so sieht man blos das *Holl*). As the masts of a vessel in the extreme distance are visible while the hull is concealed by the convexity of the earth, one would suspect that Roding may have been thinking of a German expression corresponding to the English "hull down." I would ask whether there is such an expression in German or Dutch, in which *Holl* is the equivalent of E. *hull*.

H. WEDGWOOD.

"SOOTHEST" IN "COMUS," 823.—

"The *soothest* shepherd that e'er pip'd on plains."

The adjective is generally explained as "truest," *sooth* being the M.E. *sop*, A.S. *sōð*, true. So Todd, Masson, and the Clarendon Press editor. On the other hand, Mr. J. S. Stallybrass, in a foot-note on p. 40 of his translation of Grimm's *Deutsche Mythologie*, the first volume of which appeared last year, suggests another meaning for "soothest," namely, "sweetest," asking whether it would be possible to equate Milton's *soothest* with Go. *sutis* (Eng. *sweet*), Go. *ga-sōðjan*, to fill, satisfy



(whence, according to the translator's opinion, *Go. sūts=θύρα*), Lat. *satis, satiare*, and our verb to *soothe*. What I wish to ask is whether there is any evidence for an Eng. adj. *sooth* with the meaning of "sweet." I should also be glad to know what is the etymology of the verb to *soothe*. Mr. Stallybrass's note must have been written in a hurry and without due reflection, for even if we leave out from consideration the very doubtful connexion of *sūts* with *ga-sōtjan*, his equation of *Go. sutis* with Lat. *satis*, &c., is simply impossible. See Curtius, No. 252; Fick, i. 256.

A. L. MAYHEW.

BOOK OF ENGRAVINGS OF THE SCULPTURES ON TRAJAN'S COLUMN, ROME.—I have in my possession a large oblong folio with the following title:—

"Columnæ Trajani | orthographia | centum triginta-quatuor æneis tabulis insculpta | utriusque belli Dacici historiam | continens | quæ olim Mutianus picturæ incremento | incidit curavit, et in lucem edidit | cum explicationibus F. Alphonsi Ciacconi Hispani | ordinis prædicatorum | nunc a Carolo Losi reperta imprimitur. | Romæ MDCLXXIII. Joannes Generosus Salomonius | publica excedebat auctoritate."

The figures are larger than those in Santi Bartoli's plates. I can find no trace of this work at the British Museum, nor is it mentioned in the *Universal Catalogue of Works on Art*. Can any of your readers assist me with some information, particularly with respect to any other edition of Muzio's illustrations? Is the work in question a rare or valuable one? ALEX. BEAZELEY.

NICHOLAS, A PIG.—In Gloucestershire the little pig of the litter (the darling) is commonly called "Nicholas." What is the origin of this custom? C. S.

CORINNE.—Is there any connexion betwixt Mrs. Thomas, immortalized by Pope in the *Dunciad*, and the young poetess who was crowned in the Capitol amid the jeers of the disgusted *literati*?

"Corinnam patres turba plaudente coronant  
Altricem memores geminis esse lupam.  
Proh scelus! impuri redierunt sæcla Neronis,  
Indulget scortis laurea sarta Pius!"

RICHARD. EDGCUMBE.

Chelsea, S.W.

A SHIPWRECK, CIRCA 1520.—Can any one refer me to the account of the shipwreck of a certain Alonzo Cuaço in the West Indies about 1520?

H. M.

AUTHORS OF QUOTATIONS WANTED.—

"The red rose grew pale at the blood that was shed,  
And the white rose blushed at the shedding."

E. H. H.

"I think I could do without you,  
Perhaps—when the sky is fair." R. J. M.

## Replies.

### "WINDLESTRAE."

(6th iii. 88.)

This common northern word is in Jamieson's *Dictionary*. Bosworth gives us A.-S. *windel-streowe*, with an unintelligible reference. *Straw* is straw; and *windel* is a derivative of the verb to *wind*, to twist about, &c. So also we have, in Wright's *Vocabularies*, p. 285, "Oleaster, *windel-treow*," where *treow* means tree. Anglo-Saxon botanical names were conferred in the wildest and most confused way, and frequently transferred from one plant to another not particularly resembling it. In the first instance *windel-straw* meant "straw for plaiting," and *windel-tree* meant "tree for basket-work." I look upon Mr. HOOPER's candid confession of his notion of the word as a valuable aid to the understanding of etymology. He tells us that he had interpreted the word, from his own consciousness, as meaning "the *wind-strewn* leaves of the forest," and afterwards found, to his "intense disgust," that it meant nothing of the kind. This is precisely what has been going on in the minds of thousands for many centuries, though we can seldom so clearly trace it. Every educated man when he hears a new word is tempted to guess at its etymology, and thence deduce its sense. After guessing wrongly, and thus forcing the word into a wrong sense, he probably misuses it accordingly, and a second person uses the word as *newly modified*, and hence the endless corruptions in language. The true rule is *never to guess* at an etymology, but this requires a strength of mind above that of most of us.

WALTER W. SKEAT.

Cambridge.

This word, or rather *windlestroa*, is used in North Lincolnshire to signify hard and dry stalks of grass of any of the taller kinds. I am not surprised to hear that it is not in the ordinary dictionaries. Experience soon teaches one that a sarcastic neighbour of mine was not far wrong when he remarked to me a few days ago that "very few words are in dictionaries except Latin and Greek ones, such as none but a fool or a pedant would use in his every-day talk." That it is a good old word, the use of which is far more becoming in an English mouth than anything which botanists may have invented to stand in its place, may be taken for granted from the fact that it occurs in one of Shelley's sweetest poems. I believe, but have not the means at hand to demonstrate the accuracy of what I say, that it is used in almost every part of England. Of its derivation I am uncertain. The following quotation, from Prof. Earle's most valuable little book on *English Plant Names from the Tenth to the Fifteenth Century*, may be interesting to Mr. HOOPER and others of your readers:—



"Windel, machine for winding; reel, windlass. Only in *oleaster*, windel treow, and the reason of the translation is not obvious. Perhaps the foreign tree had suggested an English *Ligustrum*, or *Euonymus* or *Rhamnus*, trees whose branches are suited for making spinsters' yarn-reels. In the Leechdoms there is a grass called *windel straw*. This I take to be a tall grass whose panicle expands in radiating whorls like the *Poa trivialis*. Such a florescence readily suggests a skeleton winding reel. It is often said that *windel*=basket, but on what grounds I do not know."—P. xc.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Dr. Prior (*Popular Names of British Plants*) says that *windel-straw* is the A.-S. *windel-streow*, from *windan*, twist, and *streow*, straw, a grass whose halms are used for platting, *Agrostis spicata*, L., and *Cynosurus cristatus*, L. The two quotations given by Mr. Hooper, one from Shelley's *Alastor* and the other from *St. Ronan's Well*, support the above definition that *windlestrae* is a kind of reed, and not "the wind-strewn leaves of the forest." Nuttall in his *Standard Pronouncing Dictionary* (Warne & Co.) gives the word, and explains it as a reed, a stalk of grass, a small slender straw. Webster says that the word is used provincially in England.

A. P. ALLSOPP.

Cambridge.

THE ETYMOLOGY OF "BEDFORD": THE TOPOGRAPHICAL NOMENCLATURE OF ENGLAND (6th S. i. 173,460; ii. 249,334,474; iii. 117).—A great deal of labour has been bestowed in the pages of "N. & Q." on the derivation of this place-name, but apparently to very little purpose. Round assertions and wild guesses seem to assume the place of analogy and analytical inquiry. It not unfrequently happens that, whilst we are gazing helplessly about in search of means to solve a difficulty, the true solution lies at our feet if we will only stoop to pick it up. I cannot help thinking that this is the case in the present instance, which also gives an opportunity for a few general remarks on the topographical nomenclature of England.

When the Saxons invaded Britain they found a settled, civilized country, the natural features of which and the districts and towns had already specific names. This nomenclature was undoubtedly Celtic, of the Cymric branch, being an archaic form of the modern Welsh. The new settlers in giving names to the localities adopted the same method as the Romans in ancient, and the English in modern, times. The natural features, the rivers, hills, and mountains, retained their old names. The towns and villages where a name already existed usually retained it, modified to a certain extent to suit the dialect of the newcomers. Thus *Llyn-din*, "the fortress in the marsh," becomes with the Latin case-ending *Londin-um*, afterwards the Saxon *London*. *Gwent* is changed to *Venta Belgarum*, afterwards *Win-*

*chester*. *Man-cyn*, "the chief place" of the district, becomes *Mancun-ium*, then *Man-chester*. A very large number of English place-names are thus formed with a Celtic prefix and A.-S. suffix. In districts more sparsely peopled, or where the inhabitants had been driven out, the Saxons and Angles had to invent names for themselves out of their own tongues, hence the multitude of *Huytons*, *Lowtons*, *Easthams*, *Westons*, *Newtons*, *Aldboroughs*, &c., which at once indicate their parentage and meaning. Hence it also happens that we have frequently two sets of names meaning the same thing, derived from different languages. This will apply to more than one class of names, but I will only call attention to one, that borrowed from the names of trees. To illustrate my meaning let us select five—the oak, the ash, the elm, the beech, and the birch.

1. With regard to the oak. We have in pure Saxon a great number of *Oak-leys*, *Oak-wood*, *Oak-worth*, *Oak-hill*, &c. But villages took their names from the oak tree long before the arrival of the Saxons. The Cymric for oak is *dâr*, *deri*. We have in Wales many *Der-wens*: *Derwen Dyfannedd*, *Derwen Llanerch*, *Der-widd*, *Der-lwyn*, *Dar-owen*, &c. In England there are a multitude of place-names with the prefix of *Dar* and *Der*, a number of *Dar-leys* and *Dar-fields*, *Dar-enth*, *Dar-wen*, &c. It can scarcely be doubted that the prefix in these names is a remnant of the original Celtic name with the A.-S. suffix attached.

2. The ash. There is no tree which enters so frequently into English place-names as this. *Ash-by*, *Ash-field*, *Ash-church*, *Ash-ford*, &c., abound in most of our counties. The Cymric name for the ash is *on*, *onen*, or *yn* (pl.). In the singular form we have *On-gar*, *On-ley*, *On-brough*, *On-bury*, &c., and in the plural *In-gol*, *In-gon*, *In-hurst*, *In-worth*.

3. The elm. Names compounded with the elm are not quite so numerous as those with the ash, but are still very frequent: *Elm-ore*, *Elm-sall*, *Elm-stead*, *Elm-hurst*, *Elm-den*. The Cymric name is *llyyf*. In Wales there occur *Llanllwyfni*, *Llwf-fannog*; in England, *Luf-fenham*, *Luf-field*, *Luff-incot*, *Luf-ton*, &c.

4. The beech names are not so common. We have *Beech* (township), *Beech-am*, *Beech-hill*, *Beech-ing*. The Cymric appellation for the tree is *ffawydd*. We have as place-names *Faw-ley*, *Faw-field*, *Faw-don*, *Faugh*, *Fow-ey*, *Fow-berry*, &c.

5. Names with the prefix *Birch* or *Birk* are very common in England. There are several townships called *Birch* simply, and we have *Birch-wood*, *Birch-olt*, *Birch-anger*, *Birch-am*, *Birk-by*, *Birk-dale*, *Birken-shaw*, *Birken-head*, &c.

We now come to *Bedford*, to which all above is only preliminary. The birch tree Cymric is *bedw*, *bedwin*; *bedw-lwyn*, a birch &



In Wales there are several *Bedw-as* (a birch meadow or plain), several *Bedw-elly* (birch-tree cottage). In England *Bed* as a prefix is very common. We have *Bed-win* (the fair birch), *Bed-worth* (the birch enclosure), *Bed-mont*, *Bed-font*, *Bed-field*, *Bed-minster*. There are several *Bed-fords* besides the capital of Bedfordshire—one in Devon, one in Lancashire; and there is little doubt but that *Bid-ford* in Warwickshire and *Bideford* in Devon belong to the same category. The combinations in all these names readily lend themselves to the conclusion that the prefix *Bed* means a birch tree, retained from the original Celtic name with an A.-S. suffix. A birch tree growing near the river would be a natural mark to indicate the ford. This is confirmed by the allusions in the *Saxon Chronicle*. Under the date of A.D. 571 the name is given as *Bedican-forða*; in 919 it is called *Bedan-forða*. *Bedican* is the Cymric *Bedw-can*, the white birch tree. In the interval between the two dates the appellative had disappeared as meaningless in English.

This explanation appears to me simple and natural, and consistent with all the analogies of the case. The English place-names contain a large infusion of the Cymric element which is well worth studying. I could pursue the subject much further, but this may suffice for the present.

J. A. PICTON.

Sandyknowe, Wavertree.

MR. BLENKINSOPP states that there is a "Bedford Leigh" in Lancashire. This is not correct. There is a Bedford. The modern town of Leigh is practically made up of three townships (Bedford, Westleigh, and Pennington) and part of a fourth (Atherton). The name of "Bedford Leigh" was the ingenious invention of the railway company, who so called their station, since changed to "Leigh and Bedford." The township of Bedford is either in or near Leigh, in Lancashire. A Simon de Bedford is mentioned in 1201/2; but after the fourteenth century the family name is lost. Of course this correction of a very common mistake as to the name of "Bedford Leigh" in no way affects the value of Mr. BLENKINSOPP's contribution to the discussion on the etymology of the place-name. The more common spelling of the Lancashire Bedford in old deeds is "Bedeford," which might mean the "way to or by the chapel." But there is no record of any religious house to which the township was nigh except the name "Abbey Lane" in the adjoining township of Culcheth. It is a disputed point whether two great synods of the Church in the eighth and ninth centuries were or were not held in this neighbourhood; and also whether the palace of the sainted Oswald, King of the Northumbrians, was or was not close by.

J. R.

Leigh, Lancashire.

PROMISES TO APPEAR AFTER DEATH (6th S. ii. 501).—Did it ever occur to the minds of those who arrange these *post-mortem* interviews that, apart from their affection for each other in the flesh and an apparent unity of spirit, there might, in the spiritual change of the conditions of existence which we call death, also take place a change in the spiritual motive of the departed, arising out of a clearer perception and understanding of the true relations of the natural and spiritual life to each other? Undoubtedly such engagements could only be valid when they have been made solemnly, and with a view to an undeniable proof to the survivor of the continued existence in the spirit of the one first called away. If, then, the latter perceived, or was so instructed as to be convinced, that his appearance to the still living friend would not be calculated to impress him as each supposed *must* be the case when the engagement was made, it is clear that the departed friend might reasonably consider his promise cancelled. DR. CHANCE states in the first note to his statement that the compact made by himself and his friend "was looked upon almost as a joke." Ought not this, then, to be regarded as a possible flaw in the contract, as viewed from the serious side?

It is not difficult to suppose, even when the contracting parties are in earnest, that a change of sentiment might have taken place in the mind of the survivor, of which he himself might not be very distinctly conscious, and yet the change might be distinctly perceived by his departed friend. We all know how easy it is to slip into a state of negation on subjects not actually proved to our perceptions. Thus even the appearance itself, if not in exact accordance with the preconceived notions of the surviving friend, might lead to further doubt, and the usual physical arguments of "mental expectation," "nervous disturbance and excitement," "derangement of the digestive organs," irregular action of that arch sinner "the liver," &c., be brought in to account for the fulfilment of the engagement, to the serious injury of the true spiritual life of the survivor.

Seriously, one would rather expect to find that the non-appearances were more numerous than the appearances, taking into consideration the fact that "order reigns in heaven." G. W.

In a critique of your Christmas number which appeared in a Dublin paper a reference is made to DR. CHANCE's story of a ghost which ought to have appeared, but did not, and it is said of DR. CHANCE that he believes that the story which he has narrated is the first recorded instance of a failure on the part of a ghost to keep this kind of obligation. With your permission I will record another, and rather important, instance.

There lived in Belfast a few years ago a young man who was for years an intimate friend of mine.



He had a literary turn of mind; was the author of some short poems which appeared in some of the London periodicals, and an essayist on, and devout believer in, spiritualism. He considered that I should make an excellent spiritualistic medium, and frequently endeavoured to induce me to go with him to *séances* somewhere in the neighbourhood of Belfast. I always refused to go, coupling with my refusal an expression of my entire disbelief in spiritualism, and of my opinion that *séances* were all humbug.

Upon the last occasion on which my friend asked me to go with him, I offered the same objection, when he very seriously and emphatically said that if he happened to die before I did he would most assuredly come back to me in the spirit, in order to show me that spiritualism was not a humbug. In an equally serious and emphatic manner I on my part promised to visit him if I died before he did. We were both perfectly serious in making this vow, which we did in as solemn a manner as its seriousness deserved.

When I next met him, he reminded me of the vow, and handed me a pamphlet containing what were supposed to be communications from spirit-land, alleged to have been made by several distinguished men to the publisher of the pamphlet, who was a tradesman living, at the date of publication, in May Street, Belfast. I was to have given him my opinion of the pamphlet on the following evening, when he was to have met me at six o'clock. But, poor fellow! he never kept the engagement. When riding into town on the following evening his horse took fright, threw him, and kicked him on the forehead, killing him almost instantaneously. I was horror-stricken when, on going to meet him, I heard the dreadful news and saw his body. The vow we had made immediately recurred to me, and remained on my mind for the remainder of the evening and for many days afterwards. I went to bed that night in mortal fear. The thought that he might appear to me had worked me up to a terrible pitch of excitement. So far as my nerves were concerned, I was in that highly impressionable state when ghostly visitants are supposed to find it easiest to communicate, but, need I say, no spirit visited me during the whole of that livelong and miserable night. I heard no noises, was sensible of no signs of the presence of the spirit of my departed friend any more than I should have been had we never made the vow. On the following night and for several nights afterwards, and frequently still, I felt, and have felt, anxious in the extreme that some manifestation should come from beyond the grave, but, up to the present, none has ever come.

If ever I am in the neighbourhood of a spiritualistic ring who hold *séances*, I shall satisfy myself as to the power of spirits to visit "thus the

glimpses of the moon" by asking my friend to fulfil his vow.  
VICTOR L. HUMPHREYS.

"POURING OIL ON TROUBLED WATERS" (6th S. iii. 69).—Plutarch says of oil ("De Primo Frigido," *Opp. Mor.*, p. 950 B., fol.): Ποιεῖ δὲ καὶ τὴν γαλήνην ἐν τῇ θαλάττῃ τοῖς κύμασιν ἐπιρραϊνόμενον. He then discusses the reason which Aristotle gave for this result. Compare with this statement the similar one in "Quæst. Natural." (ib. p. 914 E.), where there is a further reference to the practice of divers, who take oil in their mouths to eject in the water, to make it smooth and clear. St. Basil mentions this practice (*In Hexaem.*, Hom. ii. § 7, tom. i. p. 19, ed. Par.), and St. Ambrose (*Hexaem.*, lib. i. c. ix. § 33). A question was inserted in "N. & Q." 2nd S. xii. 189, from Mr. BARDWELL WORKARD, asking whether the phrase in common use was to be traced to a miraculous story in Bede's *Ecel. Hist.*, iii. 19; but there was no reply. Plutarch (u.s.) follows Pliny (*Nat. Hist.*), and Plautus (*Pæn.*, v. iv. 66) has, "Canem faciam tibi oleo tranquilliorē," from which "oleo tranquillior" became a proverb (Erasm., *Adag.*). The opinion, therefore, that oil poured or sprinkled on troubled waves produced a calm was a very ancient one, and in all probability was the source of the proverb.  
ED. MARSHALL.

The question of W. E. H., "Whence is this expression derived?" may be answered briefly by mention of the fact that troubled waters cease to trouble when oil is poured upon them. Franklin turned the fact to account to obtain a steady light in the cabin of the ship that carried the philosopher to Madeira, and a paper on his experiment was read before the Royal Society, June 2, 1774. Pennant relates that the seal catchers look for calm spots on the sea as marking the places where the seals are feasting on oily fish. The value of the fact is infinitesimal as compared with its apparent promise of immense usefulness. Many a ship might be saved from wreck, no doubt, were it possible at a certain moment, and at a certain distance from the ship, to pour oil on the water to windward of her. As a rule, this cannot be done, and so, perhaps, we may account for the small attention the subject has hitherto obtained. There is a capital article upon it in the *Saturday Magazine*, May 18, 1844.  
SHIRLEY HIBBERD.

The popular novelist Jules Verne, in *Dick Sand*, has the following:—

"Dick had the forethought also to order about a dozen barrels of their cargo to be brought to the front, so that when the Pilgrim struck, the oil, escaping and floating on the waves, would temporarily lull their fury, and make smoother water for the passage of the ship. The negroes poured out the oil, and the raging waters were stilled as if by magic."

W. H. CUMMINGS.

It has long been known as a physical fact that



oil smooths waves and surf agitated by the wind. Very recently it has been proposed to apply it by means of deep-laid perforated pipes to calm down over-boisterous bars, and with some appearance of success. The physical fact has given rise to the metaphorical expression.  
B. NICHOLSON.

An article entitled "Impromptu Ingenuity," in *Chambers's Journal* for Oct. 30, 1880, bears on the subject.  
F. A. TOLE.

PARISH CLERKS (6th S. iii. 84).—The two papers mentioned by your correspondent as having appeared in *All the Year Round* for November, 1880, were from my pen, and were the result of thirty years' notes on the subject. In the instances where I have not given my authorities, the circumstances occurred either to myself or to personal friends, and I can vouch for the strict accuracy of all these anecdotes. I quite agree with the Rev. HUGH PIGOT that the history of the parish clerks might be enlarged, and the anecdotes greatly increased, and that it is desirable that this should be done before the race is as extinct as the dodo. In my two papers I was fettered for space, as Mr. Dickens demurred to printing them at such length. I should have liked to have included some notice of the parish clerks of fiction. Those, for example, described by George Eliot were, doubtless, drawn from living examples in the Nuneaton neighbourhood. The memorial inscriptions to parish clerks could also have been extended. There is one in the churchyard of St. Mary's, Kidderminster, to Thomas Forrester, with the text (chosen by the present Bishop of St. Albans) "Clothed with humility"—a perfect description both of the appearance and simple character of that good old parish clerk, whom I well remember.

CUTHBERT BEDE.

The following anecdote is given by Lord Teignmouth in vol. ii. pp. 350-1 of his *Reminiscences*:—

"My parochial portraiture would be incomplete without a passing notice of the old skilled blacksmith and respectable publican, who during thirty-seven years fulfilled the duties of clerk and sexton—an 'odd-charactered man' in the estimation of the neighbourhood. His nasal tone and notable mistakes in reading had been early brought into full play by his struggles for the mastery with the deaf rector under whose auspices he commenced his performance. As there was no clock in the church it was his custom, as he informed any stranger officiating, to ring the bell when he saw the 'lord,' i.e. the squire of Langton, cross the bridge, and meanwhile, as the time of Divine service approached, to beckon from the window to the congregation in the churchyard. Woe to any trespasser on the grass, which he reared, inspecting a tombstone or making a pilgrimage to a grave, for he spared neither sex nor age. The London architect employed in the restoration of the church was surprised by his power of sarcasm, provoked in part by the removal of his seat from before the pulpit to a more obscure corner. Sometimes he acted as cicerone. He was wont to conceal his ignorance by speaking of the rector of the fifteenth century, whose

effigy reposes in the chancel, as having been buried before his time. When asked by some ladies whether it was the practice to bury on the north side of the church, 'Nout by steelbones,' was his reply. 'Do you mean crinolines?' (which had just gone out of fashion) was the rejoinder. 'Nau, nau, nout but steelbones,' he reiterated, signifying, as they then discovered, still-born children. Characteristic was his graphic description of a candidate for the curacy, who, misinformed as to the distance, had walked from Darlington directly to the church, where he found the clerk engaged in digging a grave. When questioned as to what sort of man he was, 'A free-spoken man,' he replied; 'and he wore a long beard, a ginger beard, and he bore in his hand a thick stick, and he had a dowdy dog along with him, a dog of the terrier sort.'"

HUGH PIGOT.

Stretham Rectory, Ely.

WOLVES IN ENGLAND (6th S. iii. 105).—Mr. J. E. Harting, in his *British Animals Extinct within Historic Times* (Trübner & Co.),\* lately published, states that—

"Throughout the early middle ages wolves might be considered as almost common objects of the country. Records of payments for killing wolves are frequent; and it is probable that they did not wholly die out till the reign of Henry VII. In Scotland,.....the last wolf was killed by Sir E. Cameron, of Lochiel, in 1680; but more 'last wolves' were afterwards killed in various other places up to the year 1743. Indeed, every district claims a separate 'last wolf' of its own, in some cases supported by the stuffed remains of the animal. In Ireland packs of wolves were a serious nuisance till quite modern times. An Order in Council by Cromwell 'for the better destroying of wolves' is dated 1652; and the Irish wolves were not finally extirpated till 1710."

The above quotation is taken at second hand from the *St. James's Gazette* of Jan. 21, 1881.

MUS URBANUS.

It may interest some of your readers to know that we have in our museum here a young wolf killed in woods near Ongar after committing various depredations. It is supposed to have been imported with cub foxes in 1862.

EDMUND DURRANT.

Chelmsford.

CAMBRIDGE STUDIES IN 1784 (6th S. iii. 201).—I am inclined to think that A. J. M. was correct in his first suspicion that the bulk of the interesting letter which he has communicated to "N. & Q." was taken from "some printed treatise on the University." I have compared the description of the acts or disputations (occupying more than half the letter) with the account of those proceedings in the Introduction to the *University Calendar* of 1802; and, with the exception of the little touch about "friend Cicero," each sentence, almost, appears there nearly *verbatim*.

There was no *Cambridge Calendar* before the year 1796, but the Introduction to which I refer

[\* We avail ourselves of the present opportunity to commend this very entertaining volume to the notice of our readers.]



seems to have been derived from a pamphlet on examinations, written by John Jebb, of Peterhouse, about 1772. This will be found in Jebb's *Works*, ii. 285-99, and, I think, also in the *Gentleman's Magazine*; but I have only memoranda about it. The mention of Trinity Hall, and of the good attendance and the spirit then noticeable in the public exercises, I do not find in the *Calendar* for 1802; but I happen to have remarked that these points are specified in Jebb's tract, which I think A. J. M.'s ancestor must have had before him while he wrote. As he stated a reason for making the account of the exercises, we need not credit him with having anticipated CUTHBERT BEDE's Oxford undergraduate friend in his patent for the composition of *epistolæ ad familiares*. That, however, as I take it, was a real stroke of genius, not altogether misapplied on the part of Mr. Bouncer.

Is it too much to hope that if any more of the "letters of this year" have been preserved they may be published in like manner? The specimen of the three questions proposed is, I believe, original; at least it is not that which was given by Jebb. "Lectio," by-the-bye, must be a misprint for "Section," in the first of them.

CHR. WORDSWORTH.

THE BOUVIER FAMILY (6th S. iii. 147).—May I add the following particulars to Mr. GRAVES's kind notice of our family? My father, Jules Bouvier (b. 1800, d. 1867), exhibited, in addition to the works enumerated, a portrait at the Royal Academy in 1839. His children, four sons and two daughters, have all been artists, viz., Augustus (b. 1825, d. 1881), a member of the Institute of Painters in Water Colours; Joseph; Julia (Suffolk Street, 1854-6, seven works); Urbain James (b. 1831, d. 1856); Agnes, now Mrs. Nicholl (Royal Academy, three works since 1875); and myself. "The Stream of Life," an engraving published by Mr. GRAVES, was after a picture by my brother Joseph, although the name of Augustus was erroneously affixed to it.

GUSTAVE BOUVIER.

THE DUCHY OF NORFOLK (6th S. iii. 209).—The term "Duchy of Norfolk," seen by E. S. K. in the *Standard*, was not a misprint. The liberties of the Duke of Norfolk (of which Messrs. Muskett and Garrod, of Diss, are the coroners) extend over 127 parishes in Norfolk and over certain districts in Suffolk. The jurisdiction exercised by the duke was, I believe, conferred on the first Duke of Norfolk, then Lord Howard, by Edward IV. The duke has power to appoint two coroners for his liberties in Norfolk and one for those in Suffolk.

G. H.

In Norfolk there are also coroners for the liberty of the Duchy of Lancaster, and for the liberty of Clackclose Hundred; in Suffolk, for St. Ethelred's Liberty, and for Bury St. Edmunds Liberty. The

present coroner for the Duchy of Norfolk is H. E. Garrod, Esq., of Diss. The office is tenable for the lifetime of each duke, and a fresh appointment or reappointment is necessary on succession to the title. I have before me a copy of an Inspecimus of 14 Charles II. of the property of the dukedom in Norfolk, Suffolk, Sussex, Surrey, and Essex, reciting a record of 7 Edw. IV., granting the rights, &c., of the liberty in those counties to his beloved cousin John, Duke of Norfolk, confirmed by letters patent of July 4, 1 Elizabeth; regranted June 21, 1 James I., and at various other dates, including that of a coroner.

C. R. M.

Diss.

TRANSLITERATION OF "ILIAD," I. (6th S. iii. 208).—Before rendering the line in question let us settle the reading, which is, *Secundum Brucknerum apud Metanadium*, Append. iv., as follows:

"Αν δ' ἰγνοράντε πνππῖς μέσσον ἀτρεῖ Γρῖκ.

"And ignorant puppies mess on at my Greek." Literally "he puppies," as distinguishing them from the "pictæ puppes" of Horace and of the Anti-Jacobin.

F. P.

The line should run, evidently,—

"Ανδ ἰγνοράντ πνππῖς μῆ φροῦν ἀτ με Γρῖκ.

Or, "And ignorant puppies may frown at my Greek." Σοῦν is clearly a misprint for φροῦν.

JULIAN MARSHALL

"HANKER" (6th S. iii. 186).—I protest, in the name of the letter *h*, against the "derivation" of *hanker* from *anchor*. The usual sense of *to hanker* is simply *to hang about*, and why we need complicate the matter by linking it with *anchor* by a poor pun I cannot at all see. The quotation from my dictionary is not a fair one. It suppresses the fact that there is an old Dutch *hengelen*, to hanker after, and a modern Dutch *hunkeren*, as well as a provincial English *hank*, to hanker. It is against all common sense to derive all these words from the Latin *ancora*.

Any one who will care to consult my dictionary will see at once that I am not giving an opinion, but drawing a probable conclusion from established facts. E. Müller has long ago pointed out the same etymology; it is a pity his book is not better known.

WALTER W. SKEAT.

Cambridge.

"VISIO WILLELMI DE PETRO PLOUGHMAN" (6th S. iii. 186).—Permit me to give a quotation to settle this matter. In my description of Whitaker's book I find the following:—

"Text, in black letter, with Paraphrase below it, pp. 1-412 (pp. 265 and 266 being unrepresented, owing to a mistake in the pagination, since sheet Ll ends with p. 264, and sheet Mm begins with p. 267); Notes, pp. 1-18; Glossary, pp. 21-31," &c.

See *P. Plowman*, ed. Skeat, C-text, preface.



p. lii. The whole description, with quotations, &c., occupies several pages.

WALTER W. SKEAT.

Cambridge.

MACE FAMILY (6th S. iii. 87).—*Mace* and *Wace* are quite different names, the latter being an old French name corrupted from *Eustace*, the former a ditto from *Mathew*.

R. S. CHARNOCK.

Nice.

STONE ALTARS (6th S. iii. 186).—Gumfreston, near Tenby, had, so far as I recollect, a similar arrangement of chancel to that mentioned by Mr. SCOTT, a stone altar, &c., and a seat for the priest between it and the wall. If I understand rightly, the communicants knelt round it. The church is very interesting and curious, with mural paintings, &c.

X. B.

PYANOT (6th S. iii. 89).—I see no contraction in the word *pyet*, which is rather a diminutive of *pie*. *Pyanot* looks like a double diminutive.

R. S. CHARNOCK.

Nice.

THE LORD ADVOCATE FOR SCOTLAND (6th S. iii. 107).—Sir Thomas Hope, first baronet (1628) of that name, was Lord Advocate for Scotland; by his wife he had fourteen children, two of whom were upon the bench when he pleaded as Lord Advocate. From this circumstance, it is imagined, arises the privilege which that officer of the crown enjoys of pleading with his head covered, it having been considered derogatory for a father to uncover before his sons. See Debrett's *Peerage*, &c.

H. G. H.

Freegrove Road, N.

A POLL BOOK FOR WILTSHIRE, PUBLISHED IN FOLIO, 1713 (6th S. iii. 107).—MR. KING will find a copy of the poll for Wilts, taken at Wilton, Sept. 8, 1713, in the Bodleian Library, where I consulted it about fifteen years ago.

C. H. MAYO.

Long Burton, Sherborne.

ESHER (6th S. iii. 88).—The Domesday spelling, *Aissele* or *Aissela*, should, I venture to think, render the etymology clear enough to any one who has really studied the orthographical system employed in that record. Either of the above forms is a perfectly normal representation of the Saxon *æsc-health*, i. e., ash-haugh. There are several places now called Ashton which are mentioned in Saxon charters as *Æscetūn*, and in Domesday as *Aisse-tune*; and there are many other instances in which the syllable *æsc* of Saxon documents is expressed by *aisse* in Domesday. By a similar comparison it may be proved that the affix *health* is represented in the Domesday spelling by *-ela*. The final *a* of *Aissela* seems to be an attempt to render the sound of the guttural *h*. The word *health* (retained

in modern dialects under the form *haugh*) seems to mean "waterside pasture." It is a very frequent element in English local names, though it has almost escaped recognition by etymologists, as the names in which it occurs as an affix are usually referred to *hall* or *hill*. As a prefix the word occurs in *Healhtūn* (Bath Abbey charters), in the Yorkshire Houghton (Domesday *Halton*, later documents *Helghton*), and in the numerous Haltons and Haughtons. When the *l* in *health* ceased to be sounded, *Æsc-health* would be pronounced *Esh-haugh*, of which the present name *Esher* seems to be a mis-spelling, although, I believe, of somewhat early origin.

HENRY BRADLEY.

98, Roebuck Road, Sheffield.

INDENTURES RELATING TO THE SHELLEY FAMILY (6th S. iii. 24).—My answer only refers to the latter part of Mr. BUXTON FORMAN's note, regarding the family of Waller, of which I have a pedigree. I do not find any of the family mentioned as having any connexion with Sussex. Richard Waller, son of Sir Richard (who took the Duke of Orleans prisoner at Agincourt), is the ancestor of the Wallers of Old Stoke, Hants; the others continue the line of Wallers of Groombridge, co. Kent, and of Beaconsfield, co. Bucks; but there were Wallers in Sussex quite a century before this, and most likely of the same family. William Waller, Abbot of Battel, elected 1435, died 1437 (twenty-sixth abbot), *Sussex Arch. Collec.*, vol. xvii. p. 46. In the Benevolence Return of 36 Hen. VIII. (1544), John Waller, one of the chief inhabitants of the "Twone of Hasting" gives 20s., *Suss. Arch. Coll.*, vol. xiv. p. 82. Many other instances of there being such a family settled in Sussex from an early period could be found in other volumes of the *Sussex Arch. Collections*, but I have not more books to refer to at present.

B. F. S.

FOREIGN DESCRIPTIONS OF ENGLAND, ANTE A.D. 1500 (6th S. iii. 128).—In the curious work entitled *Registrum hujus Operis Libri Chronicarum cū Figuris et Ymagibus ab initio mūdi*, 1493, and known as the "Nuremberg Chronicle," there occurs a short account of England. I have recently had an opportunity of examining this very interesting work, of which a good notice may be found in Dibdin's *Bibliotheca Spenceriana*.

S. G.

HUMPHREY GOWER, TWENTY-FOURTH MASTER OF ST. JOHN'S COLLEGE, CAMBRIDGE (6th S. iii. 164).—Elizabeth Hyde, whose marriage with Francis Gower took place at Chesterfield, co. Derby, on Oct. 21, 1590, was the daughter of Robert Hyde, of Hyde and Norbury (anciently Northbury), co. Chester, Esq., by his wife Beatrix, daughter of Sir William Calverley, of Calverley, co. York, Kt. According to the old



pedigrees she was the eldest of eight daughters, her husband being described phonetically as Francis "Gore," of Tupton, co. Derby, Gent. (see the Hyde pedigree in *East Cheshire*, ii. 46). Robert Hyde was buried at Stockport, April 5, 1614. J. P. E.

ESPRIELLA'S "LETTERS FROM ENGLAND" (6th S. iii. 127, 214).—In the fourth series of Southey's *Commonplace Book* (1851), p. 352, will be found collections of anecdotes and fragments for Espriella. They are headed with the following remarks, "Letters from England, by a Spaniard. A far better mode of exposing folly than by novels. The journals of my own tours shall be given with characteristic minuteness, in a lively stile, and full of all the anecdotes I have collected. They will derive a Spanish cast from drawing general conclusions from single circumstances, and from the writer's wish to find the English as much upon a level with his own countrymen as he can." At p. 369 are collections for a new series of Espriella's Letters which Southey intended to compile.

H. B. W.

"BILWISE AND POLMAD" (6th S. iii. 89, 237).—CRUX states that "no English-speaking philologists have ever attempted to explain these words," and his statement makes me very diffident of suggesting that they may mean "belly-wise" and "brain-mad." *Bil-foder* is an old English word for food, and is connected with the Anglo-Saxon *bælg* and *bylg*. It occurs in the *Romance of William of Palerne*, line 81, reprinted in Morris and Skeat's *Specimens of Early English*. From *bilfoder* to *bilwise* is an easy step, and from *polmad* to *poll-mad* seems to raise little difficulty. Still I feel that I must be wrong if CRUX is right as to the failure of the philologists; but I hope I shall not be told that they never attempted to explain the words because they did not require explanation: that would be too bad.

Selmeiston.

W. D. PARISH.

In what volume, chapter, and book of Holinshed's *Chronicles* do these words occur? I cannot find them in my copy (2 vols. fol., 1587).

JAYDEE.

WHERE DID EDWARD II. DIE? (6th S. ii. 381, 401, 489).—In the Issue Roll, Mich. term, 2 Edw. III. (Devon's), I find the two following entries:—

"23 October.—To Hugh de Glanvill, clerk, assigned to him by the Treasurer and Barons of the Exchequer for the expenses incurred upon removal of the body of Lord Edward, late King of England, father of the present King, from Berkeley to the Abbey of St Peter, Gloucester, in money paid to the same by his own hands for the expenses aforesaid by mandate of Privy Seal at Nottingham the 10th October last past.—Answered for here, etc., £5."

Issue Roll, Mich. term, 4 Edw. III.:—

"26 Feb.—To Hugh de Glanvill, Clerk, lately assigned to him by the Treasurer and Barons of the Exchequer for the expenses incurred upon the removal of the body of Lord Edward, late King of England, father of the present King, from Berkeley to the abbey of St Peter, Gloucester; in one tally made this day to Thomas de Rodberg, sheriff of Gloucester, upon the men of the town of Bristol, containing £28 6 8 for the remainder of his account, and paid to the aforesaid sheriff, for so much paid by the said Thomas to the aforesaid Hugh, for the expenses aforesaid, as appears by the letters patent of the same Hugh acknowledging the receipt of the same money, which remains discharged in the Hansper of this Term, By Writ of Privy Seal, dated at Nottingham 10 October in the first year of the present King, and remaining amongst the mandates of Michaelmas Term in the 2nd year of the present King."

WM. U. S. GLANVILLE-RICHARDS.

Windlesham, Surrey.

ISAIAH XVII. 6, 9 (6th S. i. 40, 321; ii. 237).—Of some value in elucidating the sense of this difficult passage may be the remarks of the Rev. Alfred Jenour in his book on Isaiah.\* In the sixth verse he translates the original thus:—

"Two or three berries on the top of the uttermost bough."

And in the ninth:—

"In that day shall the cities of his strength be  
As that which is left upon the topmost bough and  
outer branch

(Even those which are left because of the children of  
Israel),

And this remnant shall be desolate."

"\* This is generally considered a very obscure passage. Bishop Lowth, not being able to make any sense of the present text, proposes to read upon the authority of the LXX., חררי וחררי, the *Hivite* and the *Amorite*. I was once disposed to adopt this suggestion, but a closer inspection has convinced me that no alteration of the text is necessary. A right arrangement of the sentence seems all that is required. Every difficulty in the construction is removed, and a clear sense made out, by reading the lines alternately, thus:—

'In that day shall the cities of his strength,

Which are forsaken because of the children of Israel.

Be like that which is left on the topmost branch and  
on the outer bough,

And it (this remnant) shall be desolate.'

Nothing is more common than such an arrangement as this in Hebrew poetry. עִירֵי, it seems to me, corresponds with the *gleanings* in verse 6; and the clause 'because of the children of Israel' assigns the reason why the cities would be forsaken, because, that is to say, of the wickedness of the children of Israel."

BOILEAU.

"TAM MARTI QUAM MERCURIO" (5th S. x. 269, 392; xi. 235, 258).—The phrase is also used in *Pierce Penniless His Supplication to the Devil* (1592), p. 17, printed in the Shakespeare Society's publications: "A Justice, tam Marti quam Mercurio, of peace and of coram." And compare

\* *The Book of the Prophet Isaiah, translated from the Hebrew, &c.* Seeley, Burnside & Seeley, MDCCCXX.



Mr. Halpin's account of Sir Tophas in Lyllie's *Endymion* (in the same Society's publications, p. 74): "He is an absurd 'militarist,' and a walking rampart of weapons and artillery to shoot 'larks and wrens.' He is 'all Mars and Ars,' a foolish scholar, and quotes Latin; a poet, and makes verses," &c. Nobody, I think, has yet lighted upon the origin of the phrase.

H. K.

MR. GLADSTONE'S LATIN RENDERING OF THE HYMN "ROCK OF AGES," &c. (6th S. ii. 346; iii. 16, 58).—In addition to the examples given of the use by Latin authors of the nominative instead of the vocative case, take the following from Juvenal:—

"Consedere Duces: surgis tu pallidus Ajax  
Dicturus dubia pro libertate," &c.

I heard the above quoted in the House of Commons (I need not say to whom applied) on the debate on household suffrage in 1866. J. E. E.

No Latin scholar can doubt the propriety of a nominative and a vocative case being placed in "agreement" with each other. To Dr. Brooke's examples may be added the well-known line of Virgil's *Æneid*:—

"Quibus Hector ab oris  
Exspectate venis?"

Here, I suppose, the "exspectate" must be regarded as agreeing with "tu" understood.

E. WALFORD, M.A.

THE EXECUTIONS OF '45 (6th S. ii. 86, 217; iii. 37, 236).—I have found among the deaths, in the *Gentleman's Magazine*, 1753:—

"Feb. 16, Dr. Deacon of Manchester, one of whose sons was executed, and another transported, for being concerned in the late rebellion, and another died in bringing up to London."

So Lathbury's *History of the Nonjurors*, p. 412, is wrong in making him alive in 1780. At p. 388 he says:—

"Dr. Deacon was singular in giving two or more names to his children beginning with the same letter. Thus this young man was baptized by the names of Thomas Theodorus."

Where are these names found, and was Dr. Deacon buried at Manchester? Perhaps Humphrey Hierophilus Deacon, of Milk Street, London, was a son. His will is dated June 8, 1780; probate given to his wife Mary, March 10, 1789; mentions pictures of his father and mother, and of his grandfather. Has brothers Henry and Edward, and children under age.

A CWT.

THE EYES OF WHITE CATS (6th S. ii. 348, 521; iii. 218).—I have to-day seen two white cats, mother and daughter. The former's eyes are both blue, the latter's are dissimilar—one blue, the other brown, and she is as "deaf as a post"—not an inherited catastrophe.

FRED. RULE.

Ashford, Kent.

I have two white kittens, a few months old, whose eyes are quite perfect. Their father was a magnificent white cat, with fur nearly as thick and soft as that of a Persian cat, and whose eyes I had noticed had more than usual clearness and colour. Toby, I am sorry to say, having taken to hunting on his own account, disappeared suddenly. The mother of the kittens is black, without a white or coloured hair.

A. H. H.

PORTRAITS OF SIR THOMAS BROWNE (6th S. ii. 447; iii. 31, 57).—Prefixed to a folio copy in my possession of the works of the learned Sir Thomas Brown (*sic*), as he is styled on the title-page, and dated MDCLXXXVI., is a fine portrait of the "Norwich knight." It is oval in form, and underneath is inscribed, "The true Effigies of S<sup>r</sup> Tho: Brown (*sic*), of Norwich, Kt., M.D." In a small circle, under the portrait, are his arms, "Argent, two bendlets sable, in the sinister chief a torteau sable, and another in the dexter base. Crest, a lion sejant rampant on a helmet affrontée." "R. White, sculpsit," is also inscribed.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

EUPHUISM (6th S. ii. 346, 436; iii. 59).—S. P. seems to think the Devonshire parson singular in his interpretation of the parable of Dives and Lazarus. He is far from being so; many clergymen propound the same views. I do not hold them; but I heard Mr. Woodward, chaplain at Rome, some years ago, use, almost word for word, the same quotation (for quotation it is, from some old commentator). Why "delicious"? I know not. I think Archbishop Whately held the same view.

E. T. YATES.

CURE OF DISEASE BY METASTASIS (6th S. iii. 124).—From the "Epistle Dedicatorie to Master Philip Sidney, Esquier," of Gosson's *Schoole of Abuse*, one is led to believe that the practice of certain physicians of the sixteenth century bore some resemblance to that of the American doctor referred to by MR. BATES.

"A good Phisition when the disease cannot be cured within thrusteth the corruption out in the face and deliuereth his Patient to the Chirurgeon; Though my skill in Phisicke bee small, I haue some experience in these maladyes, which I thrust out with my penne too euery mans view, yelding the ranke fleshe to the Chirurgions knife and so ridde my handes of the cure for it passeth my cunning too heale them priuily."

The cuter American, however, had no thought of relinquishing his patient to any other practitioner's experimental mercies. ST. SWITHIN.

"TRAP" FOR "CARRIAGE" (6th S. ii. 369, 521).—About forty years ago a kind of vehicle was invented, or if not then invented it then became very popular. This was a light spring cart, boxed up under the seat and behind so that two or three



dogs might conveniently be taken by gentlemen going to shoot. That the dogs were there "as safe as rats in a trap" would be a very natural observation to make while the thing was a novelty, and, no doubt, was made hundreds of times. From this to call the dog-cart "the trap" was a very easy and natural step. These dog-carts, being rather "swell" affairs, became extremely popular, as I well remember. They were not only smart but they were also very convenient—a great improvement on all that had gone before. By letting down the "tail-door" and moving the seat they could be made to carry four persons very comfortably, sitting back to back. Every spruce young farmer, even although he had no dogs, must have a dog-cart. He would be sure very quickly to pick up the slang word "trap," because it would look knowing, and to be the first to show an acquaintance with a new cant word of "the quality," especially sporting slang, gives such a man great distinction in the eyes of his fellows at markets, ordinaries, &c. So first these particular vehicles were called "traps," then all others were gradually confounded with them. I believe this was how the term arose.

R. R.

METASTASIO'S "ODE ON THE INDIFFERENT" (6th S. iii. 164).—The canzonetta of Metastasio, *La Libertà a Nice*, beginning with the words:

"Grazie agl'inganni tuoi  
Al fin respiro, o Nice," &c.

was written at Vienna, where Metastasio was *Poeta Cesareus*, in the year 1733. C. TAMBURINI.

"MARRIED BY THE CLOG AND SHOE" (6th S. iii. 126).—I believe the clog and shoe weddings, mentioned in *Haworth Past and Present*, were such as consisted in the simple ceremony of the man taking off his clog and giving it to the bride, who signified her willingness to become his wife by giving him one of her shoes. *Heywood's Register* records several runaway weddings of people at Bingley and in the district. The words "stole his wife" sometimes occur.

J. H. T.

"NEVER OUT OF THE FLESHE THAT IS BRED IN THE BONE" (6th S. iii. 126).—Your correspondent asks for instances of this proverbial phrase before 1557. Taverner, in his *Prouerbes oule of Erasmus*, 1539, fol. 37, has, "For verelye full true is our Englyshe prouerbe: That is bred by the bone wyll neuer awaye." Stewart, *Cronicles of Scotland*, 1535, ii. 386, gives the following version:—

"Difficile is, tha said that tyme ilk ane,  
Bring throw the flesch that bred is in the bane."

and, again, p. 651:—

"Rycht hard it is, other for boist or blame,  
Bring fra the flesche that is bred in the bane."

Still earlier we find the phrase in Mallore's *Morte Arthure*, 1485 (repr. 1816, i. 436), "So Sir Lancelot smiled, and said, 'Hard it is to take out of the flesh what is bred in the bone.'" X1T.

AUTHORS OF QUOTATIONS WANTED (6th S. III. 150, 178, 218).—

"The kisses were in the course of things," &c.

In the second line of the second verse of Heine's poem, ante, p. 218, *titter'd* should be read for "loiter'd."

EDWARD H. MARSHALL, M.A.

(6th S. iii. 229.)

"On such a night," &c.,

seems to be a passage inaccurately quoted from Shakespeare (2 *Hen. IV.* i. i.):—

"Even such a man, so faint, so spiritless,  
So dull, so dead in look, so woe-begone,  
Drew Priam's curtain in the dead of night,  
And would have told him, half his Troy was burn'd."

WILLIAM PLATT.

Some of your correspondents may not know the parallel passage to Shakespeare's 2 *Hen. IV.* i. i.—

"Grain. So pale and spiritless a Wretch,  
Drew Priam's Curtain in the dead of Night,  
And told him half his Troy was burnt"—

which occurs in Suckling's *Brennoralt*, II. i. The passage from *Henry IV.* is probably that which D. W. C. wishes to trace.

JULIAN MARSHALL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Historical Works of Gervase of Canterbury*. Vol. II. Edited from the MS. C.C.C. 438, for the Master of the Rolls, by William Stubbs, D.D. (Longmans & Co.)

THE minor historical works of Gervase, the Monk of Canterbury, are now published for the first time, with the exception of the *Lives of the Archbishops*, which fill some ninety pages, and were included with Gervase's greater chronicle in Sir Roger Twysden's collection. The manuscript from which they are printed is one of the unique and priceless treasures given by Archbishop Parker to the library of Corpus Christi College, Cambridge. It contains Gervase's smaller chronicle, with a continuation by later hands from the reign of John to that of Edward II., the *Gesta Pontificum*, and a *Mappa Mundi*; but the early chronicle is a mere abridgment, of no historical value until we reach the history of John's reign, when some important details are noticed which are not recorded by any other historian. They are ascribed by the editor, with some misgivings, to Gervase himself, but the annals from 1207—which form the most important division of the chronicle—were certainly the work of a later hand. The contents of this volume will add nothing to Gervase's reputation as an historian, and it requires all the consummate scholarship of the editor to justify the publication of a manuscript so much more curious than useful.

*Vane's Story, Weddah and Om-el-Bonain, and other Poems*. By James Thomson. (Reeves & Turner.)

IV, as we are informed at p. 110 of the present volume,—

"As surely as a very precious stone  
Finds out that jeweller who doth excel,  
So surely to the bard becometh known  
The tale which only he can fitly tell,"—

we must perforce conclude that some untoward accident accompanied the revelation of *Vane's Story* to its author. That its tone is flippant and irreverent is no more than we must expect in the sworn disciple of Heine; but it is also obscure, and, despite clever passages, unmistakably tedious. Mr. Thomson's public would be, we ima-



of a very restricted and morbid kind if he depended wholly upon efforts of this nature. But the poem which immediately follows it is of a far different order. Out of a pair of pages in Stendhal's *De l'Amour* he has constructed a singularly powerful and pathetic tale, culminating in a situation of really tragic grandeur. He says that the original deserves a better version than he has given it; but his modesty is needless, for it may be fairly said that none but the rashest hands will attempt to render it after him. Another piece, called *Two Lovers*, is good, but the serious treatment of the story is a little marred by the fact that, from a Philistine point of view, there is something almost comic in the futile efforts of the hero and heroine to reconcile their passion and their creeds. Daudet, who has handled the same theme in *La Double Conversion*, has done more wisely in making it a *conte* after the manner of La Fontaine. Of the remaining pieces of the volume some of the shorter ones strike us most. *Shameless* is a pleasant little essay in familiar verse, and there is more than one pretty song, notably that beginning "The fire that filled my heart of old." We confess, however, that our sentiments respecting Mr. Thomson are of a very mixed character. That he is a poet, and a very individual poet, we frankly allow. But with some of his views we have no sort of sympathy, and, unluckily for us, it is upon these that he appears to specially insist.

*The Hammet Shakspeare.—The Tragedy of Coriolanus, according to the First Folio. With Introduction, &c., by Allan Park Paton. (Longmans & Co.)*

THIS is the sixth play which Mr. Paton has edited in accordance with his theory that the capital letters found in the several Folios, but more particularly the Fourth, are not the result of accident or caprice, but have a certain special value, and were inserted for the purpose of emphasizing the words in which they were used. Believing this, he looks upon the Fourth Folio, in which these capitals are most plentiful, as one the owners of which are to be envied, and adds that "the editor or editors of the 1685 edition must have entered on the task with a feeling of loving responsibility in the matter of these capitals, and must have had access to the autograph manuscript for continual reference." We confess that we cannot at all agree with Mr. Paton's theory as regards the special significance of the capitals, or his assumption that the 1685 edition followed an autograph MS. As to the latter, where is to be found the slightest ground for the assumption? and as to the former, it seems to us to be raising the compositor or printer to the position of judge. It would be an easy matter, did space permit, to point out numerous instances in the present play where, had capitals been intended to bear a special significance, they would undoubtedly have been used, but are not. In fact, there is hardly a page in which such cases do not occur. Mr. Paton having modernized the spelling, why did he not also adopt the modern divisions into act and scene? As matters stand it is a most troublesome matter to collate a passage. And again, why has he retained the misprints of the First Folio, as in II. iii. 57, *tougue* for *tongue*? Are such spellings as *doe*, *voyses*, &c., more difficult to the reader than misprints? The volume contains two phototypes: the first of the title-page of North's 'Plutarch,' 1612, with (as Mr. Paton contends) Shakspeare's autograph, and the words "pretiū iō," reproduced by Mr. Paton as "pretiū iō." The second phototype is of the title-page of the *Dial of Princes*, of the history of which Mr. Paton gives a most interesting account. But surely a very slight acquaintance with seventeenth century handwriting would satisfy any one that the date of John Taylor's signature is 1718, not 1616 or 1716 as suggested

by Mr. Paton. The introduction gives evidence of so much labour and earnest application that one regrets that Mr. Paton's talents have not been turned to a better account.

*The Makers of Florence.* By Mrs. Oliphant. (Macmillan & Co.)

WE are glad to find that the third edition of this most useful and interesting work has appeared in a cheap and portable form. It is useless to visit the City of the Lily without having previously acquired some information about the many great men who have been concerned in its making; and we know no book more useful for that purpose than Mrs. Oliphant's. We think, however, that the index might have been a little more copious.

THE following particulars relating to the late Mr. W. J. Bernhard-Smith, whose death was briefly mentioned *ante* p. 220, may be of interest. He was the eldest son of the late Capt. John Bernhard-Smith, R.N., and was born in Manchester Street, Marylebone, in the year 1818. He was educated at Oriel College, Oxford, and was called to the Bar at the Middle Temple in 1842. He was an active member of the Royal Archaeological Institute, and also a member of its Council, whose deep regret at his death was expressed at the last meeting of its members. He married, in 1864, Charlotte Jane, daughter of Mr. Samuel Naylor, by whom he has left a family. He was buried at Woking Cemetery.

#### Notices to Correspondents.

We must call special attention to the following notice:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

COUNTRY.—The real question is whether a given coat is to be found in the records of the College of Arms. If not found in such books as Burke's *General Armory*, the presumption would be against the arms having been duly registered. Since the disuse of Visitations, however, the College has little, if any, direct means of interposition, short of its authority being invoked by persons desirous of obtaining heraldic legalization for the arms which they may have been in the habit of using without certainty of their title thereto. In any case, crests could not be used as suggested in your query. Where an intermarriage has occurred which carried the representation of a family, the crest of such family is sometimes borne in addition to the crest of the paternal line, but in this country the usage of multiplying crests does not prevail as in Germany and other continental countries.

JOHN KIRK.—It is a portrait of the Stone Eater, Francesco Battaglia, M. Parthey's "Wm. Hollar," No. 1689. Battaglia is mentioned in nearly all the books on "eccentric characters."

A CORRESPONDENT asks when Dr. Mackay will publish *Obscure Words and Phrases in Shakespeare, &c.*, announced in our last volume, p. 220.

MEMBER OF THE CARLYLE CLUB.—See *ante*, p. 197.

A. S.—We will send the cuttings to Mr. Thoms.

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## ETON COLLEGE LIBRARY.

(Continued from p. 104.)

total number of books in this library is  
3,000. The chief interest centres round  
ISS.; (2) Bibles and theology; (3) Cax-  
) early printed and other editions of the  
(5) early English and foreign publica-  
) rare books of history and travels. In  
four branches the Storer Collection is  
rich, and in some respects forms the  
uable portion of the library. I proceed  
he contents in the above order.

ISS.—Of these there are upwards of one  
, but many are of quite a late date, e.g.,  
"De Officiis," Rome, 1497. The majority  
o the thirteenth century. Several of them  
tifully illuminated, and written in bold  
rs; most of them are in good preservation.  
an interest attaches owing to their having  
ven very soon after the foundation of the  
e.g., "Homilies on St. Matthew," given by  
Weston, elected a Fellow in 1447, having  
nged to W. Weye, both of them original  
appointed by Henry VI.; and St. Augus-  
Opuscula," the gift of Horman, Head  
1484-95. To a Vulgate given by Matthias

de St. Alban, a solemn anathema is attached on any  
one who should remove it. The sources of the  
Eton MSS. would seem to be North Italy, North  
France, the Levant, and some English monasteries.  
I will mention some under the following heads:  
(a) Biblical, Liturgical, and Theological; (b)  
Classical; (c) Italian and Miscellaneous MSS.

(a) *Biblical MSS.*—A very beautiful French  
Bible on vellum, folio. It commences with the  
Proverbs, the first volume being absent. The  
arrangement of some of the books is peculiar.  
Baruch and the Epistle of Jeremiah (*i.e.*,  
chap. vi. of Baruch in our Apocrypha) come  
after the Lamentations of Jeremiah, with which  
prophet and the first part of Baruch there is  
much in common. The Acts come last, with the  
exception of the general Epistles and the Revela-  
tion. This splendid volume, which was in Dr.  
Meyrick's library, judging from the illuminations,  
the costume, and the style in general, may be  
assigned to the last quarter of the fourteenth  
century. The cover retains some traces of the  
white polished leather in which it was originally  
bound.

There are four complete folio Vulgates; one of  
them, in two volumes—a foreign MS.—is of the  
thirteenth century. Besides these there is a fifth  
in small 8vo., which contains the Second Book of  
Esdras, not found in Jerome's version. This book  
is certainly of rare occurrence, though perhaps  
rather less so than is generally supposed. It was  
contained in only thirteen out of 187 MSS. of the  
Latin Bible examined by Archbishop Lawrence,  
but out of a little more than one hundred examined  
by Mr. Bensly it has been found in twelve. The  
arrangement of the books of Esdras in the  
Eton MS. is as follows. There are six books:  
1 Esdras means the canonical book of Ezra;  
2 Esdras means Nehemiah, as in the Vulgate;  
3 Esdras means the first two chapters of what we  
call 2 Esdras; 4 Esdras is our 1 Esdras; 5 Esdras  
is from the third chapter of our 2 Esdras to the  
end of chap. xiv.; and 6 Esdras is the remainder  
of our second book. In chap. vii. 28 (2 Esdras of  
our Apocrypha) the words "Filius meus Jesus"  
answer to "my Messiah" of the Æthiopic, and  
"my Son Messiah" of the Arabic version. The  
passage lately discovered by Mr. Bensly in the  
Latin MS. at Amiens is absent. This MS. was  
in Dr. Meyrick's collection. There is, further, an  
imperfect folio Vulgate, in which St. Paul's  
Epistles and the Epistle to the Hebrews come  
next after the Gospels; then follow the Acts as  
far as chap. iii. The initial letters and illumina-  
tions are remarkably fine.

A MS. of the Gospels in Slavonic was appa-  
rently brought from Italy, and also a "Compen-  
dium Vet. Test. et Historiæ," with coloured meda-  
lions. This is late twelfth or thirteenth century.  
I may here mention a very fine Psalter and



Offices, the gift of T. Horne, early thirteenth century; an illuminated Missal (this, too, belonged to Dr. Meyrick), assigned to the end of the reign of Henry VI.; and a Prayer Book of Queen Mary, on vellum, which afterwards belonged to Mary of Modena. There is also a small Greek MS. of collects for the greater festivals, probably of the fifteenth century, part of which is in a fragmentary state. This came from Mount Athos.

To come to the Fathers, there are MSS. of all the principal works of St. Augustine. Among these the sermons may be assigned to the early twelfth century. Bound up with the "De Trinitate" is "Tabula super Lyranum," an index or inventory (Nicholas de Lyra, born at Lyra, near Evreux, died 1340). This MS. (which is the case with very few) is dated—1403. With the "Opuscula," parts of Cassiodorus are bound up, and some opinions of Wycliffe with counter opinions. Of Chrysostom there are no MSS. The following may be all assigned to the twelfth century: Ambrose, "Opuscula Varia," a splendid MS. in Roman characters; Jerome on Daniel, and "Contra Jovinianum"; Gregory I. "De Miraculis"; Anselm, "Cur Deus Homo," with part of his "De Similitudinibus." There is a curious set of MSS. presented in 1750 by H. Maulerc, brought from Vitry by his grandfather, including "Athanassi Synopsis," Anastasius "De Fide," Nicephorus's letters to Leo III., "Synodicon," &c. With a MS. of Orosius, given in 1722 by Richardson, a former Fellow, there is bound up a Latin version of the spurious letter of Alexander to Aristotle. The following belong probably to the thirteenth century: Gregory, "Magna Moralia" on Job, a commentary on the Psalms (early thirteenth), and Ambrose on Psalm cxix. This is written in a provincial character, and is, perhaps, Scotch or Irish. Of the mediæval writers there are numerous MSS.; e.g., Paschasius Radbertus, "De Sacramento"; Rabanus Maurus (Archbishop of Mayence, 847); Berengar; Archbishop Odo's sermons; Bernard; R. Grossteste; Peter Cantor, a Paris theologian (ob. 1197); Thomas Aquinas's "Summa Theologiæ"; Holcot, a follower of William of Ockham (ob. 1349); W. de Monte, Chancellor of Lincoln (1330), "Liber Numeralis," which does not seem to have ever been printed; Adelard, a Benedictine monk of Bath in the reign of Henry I., who travelled in the East, and translated Euclid from Arabic into Latin. This last MS. ("Questiones Naturales") is, in the opinion of Mr. Holmes, the Queen's Librarian, very probably Adelard's autograph MS. It is mentioned as being at Eton by Bp. Tanner in his *Bibliotheca Britannico-Hibernica*.

(b) *MSS. of the Classics*.—The following are noteworthy:—Homer, the *Iliad*, as far as bk. v. l. 84, fol., with the Scholia. There is a break at ii. 493, *νήας τε προπάσας*, where a new

book begins with *Βοιωτῶν μὲν, κ. τ. λ.* They explain the title of the whole of the book *Βοιωτία*, the name of what was a subdivision having been given to the book now stands. Herodotus, folio, with large and complete and beautifully clear, written in the Levant, probably in the fifteenth century:ophon, *Anabasis* and *Cyropædia*, also very Aristotle, a Latin translation of the *Politics*, and *Rhetoric*, in Gothic characters; Strabo, probably of the fifteenth century books out of the seventeen; this is one of a few MSS. on paper, and not on vellum. The usual break at the end of bk. vii. A fragment found in Sicily, with a translation of *Prognostica* by Germanicus or Domitian, was ascribed in the MS. to Cicero: Plautus, a clear MS. of eight plays in the following order: *Amphitruo*, *Asinaria*, *Curculio*, *Captivi*, *Cistellaria*, *Epidicus*, *Aulularia*. There is a memorandum in the beginning, in Latin, stating that the book was bought at Padua in 1411. From the rustic characters and the style of illumination this MS. may be as old as the twelfth or eleventh century. Cicero's *Paradoxa*, with curious illuminated figures on the zones and the signs of the zodiac. Of Ovid there are two interesting MSS.: (1) a beautiful French one of the end of the thirteenth or beginning of the fourteenth century: this was formerly at Winchester; (2) a still older one, known as the "Codex Lombardicus," pronounced to be of the eleventh century, in Gothic characters, probably brought to this country by Sir Henry Wotton from Venice, as doubtless the case with many of the Eton MSS. Both are fully described by Mr. Shuckburgh in his edition of the *Heroides*. With the latter is also *Achilleis* of Statius. The arrangement of the poem in four books is peculiar. It most tallies with the division sometimes found into five books, the breaks being at i. 397, ii. 1, and iii. 1 of the ordinary division; but there is no break at the initial letter at i. 198. Pliny, *Hist. Nat.* excels in the late twelfth or early thirteenth century. To remain to be noticed a Vitruvius; an Apuleius (Codex Bernardi Bembi: it is in a bad condition, but has some figures beautifully drawn); two Juvenals, with one of which is Persius; the latter has in the first page the arms of the Eton family and some extremely fine initial letters; also a Latin commentary on Persius; Seneca's tragedies, in Gothic character, and his philosophical works and epistles, not quite complete. This is a fine MS., perhaps of the twelfth century. There is, further, an Italian translation of his letters to Lucilius, prettily illustrated.

This brings us to (c), the last class of MSS. to be described. Of these the chief is a very folio MS. of Dante (fifteenth century) with some peculiar readings, generally identical with those



ice edition, by Vindelin di Spira, 1477, of the Library possesses an impression. There is a MS. Italian commentary on Dante. I mention, in conclusion, some Latin poems, e.g., the *Parthenia* of Battista Mantova, in Gothic characters, and Marsi Pierii (both these are inscribed to Bernardo Cennamo, father of the Cardinal); Boccaccio, *De Mulieribus*, in Latin; the curious *Analecta* of Spain, by Harye Bedwood, 1599, pedigrees and coloured coats of arms; decrees of the Popes, and the *Legenda*.

The initials of the last are particularly interesting. There is a short *Life and Atrament* of Sir T. More, by William Hill, the first printed by Goode in 1731. This is not among the lives mentioned by Dibdin. One of the earliest, perhaps, of these MSS. is the life of St. Francis by Bartholomew of Pisa, dated 1385. In the last letter St. Francis is represented receiving the stigmata.

A very handsome set of folio volumes by Tirolli is about to be passed over. The first volume is *Antiquitates*, the last three *De Nobilitate et Ortu Heroum*. They contain a series of scenes and figures splendidly illuminated. A German work of the time of Henry VIII., the book is inscribed. It was presented to the library in 1750 by H. Temple, Viscount of Sandwich. FRANCIS ST. JOHN THACKERAY, College.

(To be continued.)

#### SHAKSPEARIANA.

TEMPEST," I. ii. 169.—

"Pro. Now I arise, [—]"

These words have strangely puzzled the commentators. Steevens made a ridiculous guess at the meaning, and Dyce (second edition), says, "not to dispel the obscurity which has always attended these words." Staunton, as though it did them more than the supposition, always in, that they were addressed to Miranda, as spoken to Ariel. I cannot see this, as there is a word or incident which suggests they are so spoken. Besides, I hold it impossible according to Shakespeare's expressed conclusion on the matter and by his other words, Prospero can see Ariel without donning his robe any more than Alonso, &c., can. His explanation, without the insertion of Prospero's stage direction, seems to me of the

of commencing his explanatory conversation with Miranda, her father has said to her:—

"Lend thy hand,  
And pluck my magic garment from me. So,  
There, my art."

Prospero sat down is shown by this action, for

there was not the slightest reason for his taking off his magic robe unless he had intended to sit at ease as an ordinary mortal, and to set at ease, and behave as a loving father to, his dearest Miranda. There is in further proof this "Now I arise," and thirdly, there was the known preciseness of the age. Miranda was sitting, for when he says, "Now I arise," she, like a dutiful daughter of those days, wishes to rise too, a motion he combats by "Sit still." That she sat is also proved by his fore-formed intention of charming her to sleep, as he knew he should want to do, before he commenced his conversation. Fancy a daughter in Shakespeare's day sitting during a long converse with a father while that father stood! Again, no Shakespeare student ought to be unaware that—at least in *The Tempest*, and after the words, "Lie there, my art"—a magician could not be a magician without his magic robe and rod. Abjuring such rough magic, he says, "I'll break my staff and bury it fathoms in the earth." But as he only now made use of an interval of time that he had to spare, so after some talk he bethinks himself that time is passing and presseth, and partly to himself, partly to Miranda, says, "Now I arise [and re-don my robe—probably resuming his staff—and be about important business, for]

"My zenith doth depend upon  
A most auspicious star, whose influence  
If now I court not, but omit, my fortunes  
Will ever after droop."

The whole difficulty has arisen from forgetting that Prospero had doffed his robe, and that to resume his rôle of magician he must resume that robe, and from not conceiving the stage action as it was intended to be represented by Shakespeare on the stage.

BR. NICHOLSON.

"PATCH" AND "NAUGHTY-PACK," "MER. OF VEN.," II. v. 46; "MACB.," V. iii. 15 (6th S. ii. 304).—J. D. surmises that *pack* is from *patch*, but does not prove it by quotations. There is no necessity at all why one should be derived from the other. *Pack* really appears to be the older word, according to the following passages:—

"So many newes and knackes,  
So many naughty *packes*  
And so many that many lackes,  
Saw I never."

Dyce's *Skelton* (about 1500), vol. i. p. 150.

"Phryne a *naughtie packe*, or a woman of light conversation."—*Apoph. of Erasmus*, 1542; reprint, 1877, p. 152. See also p. 156.

"With precyouse stones hangyng at their eares or neckes.....to set out their beautie unto suche as loke upon them to play the *naughtye packes*."—*Paraph. Erasmus*, 1548, first tim., f. 8.

"A *pack*" and "a baggage" are uncomplimentary terms for women; "a piece," which is of the same family, is often complimentary.

R. R.

Boston, Lincolnshire



"THE BASE INDIAN," "OTHELLO," V. II.—See  
 "I'll trade with no such Indian fools as sell  
 Gold, pearls, and precious stones for beads and bells,"  
 Carew, *To A. D.*,

and

"Like the Indians, that have store of gold and precious stones at command, yet are ignorant of their value, and therefore let the Spaniards, the Englishmen, and every one load their ships with them without molestation."—*Pierce Penniless, his Supplication to the Devil* (1592), p. 80.

Neither of these illustrations in favour of the disputed reading, "Indian," is, I think, quoted, either in the Variorum Edition of Shakespeare or in that of Charles Knight. H. K.

"DAY-WOMAN," "L. L. L.," I. ii. 136 (6th S. ii. 304).—In Gloucestershire the dairy of a farmhouse is commonly called the "day-house," and there are several farms in the vale or dairy district bearing the name of the Day-house Farm.

J. H. COOKE.

"RICHARD III."—In one copy of the first, 1597, edition of *Richard III.* the two necessary lines in the first act, commencing "What one, my lord?" are omitted. I shall be particularly obliged by learning if this omission is in other copies. The lines are found in the second edition, 1598.

J. O. HALLIWELL-PHILLIPS.

MR. ROCHE SMITH ON "MEMORANDA ON HAMLET."—A letter on *Hamlet* lately received from my old friend Mr. Roche Smith appeared to be so interesting that I have asked for and obtained his permission to forward it to you for publication.

J. O. H. P.

Strood, March 6, 1881.

My dear Halliwell,—I have just perused once more your *Memoranda on Hamlet*. I go entirely with you on all you say about the history of the construction of the play as we have it, but I enter a protest against your judgment on the speech at the end of Act III. In my opinion it adds to the tragedy immensely, and when it is omitted I set it down from incompetence in managers, and want of confidence in the actor and in the audience. The king's speech too, often omitted, is superbly fine; but I never heard it given well upon the stage.

With regard to the inverted commas to the speech of Laertes to Ophelia, do you not think they may indicate occasional omissions of this scene altogether? On account of the length of the play it is just what could be omitted, and sometimes is. It is a pity to lose it, and also the advice of Polonius, so admirable, and which must be weighed, or should be, by those who so often fail in properly understanding this character.

I cannot understand how it is that there should be any doubt about the character of Hamlet, or any doubt about the scheme of the play. To me all seems perfectly clear and wonderfully easy. After Act IV. the play certainly hangs a little, from the very grandeur of the previous acts, and what we may call the climaxes. No doubt Shakespeare here found he could go no further, and did the best he could—and how good even that is!

A young actress at our theatre has made a fine inter-

pretation of Ophelia's madness at the close of the scene. She at last recognizes her brother and faints in his arms. I hope I shall not make you faint.

Garrick misconceived the first ghost scene, and was aware of what he was going to see, and would not exhibit fear, but awe and solicitude. This and many other misconceptions make us doubt Garrick's superlative powers. I think he also had the trick of overturning the chair after the celebrated scene. These stage-tricks are not compatible with the sublime. I quite agree with your view of Hamlet's sublimity; but it is a sublimity of simplicity and fulness. A prince by birth, he is a common man by nature—a regal democrat. C. ROCHE SMITH

KERR FAMILY.—Some time ago I bought a bookstall a quarto Bible, London, O. T. N. T. 1653. It has evidently been a family gift as well as the "family Bible" of the mentioned Kerr in the following register, on the insides of the boards of the volume.

(1.) "Johnne Kerr was married upon Catharine eldest lawfull daughter to S<sup>r</sup> Robert Kerr of Edinburgh Sma[il]holm Kirk Be Mr. Tho. Donaldsone the first februarye jay vij & sextie five years."

(2. In a different hand.) "he died at Hindhead the second day of april jay vij & eighty eight being monday morning & is buried in souden church"

(3. Same hand as No. 1.) "Margaret Kerr y<sup>e</sup> daughter was born att Melrose the twentie fyfth March jay vij & sextie sex years Being Sunday ten & eliven oclock in the forenoon & Baptized by Mr. Alex. Bissett the third of aprryll 1666. Bucholm, Minto, my Brothers, &c."

(4. Same hand as No. 2.) "She died in Hindhead the fourth day of november Being Tuesday ten & a eliven in the morning jay vij & nintie years mead a most hapie & perfitt end to the admirati<sup>o</sup>n Beholders & in the full ashoras of her everlast<sup>ing</sup> being. She was Bouried besyd her father & ne the old church of Souden in [the] Jedburgh towne"

(5. Same hand as Nos. 1 and 3.) "Allisone Kerr born att Melrose the fortin day of Apryll being about two of the clock in the morning jay vij & eighty years Baptised be Mr. Bissett the fyftin Witnes Mr. Ro[b]t. Main of Lochwood Bailie of and Mr. James Knox minister of boudoun."

(Same hand as Nos. 2 and 4.) "fill up this we gon." (A third hand.) "She was a vertuous woman, dyed 19 Decer. 1725 left 3 sones & 4 daughters to flairnie buried in his Isle of flairniellie."

(6. A fourth hand.) "Thomas Kerr was born att Melrose the twentie two day of october being about twelf a clock in the foornoon jay vij & sex years Bapt. be Mr. Bissett the 27<sup>th</sup> octob. Witnes Thomas Wilkie, Tho. Lithgow & Tho. Wilkie (Another hand.) "Att Edinburgh the 23<sup>rd</sup> of May fryday about two of the clock in the morning jay seaventie three It pleased the Lord to tak him self: he was a most pleasant chyld And is buried grayfreirs w<sup>in</sup> Eight foots of Mr. Alex<sup>r</sup> henderson direct south next to Mrs. Kerr of Kippilaw he our sister in law And eight foots from the w<sup>ards</sup>."

(7.) "Robert Ker was borne att Melrose the day of october being sunday about twelf a clock of sermon And was baptised be Mr. James Knox minister of boudoun upon the saxt day jay vij & seaventy years witness my [brother] Andro Ker of Kippilaw Ker po<sup>r</sup> of Linden [ ] pringall son to bukholm"



[He died] at Melrose the second day of Jan<sup>ry</sup> 1675 [and was] buried in our burial place in Melrose Kirk [ ] kirk door."

(8.) "Marie Kerr was born att Melrose the fyftene day of Junij being a [ ] day about eight in the morning jay vj & seaventie sex years Baptized the sam day by Mr. Alexr. Bisett witness James cillies of Huntlywood & Thomas Wilkison bailze of Melrose. Shee died upon sonday the 4 day of Der. 1676 and is buried besyd her brother Robert next y<sup>e</sup> door."

(9.) "William Kerr was born att Melrose the threttene day of februarie jay vj & seaventie nyne years Being thursday about five a clock in the morning of St. Valentynes eve."

(10.) "Marie Kerr was born att Hyndhaughead the 18<sup>th</sup> day of August jay vj & eightie one years betwext 4 & 5 a clock in the morning being thursday And was baptised by Mr. Geo. Baptie at Suden Kirk the first of Sept. Witnesses George Oliver Slaks James Sheill in suden milne officer sent out to nurieing to Lambelair Knows in Edgelbeton.

"Mary Kerr aught this Book" (bis).

(11.) "Att Melrose Betwixt twelf & on oclock in the morning being fryday the twalthe day of July jay vj & eighty six. Shee departed this Life & is buried in our burying place in Melrose Church besyd her brothers & sisters. She was a child who had great cleirnes of spiritt about her soull concerns."

I would gladly learn to what particular family the above refers and whether it has any living representatives.

W. F. (2).

4, Parkside Terrace, Edinburgh.

[George, fourth Earl of Glasgow, married, 1788, Augusta, daughter of James, fourteenth Earl of Erroll, and grand-daughter and heiress of Sir William Carr of Etall.]

**WILLIAM LAW.**—If I am not mistaken, many of your readers take an interest in the life and opinions of William Law the mystic, a life of whom was recently reviewed in your pages. I therefore send you for publication in "N. & Q." a notice of his death which was issued at the time. It is printed on a small sheet of paper, of a size suitable for enclosure in a letter. There is no ornament whatever about it except a small border round the text. I am not aware of there being more than one copy of it in existence. The one I have transcribed for you is in the British Museum, 4406/64 g. :—

"A character of the Reverend William Law, M.A.

"On Thursday, the 9<sup>th</sup> of April, 1761, between the Hours of seven and eight in the morning, died, at King's Cliff, in Northamptonshire, the Rev. William Law, M.A., well known to the world, by a number of truly Christian, pious writings; exemplified by a life of seventy-five years spent in a manner suitable to a worthy and true Disciple of his heavenly, divine, crucified Master and Saviour, Jesus Christ; who lived and spoke in and by him. In his younger Days he sufficiently distinguished himself by his Parts and Progress in human Literature; afterwards taking the Advice of our Saviour to the rich young man, he totally renounced the world and followed Christ in Meekness, Humility, Self-denial; and in his last years he was wholly swallowed up in his Love to God and Mankind; so that Virtue in him was nothing else but heavenly love and heavenly Flame.—In Parts and Sense, inferior to none; with wit most amiable; with Learning

stored; His Talents, great and high, were wholly sunk in loving God with all his Heart and Mind. His Time quite employed in Things divine; by serving God in kindness to mankind."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**KEN'S EVENING HYMN.**—Several communications having appeared in "N. & Q." respecting the bibliography of Bishop Ken's Morning, Midnight, and Evening Hymns, I wish to draw attention to one point which seems to have escaped notice. The first edition of the *Manual of Prayers* known to contain the hymns is that of 1695, though the hymns undoubtedly were in the hands of the Winchester scholars long before. In 1693 the Evening Hymn is found in the second book of Playford's *Harmonia Sacra*, set to music by Jeremiah Clark as a cantata for a solo voice. On collating the text with that of 1695 I find a few different readings, two of which are of interest: v. 1, l. 1, "All praise" for "Glory"; v. 3, l. 3, "so that" for "that so"; v. 4, l. 4, "praise" for "serve"; v. 7, l. 1, "weakness" for "frailty"; v. 7, l. 3, "But now" for "And now." V. 6 appears as follows :—

"My dearest Lord, how am I griev'd  
To lye so long of thee bereav'd!  
Dull sleep of sence me to deprive,  
I am but half my days alive."

For vv. 10-11 of 1695 we have :—

"You my best Guardians, whilst I sleep,  
Close to my bed your vigils keep,  
And in my stead all the night long  
Sing to my God a grateful song."

Thus we find that in the first line of the hymn the reading of 1709, "All praise," was a return to the earliest text, and that the two guardian angel stanzas were an expansion of an original single stanza, in the first line of which "best" is read for "blest," as in the *Manual*.

The first book of Playford's *Harmonia Sacra*, published in 1688, was dedicated to Ken, and it is not improbable that the text which Clark set to music was furnished to Playford by the bishop himself.

G. A. C.

[See "N. & Q.," 3<sup>rd</sup> S. iii. 26, 77, 176, 259, 314, 319; 5<sup>th</sup> S. v. 476.]

**CHARLES EDWARD STUART, COUNT D'ALBANIE**, ob., at sea, Dec. 24, 1880.—The following should be preserved in "N. & Q." :—

"The will of Charles Edward Stuart, Count d'Albanie, was proved on the 16<sup>th</sup> ult. by Lord Lovat, as the attorney of the Countess Sobieska de Platt, the daughter and residuary legatee, the personal estate being sworn under a nominal sum. The testator bequeaths to the Marquis of Bute the Highland Claidh-mor (Andrea Ferrara) worn by his (testator's) grandfather, Prince Charles Edward Stuart, at the battles of Falkirk, Preston-Pans, and Culloden, a pair of steel pistols inlaid with silver, and the dirk worn by his said grandfather at the ball given at Holyrood on the eve of the battle of Preston-Pans, and which he opened with the Countess o



Wemyss; and to Lord Lovat the large two-handed sword made by Cosmo Ferrara, firstly belonging to the Italian General Patrici Colonna, and afterwards to his said grandfather, and two pistols formerly belonging to Rob Roy, 1715."—*Illustrated London News*, March 5.

C. D. L.

**REGIMENTAL CANT NAMES.**—In your issue of Aug. 29, 1874, p. 174, you gave a list of the "Popular Names of the American States," which was interesting to many. I submit that a similar list of the cant names of regiments would be equally interesting. On the formation of the Land Transport Corps in 1854, the regiment being originally and principally raised in London, under Colonel (now General) M'Murdo, C.B., by Quartermaster (now Major) W. Steevens, Military Knight of Windsor, the initials L.T.C. were converted into the "London Thieving Corps"; on its re-organization in 1857 it was named the "Military Train," the initials M.T. being perverted into "Murdering Thieves"; now the regiment has been renamed the Army Service Corps, I should like to know what the wits convert the initials A.S.C. into. The 54th Regiment is named the "Flamers," and so on. Each regiment has a nickname, as, doubtless, have the different ships in H.M.S. Many of your readers may be able to supply the nicknames, and possibly the reason why. This might lead to the formation of a soldier and sailor folk-lore, interesting to a number of persons. To have heard members of the various regiments slang each other at such headquarters as Chatham would have cheered, as the boatmen of Oxford are said to have done, even the "melancholy" Burton.

RICHARD HEMMING, ex-L.T.C.

**A CURIOUS EPITAPH.**—In a recent case before the Court of Session (Finlayson and others v. Lady Elphinstone and Husband) the following epitaph, in the old churchyard at Overton, was brought forward as evidence:—

"For ages past my friends lye here,  
Although no charter doth appear,  
Until this stone erected is,  
To prove the right is still in us;  
Prescription here will not be pled  
When I am numbered with the dead—  
Keep fast the right."

J. R. HAIG.

**INDEXES.**—Here is a note for the members of the Index Society to ponder on. Many reasons have been given for not adding an index to a book, but the following is, so far as I can call to mind, the most foolish that I have seen. At the end of James Howell's *Discourse concerning the Precedency of Kings*, London, folio, 1664, is the following note:—

"The Bookseller to the Reader.

"The reason why there is no Table or Index added hereunto is, That every Page in this Work is so full of signal Remarks, that were they couched in an Index, it

would make a Volume as big as the Book, and the Postern Gate to bear no proportion with the Building.

S. SP

EDWARD PEACOCK

Bottesford Manor, Brigg.

**EPITAPH ON LORD BROUGHAM'S DAUGHTER, THE MARQUIS OF WELLESLEY, IN LINCOLN CHAPEL.**—

"Blanda anima! e cunis heu! longo exaruit  
Inter Maternas heu! lacrymasque Patris,  
Quas risu lenire tuo jocunda solebas,  
Et levis, et proprii vix memor ipsa mali;  
I pete coelestes ubi nulla est cura recessus!  
Et tibi sit nullo mista dolore quies!"

*Idem Anglicè redditum:*—

"Sweet, gentle spirit, from life's earliest morn  
A child of many tears, by sickness worn,  
In vain, thyself forgotten, with a smile  
Thy weeping parents' fears thou wouldst beguile  
Fly to that better land where sorrows cease,  
Nor e'en a sigh may break th' eternal peace

W. D.

[See "N. & Q.," 6th S. ii. 373.]

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix names and addresses to their queries, in order that answers may be addressed to them direct.

**SIR CHARLES NAPIER'S "PECCAVI."**—In debate on the Candahar question Mr. P. J. is reported as saying,—

"He would wish the Government to imitate the style of Napier, who after a brilliant victory on the Tropic of Cancer, in a despatch of unexampled brevity, had said 'Peccavi.'"

Was not the eloquent member for Tipperary consciously quoting and distorting *Punch's* impression is that the laconic despatch, seriously referred to as a penitential confession, was invented by the comic journalist in an announcement in a single word of an important conquest—"Peccavi," i.e. "I have Scinde."

A. C.

**THE CLERICAL ROSETTE.**—Will any of our contributors tell me the origin of this ornament, and inform me who is entitled to wear it? My friend Mr. Mackenzie Walcott took me to task for not wearing a rosette as Chancellor of Chichester Cathedral; he wore one as Precentor; and in these days, when every clergyman wears what hats he pleases, I might, perhaps, have accepted his authority without further question, but I should like to know more about it. I am sure that if I ask the question in "N. & Q." I shall get it thoroughly and correctly answered.

W. D. PARSONS

**JAMES SMITH, 1768.**—There is a little book that was published in 1768, entitled *The Art*



in London, in two cantos, 4to. pp. 24, which went through several editions without on the title-page any author's name. In 1793 there is inserted a letter signed James Baxter, dated from the King's Bench, and saying, "I attempted to commence Author; and beg leave to submit for your Approbation enclosed Poem, on the Art of Living in Wales." There is an edition of this poem "for the author" in 1793; and the sixth issued in 1805, has no reference to the author, but only a brief note from "the editor," saying the "unprecedented sale of the former editions." Was James Smith really the author, and if so where may any notices of him be found? I have failed to find any mention of EDWARD SOLLY.

OF ADDRESSING ROYALTY.—One would think that *madam* would be, or had been, the proper style of addressing the Queen or the Princess of Wales. Can any one tell me from what period dates the *ma'am* which it is now deemed proper to address to female royalty?

R. H. B.

ALOGISTS.—Reference is requested to genealogical and historical societies and genealogists in the counties of Lincoln, Stafford, and Shropshire.

The addresses of persons possessing knowledge of the old families of the above counties will be received with thanks by

P. S. P. CONNER.

League Club, Broad and Sansom Streets, Philadelphia, Pa., U.S.

Our correspondent is thanked for his very courteous

43RD FOOT.—Can "N. & Q." tell me of that gives the history of the 43rd Foot and part of this century with lists of officers?

The regiment was in action at the battle of Corunna, and I am searching for particulars of an officer in it who died about 1825.

B. F. SCARLETT.

BETH MILLER.—Who was "Elizabeth Miller," twenty-two years captain of the Clytus, who died on May 12, 1864? I find her thus mentioned in a book lately issued at Irvine, in Scotland, and am naturally anxious to know of the Clytus was, and in what Elizabeth's regiment thereof consisted.

A. J. M.

ALTAR OF THE PARISH CHURCH OF ROUS

—This is a beautiful specimen of a small, square oaken table of the time, apparently, of the reign of Charles I. It has been thoroughly repaired and looks very handsome. My object, in mentioning it is to remark that two of the legs of one end are considerably smaller than the opposite ones, i.e., less bulbous. Can any one tell me the fact that originally it was

designed for Puritan communions, and was intended to be placed lengthwise in the chancel on those occasions, when two end legs only would be visible from the body of the church? The presiding minister would then be truly standing at the north side (not at the north end). I should be interested to hear of other similar tables having this peculiarity. It will not have a frontal, but will show its ancient carved beauty. Its measurements are 3 ft. 3½ in. long, 2 ft. 7 in. wide, and 2 ft. 10½ in. high. At some time or other it has been shortened. Baxter, who was a favourite visitor at the Court and wrote here part of his *Saints' Rest*, may perhaps have used it.

W. K. W. CHAFY-CHAFY.

Rous Lench Court, Evesham.

VAN COOK.—Is anything known of the name or works of a portrait painter named Van Cook at the end of the last century in the north of England?

A CWT.

MAJOR PRIME: CAPTAIN JOSEPH PRIME.—Can you give me information as to a "Major Prime," who raised a regiment of horse, off his own estate and at his own expense, to assist King Charles I.? The regiment was nicknamed "Prime's Blacks." I have searched many histories, but have hitherto found no mention of such an officer. I should also be glad to learn any particulars respecting a "Captain Joseph Prime" who fought under General Wolfe at Quebec, and lost three fingers off his sword hand. The authorities at the War Office can give me no information.

M. C. T.

"Weekly Memorials for the Ingenious; or, an Account of Books lately set forth in several Languages, with other Accounts relating to Arts and Sciences. London, Printed for Henry Faithorne and John Kersey at the Rose in St. Paul's Church Yard, MDCLXXXIII."

This periodical, the precursor of the *Athenæum*, abounds in interesting information. The volume that I possess consists of fifty parts with index, the last number appearing on Jan. 15, 1683. I wish to ask whether there were more volumes published than one and, if so, how many; also whether Faithorne, the editor, was a relative of the celebrated artists of that name, father and son, so well known by their engravings.

W. FRAZER, F.R.C.S.I.

"A Voyage through Hell, by the Invincible, Man-of-War, Capt. Single-Eye Commander. Dedicated to your Grand Father." London, 1770, 8vo. pp. 258.

Can anybody say who the author of this eccentric Unitarian book was? It is dedicated "To the God of Wisdom," by Toby Meanwell.

J. O.

BENJ. KEACH.—In which of Benjamin Keach's works shall I find the Confession of Faith by him for the special use of the congregation meeting at Horsleydown?

JOHN TAYLOR.



**BARTOLOZZI.**—Will holders of autograph letters to or from Bartolozzi, the eminent engraver, kindly allow me an opportunity of inspecting them for the purposes of my book on *Bartolozzi and his Works*, the first part of which is in the press? Any assistance will be gratefully acknowledged. Replies to be addressed 20, Notting Hill Square, W.

ANDREW W. TIER.

**PEACOCK : POCOCK.**—I have seen it stated somewhere that these names were originally one and the same, the latter being only the old pronunciation of the former. I am collecting material for a genealogy of one branch of the family, and should be glad to know what authority there is for the above statement, as I do not wish to lose any chance of finding information by omitting to hunt up early mention of the name *Pocock* if it was the same as *Peacock*. J. EDWARD K. CUTTS.

**KENDAL OR KENDALL FAMILY.**—Can any of the readers of "N. & Q." enlighten me as to the descent or probable relationship of those under-mentioned?

1. An Earl of Kendal, so called in Boutell's *Manual of Heraldry*, and described as bearing, temp. Henry III., arms,—Arg., a bend az. cotised, indented vert.

2. A Sir Edmond de Kendall, said (in a roll of about 1280) to be of Northumberland or Cumberland, bearing Arg., a bend dancettée vert cotised, dancettée gules.

3. A Jordan de Kendall, who had some lands in Fordington (Dorsetshire) in 1299, and who married Cecilia Colville, a daughter of Colville of Bytham, in Lincolnshire, and who was the father of Sir Robert Kendall, who was buried in Hitchin Church (Clutterbuck's *Hertfordshire*).

4. A Kendall of Hammerwich, Staffordshire. Arms, Arg., a bend vert indented, between three cotises gu.

5. A Kendall of Ripon (Yorkshire), said, in an old roll of arms, to have followed Edward I. into Scotland. Arms, Party per bend dancettée, argent and sable.

W. C. K.

Calcutta.

**TELEGRAPHING.**—Sir T. Browne, in his *Vulgar Errors*, says that Trithemius, in his steganography, and Selenus, in his cryptography, describe modes of telegraphing. Will any reader refer me to these descriptions, and say whether they occur in books generally accessible?

**SIGNALLING.**—Frontinus, Julius Africanus, and Vegetius describe modes of signalling in use amongst the ancients. English translations of these descriptions will be gratefully received.

J. J. F.

Shiraz.

[The following will also be of use, and may sufficiently answer the rest of your query. A French translation of

the *De Mundo*, with the Greek text, will be found in vol. i. of the *Histoire des Causes Premières*, by the Abbé de Batteux, Paris, 1765. German translations also exist; (a) by C. Prantl, *Physik, Gr. u. Deut.*, Leipzig, 1854; and two by C. H. Weise, (b) *Physik*, and (c) *Von der Seele u. von der Welt*, both Leipzig, 1829, priced by Brunet (a) 7 fr., (b) 15 fr., (c) 10 fr. Kircher's *Musurgia Universalis* and *Phonurgia Nova* both exist in German, 1. by Hirsch, Halle, 1662; 2. by Carione, Nördlingen, 1684. A *Prodromo Apologetico sulli studj Chircheriani* was published by Gioseffo Petrucci, Amsterdam, 1677. French and Italian are two of the five languages by which Kircher expounds his system in his *Polygraphia*, Rome, 1663, Amsterdam, 1680. Porta's *Magia Naturalis Libb.* xx. exists in full in Italian by Sarnelli, Naples, 1677; bks. i.-iv. in French, Lyons and Paris, 1570-1688; also in Duchesne, *Notice historique sur la Vie et les Ouvrages de J. B. Porta*, Paris, 1801. For Schott see Mercier de St. Léger, *Notice Raisonnée des Ouvrages du P. Schott*, Paris, 1785.]

**CORPORATION OFFICERS, APPLEBY.**—The following extract from the *Cumberland and Westmorland Advertiser* of Oct. 19, 1880, may be worth preserving in "N. & Q."—

"The Mayor of Appleby has appointed the following Corporation officers for the ensuing year, namely, Richard Burn, Esq., Recorder; Mr. J. P. Shepherd, Town Clerk and Chamberlain; Mr. T. Wilson, coroner; Messrs. J. P. Shepherd and George Pearson, attorneys and assessors; Mr. J. H. Mercer, clock-keeper; Mr. Bowlerwell, sergeant; Mr. W. Birbeck, sword-bearer; and Messrs. Bowlerwell and Birbeck, bailiffs, appraisers, swine lookers, house lookers, ale tasters, searchers of leather, market lookers, and constables. All the offices are of very ancient date, and the duties attached to some of them have, probably, been long since lost in antiquity."

What are (or, perhaps, I ought to say, what were) the duties of the "swine lookers," "house lookers," and "searchers of leather"? W. THOMPSON.

Sedbergh.

**"KYK (OR KLIK)-IN-DE-POT."**—What is the meaning of this Dutch term as applied to earthworks at Bergen-op-Zoom, Minequén, &c.? Also to a rock at Trincomalee? Dutch friends tell me its literal meaning is "look in the pot," but that no way explains it as used in an old work on fortification, dated 1648. H. C. B.

**OLD ETCHINGS.**—I have twelve very old etchings of our Saviour and eleven apostles; they measure  $8\frac{1}{2} \times 5\frac{1}{2}$  inches, and are signed in the left-hand corner with a monogram (R. S.), and the one of the Saviour has also this inscription, "Jacomio Marcucci in Piazoana" [Piazza Navona]. Can any of your correspondents tell me whom they are by, and if of any value? F. T.

**AL'LY OR ALLY?**—Prof. Whitney, in his *Language and its Study*, speaking of the tendency in English to accent a noun of two syllables on its first syllable, says, "There is *ally*, which all the authorities agree in pronouncing *ally*, whilst prevailing popular usage, on both sides of the Atlantic,



persists in favouring *ally*." I know nothing by experience of the other side of the Atlantic, but on this side I never in my life but once heard the word *ally* pronounced *ally*; indeed, it sounded so strange to me that at first I wondered what the man (who had been a shoemaker) meant. I believe it is a word seldom used at all by the uneducated; but it would be interesting to know whether the accentuation in question is common in any part of England.

W. T. LYNN.

Blackheath.

"HABITS ARE AT FIRST CORWEBS AND AT LAST CABLES."—I am under the impression that there is in one of Whately's works a remark to the above effect. Can you help me to find the exact words; and, if it is not Whately's remark, can you help me to find it in some other author?

THOS. RANBONE.

THE IRISH REBELLION, 1798: MASSACRE AT SCULLABOGUE.—Where can I see a list of those who escaped from this massacre? The works I have hitherto consulted only mention the unfortunate slain.

H. B.

## AUTHORS OF BOOKS WANTED.—

*Lectures explanatory of the Diatessaron.* Oxford, printed for private distribution. 1824, 8vo. ABBA.

## AUTHORS OF QUOTATIONS WANTED.—

"Knowest thou yesterday, its aim and reason?  
Workest thou well to-day for worthier things?  
Then calmly wait the morrow's hidden reason,  
And fear thou not what hap so'er it brings."

T. W. C.

"Shakspeare could not have written an epic; he would have died of a plethora of thought." This is quoted, I think, in *Guesses at Truth*, but I cannot find it. I should be glad of an answer direct to me.

A. T. LYTTLETON.

9, Bryanston Square, London, W.

## Replies.

## EARLY ENGLISH DICTIONARIES.

(6th S. iii. 141, 161, 209.)

I am glad to find that this subject has fallen into such able hands as those of J. D., and I hope his enthusiasm will induce others to investigate it. What we chiefly want now is information about the men who compiled the dictionaries. When I drew up my "Chronological Notices of Dictionaries of the English Language," the only list I could find was the valuable one in Worcester's *Dictionary*, and this was not bibliographical. In fact, bibliographers seem to have considered these books as quite beneath their notice. Happily a large number have been preserved in the British Museum Library, although the first edition of Bailey's *Dictionary* was not there until I pointed out the deficiency, when Mr. Watts obtained a

copy. It is now about sixteen years since my list appeared, but I have not been successful in adding many titles that had been omitted from it. I have, however, a few notes which I hope you will allow me to give in completion of some of the particulars in J. D.'s articles. Before doing this I would draw attention to a paragraph in the "Notices" which I have since had reason to consider is incorrect:—

"In the preface to his *Bref Grammar for English* (1586) William Bullokar promises the world an English dictionary, but it never, I believe, appeared; and the honour of being the author of the first English dictionary" is, therefore, due to a namesake of his—John Bullokar, who in 1616 published his *Expositor of Hard Words*, a curious little book which went through several editions."

In 1868 Mr. Edward Viles called my attention to the fact that a collection of hard words, by Cowdray, dated 1604, was mentioned in Boswell's *Variorum Edition of Shakespeare*. The book is not noticed by Watt or by Lowndes, but I subsequently found a copy in the Bodleian Library. The following is the full title:—

"A Table Alphabetically, conteyning and teaching the true writing, and understanding of hard usuall English wordes, borrowed from the Hebrew, Greeke, Latine or French, &c., with the interpretation thereof by plaine English wordes, gathered for the benefit and helpe of Ladies, Gentlewomen or any other unskillfull persons. Whereby they may the more easilie and better understand many hard English wordes, which they shall heare or read in Scriptures, Sermons or elsewhere, and also be made able to use the same aptly themselves. At London, Printed by J. R. for Edmond Weaver, 1604." Small 8vo.

The epistle dedicatory is signed by "Robert Cawdrey," of Coventry, who was sometime Master of the Grammar School at Okeham in Rutland. The author states that the work "long ago for the most part was gathered by me, but lately augmented by my sonne Thomas, who now is Schoolemaister in London." One little direction respecting the alphabetical order is worth quoting for its simplicity:—

"If thou be desirous (gentle reader) rightly and readily to understand, and to profit by this table, and such like, then thou must learn the alphabet, to wit, the order of the letters as they stand, perfectly without book, and where every letter standeth: as (b) neere the beginning, (n) about the midst and (t) toward the end."

Apparently "Ladies and Gentlewomen" were not very familiar with their *abc* in the seventeenth century.

The numbers attached to the following notes are those given in J. D.'s articles:—

1. *Catholicon*.—The mere fact of an old English dictionary being entitled *Catholicon Anglicum* is no evidence of its being based upon the better

\* That is, of course, a dictionary of English words alone, intended for the use of Englishmen, and not for the purpose of showing the equivalents in a foreign language.



known *Catholicon* of Johannes Januensis. In this instance only the name (which was a popular one) was borrowed. As already pointed out (*ante*, p. 209) there are only two MSS. of the *Catholicon Anglicum* known to exist. The late Mr. Way mentioned Lord Monson's MS. (dated 1483) in his preface to the *Promptorium Parvulorum*, and used it largely in the notes. Subsequently Sir Frederick Madden bought an imperfect MS. for the British Museum, which he discovered to be the same book as that entitled *Catholicon Anglicum*, and supposed to be written about the year 1450. It is slightly different from Lord Monson's MS., so there is every reason to believe that they were both compiled from an earlier MS. When I applied to Lord Monson for the loan of his MS. for the purpose of printing it for the Early English Text Society, he was unable to find it. Subsequently it came to light, and his lordship then most generously placed it in my hands for the purpose of being copied, and subsequently for use during the period of printing. It is being edited by Mr. Herrtage, who has nearly completed his laborious task, and when published I think scholars will recognize in it a worthy companion to Mr. Way's *Promptorium*.

2. *Vulgaria*.—I may note here that Mr. Furnivall has printed in the *Transactions* of the Philological Society (1867, p. 362) Pynson the printer's contracts with Horman for his *Vulgaria* and with Palsgrave for his *L'Esclaircissement*.

3. *A Shorte Dictionarie*. By J. Withals.—There is an article in Brydges's *British Bibliographer* (vol. ii. p. 582) on the *Little Dictionarie for Children*, 1586, an edition not mentioned by me nor by J. D.

5. *An Alvearie*. By John Baret.—Some particulars of Baret are given in "N. & Q.," 2<sup>nd</sup> S. iv. 468.

12. *A New English Dictionary*. By J. K.—I have a note of a seventh edition, published at Dublin in 1757, with a slightly different title: *A New Classical English Dictionary; or, a Complete Collection*. It has Dr. Watts's recommendation and a further letter to the proprietors, in which the doctor says:—

"I am so far from disapproving that paragraph which you have printed from my little book of *Reading and Writing* that even since the larger dictionary of Mr. Bailey is published, which may be very entertaining and useful to persons of a polite education, yet for the bulk of mankind this small one of J. K. is much more convenient."

The three editions of 1702, 1713, and 1757 are in the Douce Collection at the Bodleian, and all are lettered "Kersey." I still think, however, that this is a mere guess.

13. *The Universal Etymological English Dictionary*, vol. ii. By N. Bailey.—I have a copy of the seventh edition of this book, "London, Printed for William Cavell, Holborn, 1776." It is not

stated to be the second volume on the title-page. This is the same date as J. D. gives for his sixth edition. The title-page of my copy is printed in a different type from the book, and is an evident addition; so I should imagine that Mr. Cavell had bought the remainder and tried to get rid of it by substituting new for old title-pages. The original owner of my copy appears to have bought it in 1776. The late Rev. Edward Gillett, of Runham Vicarage, near Norwich, wrote me a very interesting letter shortly after the appearance of my "Notices," from which I will quote some remarks respecting Bailey:—

"I have a weakness for dictionaries, more especially for N. Bailey's (φειλολογος). You will smile when I confess that I have at various times been the possessor of more than twenty copies of his work. I retain only two—one because it is the first edition of each volume, and the other because of former possessors; the rest I have given away.....I had a partaker in my pursuit; he collected not only all the Bailey's dictionaries he could get, but all his other works too—principally translations of the classics (I have Bailey's *Justice*). In one of these there was an advertisement that 10,000 copies of the first volume, and 3,000 of the second, had been sold. He found out that Bailey had been Under Master of Norwich Grammar School. Certainly there are an enormous number of his dictionaries in Norfolk. I found five in this little parish (excluding my own), and everywhere in Norfolk it is as common. We established the fact that many of the so-called editions were only new title-pages, [as we found] the same defect in particular letters of certain words."

15. *A New General English Dictionary*. By T. Dyche and W. Pardon.—As I did not know the date of the first edition when I compiled my "Notices," and as J. D. has not added it, perhaps you will allow me to give a tolerably full list of the editions I have collected at various times:—First ed., 1735; second ed., 1737; fifth ed., 1748; seventh ed., 1752; eighth ed., 1754; ninth ed., 1758; tenth ed., 1759; eleventh ed., 1760; twelfth ed., 1765; thirteenth ed., 1768; fourteenth ed., 1771. I have not got so far as the seventeenth edition, mentioned by J. D. There is a note on Thomas Dyche in "N. & Q.," 3<sup>rd</sup> S. viii. 9.

I will, in conclusion, add some particulars from Mr. Gillett's letter respecting two dictionaries not mentioned by J. D.:—

*Cocker's English Dictionary*, 1704, 1715, 1724:—

"Cocker was a Norfolk man, *vide* the word Norfolk in his *Dictionary*, where he speaks of the people as 'we,' and other reasons can be given for this statement..... Cocker was a celebrated teacher of writing. It is a curious fact that Norfolk has always been celebrated for penmanship; why, I know not."

Pepys employed Cocker and found him a very intelligent man.

*English Etymology*, by the Rev. G. Lemon, 1783:

"Lemon was Master of Norwich Grammar School—Vicar of Gayton, Norfolk. It is related of him pestered every one to become a subscriber to



(he got 331 in Norfolk alone); among the rest a certain fat alderman of Norwich, named Beasley, who refused with contumely. Upon this he revenged himself in his derivation of *obesity*: "The exclamation of people who see a certain Norwich alderman, "Oh Beasley! oh beastly!!! o-beasty!!!" Beasley got an injunction in Chancery to prevent its publication, and the sheet was cancelled; but it is said some few copies got into circulation with the paragraph. All I can say is I have made diligent inquiry in Norfolk and have not heard of one."

HENRY B. WHEATLEY.

Daniel Lobo was most probably Daniel Levy, a Portuguese Jew, who may, perhaps, be traced.

HYDE CLARKE.

THE LORDS WENTWORTH OF NETTLESTED (6th S. iii. 227).—The dates transcribed are, I think, obviously incorrect, owing, no doubt, as stated, to the copies having been carelessly taken.

The Earl of Cleveland had by his first wife only one son, Thomas, Lord Wentworth, and no male issue by his second wife. Lord Wentworth was in 1643 in command of a company of Dragoons in the west of England. He accompanied Charles to Breda, and in 1656 was colonel of the King's Guards (Charles II., as stated on the coffin-plate), and came to England with his regiment in 1662. He died Feb. 28, 166[4]5.

There was no other Thomas Wentworth in 1643 who could have been a Privy Councillor, and, with the exception of the date, all other particulars entirely fit the case of Lord Wentworth. Nor is the date, March, 1664, in the first transcript, correct. A letter exists of Lord Wentworth's written to the Secretary of State in June, 1664. On Feb. 22, 166[4]5, he was present at the meeting of the Privy Council which made war on the Dutch, and died six days later. The commission of the officer who succeeded to his company on his death is dated March 16, 1665, and the amalgamation of his regiment with Col. Russell's, which took effect immediately after his death, was ordered on March 16, 1664/5. Therefore I think it clear that the dates given are incorrect.

HENRY F. PONSONBY.

From a biographical peerage, published upwards of seventy years ago, I gather the following: Sir Thos. Wentworth of Nettledsted was summoned to Parliament in 1529; that his son Thomas, second lord, died in 1591, leaving Henry (third peer), whose son Thomas (fourth peer) was in 1626 created Earl of Cleveland, and at his death, in 1667, his barony descended, first, to his grand-daughter, Philadelphia Wentworth, at whose death (1686) to her aunt Lady Anne, wife of Lord Lovelace. In *A Chronicle of the Kings of England, from the Time of the Romans' Government unto the Death of King James, &c.*, published 1674, is a catalogue of the earls, baronets, &c., of England, in which I find Sir John Wentworth of

Gosfield was created baronet in 1611, and that Thomas Wentworth, Earl of Cleveland and Baron Wentworth of Nettledsted, was created earl 1625; and that he died without male issue in 1667, whereby that earldom was extinguished. How, then, can this be reconciled with the register quoted by MR. BLAYDES? It may be interesting to note that from the proceedings of the Parliament of Scotland, 1639-50, found in *Calendars of the Ancient Charters, &c., in the Tower of London* (1772), pp. 424-6, among others named who "should fourth remove themselves and depart out of the kingdom," I find Lord Wentworth and the Earl of Cleveland. When was Mrs. Palmer, the favourite of Charles II., created Duchess of Cleveland?

ALFRED CHAS. JONAS.

Swansea.

[Cr. Duchess 1670.]

A HELL FIRE CLUB: THE PHOENIX CLUB, AT OXFORD (6th S. iii. 127, 210).—With reference to the Phoenix Club at Brazenose, a former secretary of the club told me that their books went back to the first half of the last century. He seemed to be aware of no records positively connecting it with the Hell Fire Club; but it was the common tradition of the college and club twenty years ago that it had arisen out of the ashes of that society. The tradition then prevailing was that it was the custom of the Hell Fire Club to leave the vice-chair unoccupied; this was supposed to be tenanted by the devil, in whose honour the first toast of the meeting was drunk. It was reported that on one occasion, as they were toasting his satanic majesty, one of the members fell dead in his place, and a servant of the college, passing by the window of the room, which was at the corner towards the Bodleian Library, saw the man in question apparently getting out of the window, although it was barred and grated. It was found that at the same instant he died; and it was related that none of the members of the club died a natural death.

In my Brazenose days, some twenty-three years ago, it was still the custom to leave the vice-chair unoccupied at the wine parties of the club, but no toasts were given. The members of the club wore blue coats with velvet collars and white waistcoats with club buttons, and those who were invited to "wine" with them dined previously in the college hall, in evening dress with white ties. The club possessed a handsome dessert service; and the meeting was simply a well appointed and agreeable wine party after the college dinner.

It would seem probable that the Hell Fire Club, in London, in 1711, either suggested this college club or was suggested by it. Some have surmised that it was a Jacobite club originally, and as Brazenose was much connected with Lancashire



and Cheshire there is, perhaps, the more reason for the suggestion. The college certainly seems to have been in a flourishing condition throughout the last century, and likely to have contained young country gentlemen from that part of England. But, of course, the University of Oxford was supposed altogether to sympathize with Jacobitism. The Phoenix possessed a silver punch bowl; but I do not know whether its "hall mark" will support the supposition that the king's health "over the water" may have been drunk with glasses held over it. C. J. STONE.

1, Hare Court, Temple.

A PHILIPPINE (6th S. iii. 68).—I can well remember, in the days of my youth, some fifty or more years ago, the clever device by which the girls and frisky matrons of that period exacted from their acquaintances and admirers of the other sex a present under the name of a "philippine"; for it is needless to say that the fairer portion of humanity, always wide awake to their own interests, were not easily caught napping, and were in almost all cases the first to pronounce the conventional formula; to say nothing of the gallantry of the youths of that day, which prompted them to afford their lady friends the satisfaction of believing themselves to be the first in the field.

The custom was certainly a novelty in English society, and I always understood that it had been introduced from some part of the continent, most probably from Germany. I have heard of it in France, but it did not seem to be indigenous. There appears, however, to be something analogous to it in English folk-lore. If two persons of opposite sexes divide a double nut or a double fruit between them, and at the time of eating it form a wish, that wish is sure to be accomplished. Whether this belief extends throughout the country I have no means of ascertaining. Query, Why should Philip be employed in preference to any other name?

PHILIPPUS.

Guernsey.

This term is applied to double fruit, &c. What does the Editor think of referring its origin to Philip and Mary on a shilling, two faces side by side?

O.

Larousse has as follows:—

"Bonjour, Philippine, sorte d'interpellation populaire usitée pour solliciter un petit cadeau, et qui vient de l'allemand "vielliebchen," bien-aimée, dont on a fait Philippchen, Philippine."

The same derivation is given by Littré, but he has no examples of the use of the word.

EDWARD H. MARSHALL, M.A.

A philippine is the German word *Vielliebchen*, "dear sweetheart," altered first to *Philippchen*, secondly to *Philippine* (Littré, tome iii. p. 1096,

col. 3), and is thus explained in the Supplement, p. 262, col. 2:—

"Quand, en Allemagne, on mange des amandes en société, et qu'une personne en trouve une à graine double, elle en garde une et donne l'autre à une personne de la société, de sexe différent; et, à la première rencontre de ces deux personnes, celle qui dit la première: bonjour, Philippchen (*Vielliebchen*), à l'autre, gagne un cadeau, à la discrétion du perdant."

"Une graine double s'appelle un *Vielliebchen*. Philippchen est devenu par altération et assimilation *Philippine* en français, et *Vielliebchen* signifie chose très-chère."

WILLIAM PLATT.

115, Piccadilly.

I had supposed that every English-speaking and educated person was aware of the two customs. First, that the party first greeting the other next morning could lay claim to a present from that other. The second, that each while eating his or her Philippine half-nut was to wish a wish, the belief being that such wish would come to pass.

BR. NICHOLSON.

The piece of folk-lore recorded by your correspondent is found also in North Yorkshire, though there the wish is supposed to be gained if the finder of a double kernel in a nut, or the person to whom he gives it, simply eats the kernel. The same idea prevails with regard to double cherries, or any double fruit. What is the origin of "Philippine"? The word is not given in either Halliwell's or Wright's *Dictionary*.

F. C. BIRKBECK TERRY.

Cardiff.

The word is said to be a corruption of *Vielliebchen*, and the custom to be of northern origin, and connected with some old myth or superstition. I have lost and won philippines among German, Swedish, Norwegian, and French friends, but it was always a double nut and a wager, not a wish. If there is any hurry about it, it is played by each person being bound to say "J'y pense" instead of "Thank you" on taking anything from the hand of the opponent, whoever forgets first being the loser.

NELLIE MACLAGAN.

This custom has existed among the members of my family for upwards of thirty years, but has always been called a *bon jour*. The present is to be given to the first of the two persons who on the following morning utters the words "Bon jour, mon ami."

EVERARD HOME COLEMAN.

71, Brecknock Road.

ROBERT TYLER, ATTORNEY-AT-LAW (6th S. iii. 248).—On a white marble tablet, on the north wall of the chancel of the church of Warlingham, Surrey, is an inscription to the memory of several members of the Tyler family, the latter portion of which is as follows:—

"Robert Tyler, Esq., of St. John's, Southwark, and



Stockwell in Surrey, who died the 12th of September, 1810, aged 69; and Elizabeth, his first wife, the daughter of Henry Fossett, of St. John's aforesaid, who died the 7th of June, 1791, aged 45, and was buried at Bristol: Martha Tyler, widow, born the 19th day of February, 1757, and died the 13th day of July, 1833."

Although not so stated, it may be presumed that the latter was his second wife. It is probable also that he was one of the sons of John Tyler, of Castle Street, Southwark, Gent., who died May 17, 1769, aged sixty-eight, by Elizabeth his wife, who died May 16, 1751, aged fifty-two, who, as stated in the beginning of the inscription, with others of the family, were buried under a high brick tomb in Warlingham churchyard. As Robert and his wives are not mentioned in the inscription on this tomb, it is possible that they were buried elsewhere. The arms on the book-plate should be, On a fess between two lions passant guardant three crescents. J. L. C.

THE TERMS "PAPA" AND "MAMMA" (6th S. iii. 107).—T. W. asks whether these terms were in use "at the Jacobite period." As this extended from the expulsion of James II. to the death of Cardinal York, in 1807, most certainly the words were in use during the greater part of the time. An early instance which just now occurs to me is in the *Beggars' Opera* (1727), where Polly Peachum, I think it is, speaks of her *papa*. The modern change from "papa" and "mamma" to father and mother among the upper classes, which began about thirty years ago, seems to have been a reaction against a custom which had gradually crept in among persons of a lower grade. As soon as common people's children began to say "papa" and "mamma," those of a higher class were taught to say "father" and "mother." It was among my High Church friends that I first noticed this adoption of "father" and "mother." One does not see the connexion, but such is the fact. When I was young, "papa" and "mamma" were universal among what may be called the middle and upper ranks of society; and to this day "ladies of a certain age" still use the words. JAYDEE.

Passing a pleasant hour last evening with *Euphues* and his *Euphæbus*, I was rewarded by encountering the sage argument concerning the diet of infants, wherein the question is asked, "When the babe shall now begin to tattle and call hir Mamma, with what face can she heare it of his mouth, vnto whom she hath denyed Mamma?" (Arber's ed., p. 129). I next referred to Skeat's *Etymological Dictionary*, which says, sub "Mamma":—

"Seldom found in books except of late years; it occurs in Prior's poems, entitled *Venus Mistaken* and *The Dove*. In Skinner and Cotgrave it is spelt *mam*; Cot. gives 'Mam-mam, the voice of infants mam.' Skelton has 'mammy,' *Garl. of Laurel*, l. 974. The spelling

*mamma* is doubtless pedantic and due to the Lat. *mamma*; it should rather be *mama*, as it is merely a repetition of *ma*, an infantine syllable."

Of "papa" Prof. Skeat writes (*Etym. Dict.*):—

"The earliest quotation for it seems to be one from Swift...*Directions for Servants*, 1745, p. 13: 'Where there are little masters and misses in a house to bribe them that they may not tell tales to papa and mamma.'"

I troubled "N. & Q." about "papa" and "mamma," 3rd S. i. 505, but my query, so far as I can find, only brought forth one reply, which was given on p. 59 of the succeeding volume, where W. C. remarks that he does "not know of an earlier instance of the use of those infantile words than the one . . . in Lilly's *Euphues*." I did not pursue the quest at the time, and had quite forgotten W. C.'s mention of *Euphues* when I was enjoying converse with him yesterday. Even now I have only come on one of the words instead of both. What a pity it is that your correspondent did not give an exact reference. Much valuable time is often wasted by such an omission. I saw somebody a few weeks ago who was brought into a very unenviable state of mind through having hunted in vain, I know not how many times, in "the introduction to Sale's *Koran*" for the original legend of the Dead Sea apes, which Mr. PEET (echoing, I believe, a note in *Past and Present*, bk. iii. chap. iii.) told us might there be found (6th S. ii. 519). ST. SWITHIN.

King George III., about the year 1762, addressed his mother as "mamma": so I find it stated in the *Greville Memoirs*. But I do not think that Charles II., unless he were speaking in French, ever addressed Henrietta Maria by that endearing name; and I feel tolerably sure that the Lady Elizabeth never called Henry VIII. "papa." On the other hand, I would observe that "papa" and "mamma" are fast being supplanted by the old original "father" and "mother." For ten, or perhaps for twenty, years last past children in the upper and upper-middle classes have, so far as my observation goes, been taught to say "father" and "mother"; and "papa" and "mamma," which are words of extremest tenderness to those of my generation, seem now to have sunk into contempt as a "note" of social inferiority. A. J. M.

I send you an extract from one of Peden's sermons, quoted in Buckle's *History of Civilization in England*, which will show T. W. that these words were in use before the Jacobite period. I have not access to the original work quoted from, and so cannot give the date of the sermon, but I presume it was some time in the latter part of the seventeenth century. As it is not likely that the words were first used in Scotland, they were probably in common use in England about the middle of that century, as it would then take some time for them to reach Galloway from the South:—



"And in our speech our Scripture and old Scots names are gone out of request; instead of Father and Mother, Mamma and Papa, training children to speak nonsense and what they do not understand. These few instances amongst many that might be given are additional causes of God's wrath."—"Life and Death of Alexander Peden, late Minister of the Gospel at New Glenhill, in Galloway," in Walker's *Biographia Presbyteriana*, vol. i. p. 140. Edinburgh, 1827. Quoted in Buckle's *History of Civilization in England*. London, 1866, vol. ii. p. 392, note 186.

A. D. M.

[Peden was Minister of New Luce, Galloway, 1660-62; b. 1626, d. 1686.]

Matthew Prior (1664-1721), in his *Poems on Several Occasions*, constantly uses the term "mamma," while Gay, in his *Beggars' Opera* (1727 or 1728), makes frequent use of both "papa" and "father."

G. F. R. B.

I find, from a careful perusal of a large collection of family letters, that these terms came into use between 1760 and 1770. It may here be placed on record that within the last ten years "mother" and "father" have again come into favour among the upper classes of society.

A. H.

Little Ealing.

J. P. DE LOUTHERBOURG: MARY PRATT (6th S. iii. 247).—This artist was buried at Chiswick, March 25, 1812, as "Philip James De Louthembourg, R.A.," aged seventy-two. On July 6, 1813, Salome De Louthembourg, from Hammersmith, aged seventy-eight, was buried "in the family vault in the churchyard" of Chiswick, and in the same vault, Oct. 4, 1828, Lucy De Louthembourg, from Hammersmith, aged eighty-two. The former was probably the sister, and the latter the widow, of the originator of the panorama.

J. L. C.

See accounts of him in Didot's *Nouvelle Biographie Universelle*, Nagler's *Kunstler Lexicon*, Rose's *New Biographical Dictionary*, and Michaud's *Biographie Universelle*.

EDWARD H. MARSHALL, M.A.

WHEN WERE HUSSARS FIRST RAISED IN ENGLAND? (6th S. iii. 108).—The earliest Hussars in our service were, according to Haydn's *Dict. of Dates*, in 1759. But not knowing what is alluded to, I have taken the first to have been Hompesch's Hussars, which, with other foreign troops, were serving England about 1795-6 till 1802. Hompesch's Hussars and Löwenstein's Fusiliers and Chasseurs served in St. Domingo in 1795, and, returning to England next year, were placed on the establishment.

Count Hompesch organized some mounted riflemen, and when the 5th Batt. 60th was raised, at Christmas, 1797, 400 of these mounted riflemen formed its nucleus. In 1799 it took over 500 men from Löwenstein's Chasseurs in the West

Indies; and the uniform of officers in rifle regiments has been from the first a Hussar uniform.

The 10th and 15th Light Dragoons were made Hussars in 1806; but the 7th claim a year's priority, having been made into Hussars in 1805. The 8th Light Dragoons and 11th Light Dragoons became Hussars in 1822 and 1840. The 18th, 19th, 20th, and 21st date as Hussars from 1858, and the 3rd, 4th, 13th, and 14th were made Hussars in 1861.

The regiment which Lord Combermere began his service in was the 6th Dragoon Guards, and he served with them in Flanders in 1793 as Captain. He was a Major of March, 1794, and Lieut.-Colonel also on the 9th of the same month. He embarked in command of the 25th Light Dragoons for the Cape of Good Hope in 1796, when, after a short active campaign under Sir Thomas Craig, he went on with his regiment to India, and served the campaigns against Tipoo Sultan, 1798-9; but whether the 25th Light Dragoons were raised by General Gwynn, and equipped as Hussars, I have not here the means of ascertaining.

GIBBES RIGAUD.

18, Long Wall, Oxford.

The 10th Royal Hussars were the first dressed as Hussars in our service, and I believe this to have been late in the last century. I am not aware that any German or Hessian Hussars were in our pay in the last century. There was no officer of the name of Combermere in the army in 1794. A Major-General Francis Gwyn was full Colonel of the 25th Light Dragoons, of which regiment a Stapleton Cotton—Viscount Combermere of the present day?—was Lieut.-Colonel; both these officers were appointed to the 25th on March 9, 1794—the date, I believe, of the raising of their regiment. The 18th Hussars was the next regiment to be clothed and equipped as such; this took place in 1805, and they were followed by the 7th, and afterwards by the 15th Hussars.

HAROLD MALET, Major, 18th Hussars.

The first Hussars raised in England were, I believe, Hompesch's Mounted Riflemen, in the year 1797, who wore the scarlet overalls; they were raised by the late Lieut.-General Ferdinand, Count Hompesch, a nephew of the last Grand Master of Malta. My late father, Lieut.-General Baron de Rottenburg, K.C.H., entered the English service as Major in that regiment, in which he remained only a short time, being appointed Lieut.-Colonel of the 5th Battalion, now the second, of the 60th Regiment, which was made a rifle battalion, and was the first rifle battalion in the English army, so far as I know.

DE R.

5, Castle Yard, Windsor Castle.

"WEEDS AND ONEAS" (6th S. iii. 87).—There is no difficulty in satisfying Mr. BIREBECK TERRY



as to the origin of the latter of these terms. An "onfa" (*Anglice* onfall) means an "attack," whether by an armed force or an ailment. The meaning attached to "weed" by Henderson is quite correct; it means any ephemeral fever, but is more especially applied to the slighter febrile attacks to which females, human or bovine, are subject after parturition, and perhaps particularly to the shivering fit which ushers in the disorder, for it was used in Tweeddale, *vide* Jamieson, to designate a fit of ague, which has now practically ceased to be an indigenous disease. Whilst the meaning of the word is clear enough, the origin of the use in this sense is a much more difficult matter. Jamieson says, "Although I have not met with the term in any dictionary, I am informed that German *weide* or *weite* corresponds to French *accablé*, as signifying that one is oppressed with disease." It may be so, but I am not able to find any authority for this application of the words *weide* and *weite*, each of which has many significations in German, but none of them bearing in the least degree on a febrile or other malady. To connect it with *weide*, pasture land, because cows are liable to the fever, and because this may be due to noxious weeds, would be a far-fetched etymology. It can have nothing to do with *weide* in the sense of the chase, nor, so far as I see, with any of the many applications of *weit* or *weite*. Whether it is equally far-fetched to connect it with the obsolete *weide*, surviving in the modern *eingeweide*, the bowels (inward parts), upon an obsolete pathology of the febrile attack, I will not pretend to say. It would be interesting to me and to other Scotsmen, especially to my obstetric brethren, to know how a fever came to be called a "weed."

DOUGLAS MACLAGAN, M.D.

University of Edinburgh.

"CHARNICO" (6th S. iii. 126).—Dr. N. Delius, in a note on Shakespeare's 2 *Hen. VI.*, II. iii., says that *charnico* was a sweet wine of Portugal, and was called so from a village near Lisbon.

CHR. W.

"Well, happy is the man doth rightly know  
The virtue of three cups of charnico."

Rowland's *Humor Ordinarie*, n. d.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

BISHOP WILBERFORCE AND THE GHOST (6th S. iii. 111).—As Bishop Wilberforce, it is stated, "never concealed the fact" that he had seen a ghost, may I ask for the particulars on some trustworthy authority? What I have heard is this:—That he saw a priest in a library in which the ghost was wont to appear, who asked him to take a book from a shelf which was pointed out, and destroy a paper in it without reading it, which he accordingly did; after which the priest, who was the ghost, never appeared again. On the

supposition that it is not seeking the revelation of a secret, I ask this.

ED. MARSHALL.

CICERO ON THE GREEKS (6th S. iii. 108).—Cicero's opinion of the Greeks is to be seen at some length in the *Orat. pro L. Placco*, cap. iv., v. From this an exact answer to the query may be taken:—

"Veruntamen [de testibus] hoc dico de toto genere Græcorum: tribuo illis litteras, de multarum artium disciplinam, non adimo sermonis leporem, ingeniorum acumen, dicendi copiam.....testimoniorum religionem et fidem numquam ista natio coluit.....Unde illud est? 'Da mihi testimonium mutuum'.....totum istud Græcorum est."—*Opp.*, Oxon, 1810.

ED. MARSHALL.

[How does the above affect W. E. B.'s reply, since received?]

THE LAST MAN'S CLUB (6th S. iii. 107).—The following note, from the *St. James's Gazette* for Feb. 4, 1881, may be interesting:—

"Dr. Vattier, who died at Cincinnati the other day, was the only remaining member of 'The Society of the Last Man.' This society was formed on Sunday, the 30th of September, 1832, known as the 'cholera year.' Its formation was suggested in the studio of a young artist, where seven persons were assembled conversing upon the plague and the havoc it was causing. On each recurrence of the anniversary, in accordance with the arrangements of the society, a dinner was given, at which the survivors attended; but covers were invariably provided for seven. It was further arranged that when but one living representative remained to attend the feast he was to open and drink a bottle of wine that had been provided at the first banquet. The bottle, with a tightly closed cork, was preserved in a casket of mahogany made expressly for the purpose, and shaped like the Bunker's Hill monument. In the base the records of the society were kept, and the lid of the casket was sealed and locked. Death spared the little band for four years. On the fifth year there was one vacant chair at the banquet. In 1839 five members only were found at the table; in 1842 this number was reduced to four; in 1849 three only sat down to dinner. In 1855 but two remained; one of these died in that year; and Dr. Vattier in 1856 sat alone at the banquet, and performed the sacred obligation of uncorking and drinking the bottle of wine. For the last twenty-four years he honoured the anniversaries in solitude and secrecy, dining with no company but six vacant chairs. He has now shared the fate of his fellow members, and 'The Society of the Last Man' is a thing of the past."

VIGORN.

The story is, no doubt, "First and Last," a vigorous and telling little sketch by Mr. William Mudford. It appeared in *Blackwood* in February, 1829, and was republished in the first series of *Tales from Blackwood*, vol. iv. Such companies, frequently established by enthusiastic youths with all befitting solemnity, have seldom much vitality in them. I know of one that died of inanition in its second year. See Cicero's *De Amicitia*.

THOMAS BAYNE.

"PAUFUD KHAUR" (6th S. iii. 186).—The thin crisp cakes known under this name are made of



the flour of any kind of pulse, generally of that of *virid* (*Phaseolus Mungo*, L.), which are flavoured with subcarbonate of soda, the native name of which is *pápar* or *papad khár*, *khár* being the Hindi word for any alkaline salt. W. E.

LONGEVITY (6th S. iii. 126).—Curiously enough, a few hours before reading Mr. KING's statement I had read a notice of Henry Jenkins in Lord Teignmouth's *Reminiscences*, vol. ii. pp. 316-17. From this it appears that Sir G. Cornwall Lewis was incredulous as to his alleged age of 169. I give the passage:—

"The tale of Mowbray is proverbially healthy, unless to weak lungs. The evidence of Jenkins's attaining the age of 169 years is very strong, though perhaps not absolutely conclusive. He lived and died in the next parish. The site of his house and the remains of the holly tree, lately destroyed by lightning, which he planted, are pointed out. He lies buried beneath a monument, erected in the present century, in Bolton churchyard. Sir G. Cornwall Lewis's incredulity, if proof against the belief of old Jenkins's longevity, would have been baffled by the evidence in support of that of an old woman in a neighbouring parish, Welbury, whom I saw in her 109th year, capable of conversing for a short time without exhaustion, who lived a year longer, and whose age is commemorated on a headstone by the incumbent. The average of life of the last four persons who died in the small parish of Langton in 1873 reached eighty-one years. A hale old man of another parish applied to me for a summons for assault by his landlord, who was in his hundredth year."

HUGH PIGOT.

Stretham Rectory, Ely.

BRASSES IN LOUGHBOROUGH CHURCH (6th S. iii. 123).—These brasses are all engraved; see Haines's *Manual*, ii. 114. There was probably some relationship between Robert Lemington (No. 4) and Thomas Marchall (No. 2). Can any one inform me how they were connected, or tell me where I can find the will of Thomas Marchall?

Rafe Lemington, merchant of the Staple of Loughborough, in his will, 1521, proved in P.C.C., mentions his "cosyn" Thomas Marshall, godson Rafe Marshall, and "cosyn" Issabel Marshall.

G. W. M.

JOHN KEATS (5th S. ix. 25).—In the above note reference is made to "what Mr. Charles Kent has recently done, with the assistance of the Rev. Dr. Vaughan, in the case of Charles Lamb." This, I suppose, points to a discovery of entries in the Temple registers respecting the family of Lamb; I should, therefore, be extremely obliged for a reference to the publication containing the particulars. J. A. RUTTER.

"LOVE" AS APPLIED TO SCORING (4th S. xii. 268).—Whence the origin of this word as applied to scoring? *E.g.*, at billiards we say "ten love," or ten to none. The above query seems to have never been answered. A friend tells me that he put the same question to *Bell's Life* and another

sporting paper without success. With your permission, I should like to try it again in "N. & Q.," in the hope that some of your correspondents may trace the origin of the word, or rather of its use in the above sense. G. DE JEANVILLE.

TASSIE'S MEDALLIONS (5th S. v. 448).—The title of James Tassie's book will, I think, answer J. C. J.'s query. It is given thus in Lowndes:—

"A descriptive catalogue of a general Collection of ancient and modern engraved gems, cameos, as well as Intaglios taken from the most celebrated Cabinets in Europe; cast in coloured Pastes, white Enamel, and Sulphur, by James Tassie, Modeller, arranged and described by R. E. Raspe, and illustrated with copper plates: to which is prefixed an Introduction on the various Uses of this collection, the origin of the Art of Engraving on hard stones and the Progress of Pastes. London, 1791. 4to. 2 vols."

G. F. R. B.

THE FOLK-LORE OF BIRDS: BIRDS AS RELIGIOUS SYMBOLS (6th S. iii. 163).—Is not the peacock in old Christian sculptures and paintings intended to represent the phoenix? It is well known that the phoenix has been adopted as a type of the resurrection. We sometimes see in Chinese and Japanese painting a bird with the body, legs, and neck resembling those of a stork, but with a short beak and peacock's feathers in its tail. This bird I have heard called a phoenix; and as the fable of the phoenix came, no doubt, from the east, there would be nothing extraordinary in the western nations representing it in the form of a bird which also came originally from eastern climes. As to the goose—to say nothing of the honour done to it at Michaelmas—a pair of these useful and sagacious birds are always preserved in the cloisters adjoining the Cathedral of Barcelona. They are looked upon as sacred, but I was not able to discover what reason there was for keeping them there. Can any correspondent of "N. & Q." throw any light on this matter? E. MCC—.

Guernsey.

SURREY PROVERBS (6th S. iii. 246).—A. J. M. is altogether on the wrong scent with regard to "chicken porridge." The proverb is well known in Devonshire, and is quoted thus, which bespeaks its own meaning:—"Like chips in porridge, neither good nor harm." W. H. H. R.

In this part of Surrey (north-west) present tenses of verbs, as well as nouns, are similarly inflected; *e.g.*, a parish sexton said to a party of visitors who asked him for the key of the church tower, "I never *trustis* any one up the steeple without me going along with them." C. S. J.

This proverb, "They're just like chicken porridge, neither good nor harm," in South-east Cornwall, South Devon, and Worcestershire, takes the



form of "Like chips in porridge, neither good nor harm."  
WM. PENGELLY.

THE STATE OF PARTIES IN ENGLAND IN 1688 (6th S. iii. 229).—In addition to the Editor's footnote of authorities, I may suggest,—

"Memoirs of the Life and Times of Daniel De Foe: containing a Review of his Writings and his Opinions upon a variety of Important Matters, Civil and Ecclesiastical. By Walter Wilson, Esq., of the Inner Temple. In three volumes. London, Hurst, Chance & Co. 1830."

G. T.

JOHN DE UFFORD, BISHOP OF ENACHDUNE (6th S. iii. 247).—There is no mention of this bishop's journey to Rome in Cotton's *Fast. Eccl. Hib.*, iv. 52; but it is stated that he was ejected by the Archbishop of Tuam four or five years after his appointment.  
C. F. S. WARREN, M.A.

Farnborough, Banbury.

ALFRED ELMORE, R.A. (6th S. iii. 125).—This paragraph was erroneously headed "A. W. Elmore, R.A.," which quite altered the sense of the question. In the lists of Royal Academicians he has for a long time been described as Alfred; and, as those lists are supposed to contain the full names, it was natural to suppose that the earlier exhibits of A. W. were the works of another artist. I have since ascertained that they are one and the same person.  
ALGERNON GRAVES.

6, Pall Mall.

THE MS. OF GRAY'S "ELEGY" (6th S. ii. 222, 356, 438, 474; iii. 35, 76).—The following is extracted from the official Guide to the Autograph Letters, &c., in the British Museum. The case containing the MS. is in the north-west angle of the Autograph Room, and adjoining the case of autographs of sovereigns:—

"No. 5, Thomas Gray, a fair copy of the 'Elegy,' written in a Country Churchyard, enclosed in a letter to Dr. Thomas Wharton, dated Cambridge, 18th December [1750]. Holograph. Purchased in 1876."

WM. H. PEET.

[It will be remembered that Mr. THACKERAY says, *ante*, p. 104, that the original MS. is in the possession of Pembroke College, Cambridge.]

EARLY ROMAN CATHOLIC MAGAZINES (6th S. iii. 43, 110, 189).—MR. WALFORD wishes to know whether any volumes of *The Catholic Miscellany and Monthly Repository of Information* were published after December, 1826. I have in my possession one number of this periodical, bearing date July, 1827, forming the first number of vol. viii.

MR. WALFORD seems not to have noticed *The Truth-teller*, a spirited publication, which was commenced in October, 1825, and ended in March, 1829, after running through fourteen volumes, all of which I possess. J. C. KEMP.

Wrexham Hall, Norwich.

"TO RULE THE ROAST" (6th S. iii. 127, 169).—I am sorry that I quite fail to follow R. R.'s reasoning as to the origin of this expression. He adduces many interesting quotations, apparently for the purpose of proving that "even then [c. 1520] *roost* and *roast* were quite distinct words." I should like to know when they were not distinct words. R. R. appears to lay great stress on the quotation from Caxton's *Polychronicon*, but, for the life of me, I cannot see how it bears on the matter in the least. It is strange that R. R. does not see that his extract from Skelton's *Why come ye nat to Courte?* is, if anything, strong evidence against his theory that *roste*=*roost*, since it is plain from the rhyme that the *o* in *roste* is an open sound. R. R. gives two other quotations from Skelton, with a view to showing that when *roast* is intended the poet spelt the word without a final *e*, *rost*. But why has he not given us the only instance in which Skelton has indisputably spoken of a *roost*? In his *Eleanor Rumming* he writes:—

"The hens run in the mashfat,  
For the go to *roust*  
Straight over the ale ioust."

where the pronunciation is evidently *roost*. In *Lybeaus Disconus*, 566, we have exactly the same rhyme as in Skelton's *Why come ye nat to Courte?*

"I here greët host,  
And fer smelle *rost*."

All this is against R. R.'s explanation of the phrase, and although Mr. WEDGWOOD's hypothesis has much in its favour, I am still inclined to believe that *roast*, and not *roost*, is the word intended. The following quotation will show that such was the idea at an early period:—

"In the kitchen he will domineer and *rule the roast* in spite of his master."—Earle, *Microcosmography*, chap. lxiii. p. 135.

XII.

I think the date of the instance I am about to give will be of some service in this discussion. The book from which I am about to quote is, if I mistake not, a very rare one (the notice of it in Bohn's *Lowndes* was furnished by myself).

"A new booke of | spirituall physik for dyuerse disea | ses of the nobilitie and gentlemen | of Englande, made by Wil | liam Turner, doctor | of Physik | Anno 1555. 10 calen. | Martii." 8vo.

It is, of course, a tempestuously anti-Papal treatise, and has the scoffing colophon,—

"Imprinted at Rome by the vati | cane churche, by Marcus | Antonius Con | stantius. | Otherwyse called, thraso\* | miles gloriosus."

and is stuffed with broad jokes at the expense of the nobility and clergy. I quote from fol. 36a:—

"But as touching spiritual poison, that is to say concerning marring of mens mindes w<sup>th</sup> false doctrine the cōingest & beste betrusted Cooke y<sup>t</sup> they haue nowe at this tyme, who rueleth the roste alone, hath ether serued



out poyson unto Kyng Henry the viii & to all Europa or els Quene Mary is a bastard, yf false doctrine be poyson of the soule & she be a bastarde that is borne out of lawfull matrimony."

It has yet, I think, to be shown that the obvious meaning of the expression is not the original one.

J. ELIOT HODGKIN.

Richmond.

Among the older families settled in the eastern parts of the United States the saying is commonly used in what may, perhaps, be proved to be the older form, viz., "to rule the roost," as, to use the word by which the cock is always referred to in those states, the "rooster" keeps the hens of his yard in subjection.

BUM.

MUMMY WHEAT (6th S. ii. 306, 415, 452; iii. 135, 158, 212).—Although the evidence is dead against this popular belief, I append an old cutting from the *Arbroath Guide* upholding the fact, supported by respectable names, and indicating the locality in which a luxuriant field of mummy wheat might be seen:—

"There is to be seen at Cotton of Gardyne, near this place, and upon the estate of Middleton, a beautiful and luxuriant field of wheat, the property of Mr. Nicol, farmer there. The few seeds from which this return is derived, was presented some years ago by Lady Buchan to the Rev. Mr. Nicol, son of the holder of the farm, and by him given to his father. Originally the seed was found in the wrappings in which a mummy was discovered, so that we may safely conclude that the seeds must have been preserved for several thousand years. We have only to give our imagination a gentle range in order to assure ourselves that the seeds which have produced so richly upon Mr. Nicol's field, are some grains of that description which Joseph of old stored up in Egypt during the seven years of plenty, and which afterwards relieved those suffering from famine. The mummy wheat is generally found to be a fortnight earlier than any other kind."

J. O.

"WAGE" FOR "WAGES" (6th S. ii. 387; iii. 11, 235).—The following example is from Wiclif's *Select English Works*, vol. iii. p. 185 (edited by T. Arnold):—

"War, man, lette not for synne,  
Prest, knyzt, zemon, ne page,  
3if 3ee wole of God have large wage;  
Amen, Amen, Amen."

On p. 274:—

"As knyzt, chargid of þe kyng to kepe his castel and his men, and hereto had *reagis* ynowe."

O. W. TANCOCK.

A DENTIST'S PATIENT (6th S. iii. 187, 214).—"A Terrible Dentist" was in the Christmas number of *London Society* for 1880.

J. COOPER MORLEY.

Liverpool.

"HONESTY IS THE BEST POLICY" (5th S. x. 187, 254).—MR. MARSHALL takes "policy" to be the rule of conduct prescribed by self-interest; so

that the proverb should mean, honesty and (enlightened) self-love point in one direction. But, adds Abp. Whately, quoted by him, self-love is, after all, a dangerous guide. I doubt whether this be the true meaning. Having lately been led to observe that in writings of the sixteenth century "policy" is but another name for cunning craftiness, that a selfish schemer is regularly called a "politician," I am disposed to think that this may be the thing intended in the proverb, and that we should understand it thus:—Honesty is the cleverest of all cunning; the most successful willingness is with him in whom is no guile. In this way, as it seems to me, we gain a pungency for the proverb which the other interpretation scarcely yields.

I know not whether it be by direct descent from this old usage or as a result of modern national experience that at this day in America the place-hunters, the wire-pullers, the selfish hangers-on of the national Government, are called "politicians."

C. B. M.

"SPRAYED" (6th S. iii. 107, 134, 175).—In the North Riding, too, the hands are said to be *sprayed* with frost. "My hands is all sprayed," a maid-servant will often say. The word is of larger meaning, I think, than *chapped*.

A. J. M.

"MAUND" (6th S. ii. 388; iii. 14).—The baskets used in the fish offices here are called "maunds." They are made of osiers, open ribbed, and are distinguished from the other fish-baskets, called "swills."

F. DANBY PALMER.

Great Yarmouth.

GEORGE GITTINGS OR GIDDINGS (6th S. ii. 8, 137).—George Giddings and his wife Jane were at Ipswich in New England in the year 1635. They came in the ship *Planter*, Nicholas Trarice master, bringing certificates from ministers of St. Albans, Hertfordshire. Can any one give trustworthy information concerning this family?

JOHN A. POORE.

Boston, Mass.

[Probably the same as Gittens of Barbadoes.]

"ZOEDONE" (6th S. iii. 89, 238).—The derivation given by MR. JOY has always seemed to me the best, viz., from ζῶν and ὄρνις. Apart from the improbability of the aor. ζῶν being chosen by the coiners of this compound in preference to any other part of ζῶν, as suggested by MR. SALT, would not the middle ε of "zoedone" remain long in that case too? And whence would the final ε have come? Had the inventor intended to express this meaning, I think he would have called the drink "zoephor," or by some such name.

JULIAN MARSHALL.

ARMS ON A BOOK-PLATE (6th S. iii. 136).—These are the arms of Peshall, of Eccleshall, co.



Stafford. The arms of Peshall, Bart., of Horsley, co. Stafford, as given in Burke's *Extinct and Dormant Baronetcies*, are only a cross formée fleurettée sa., on a canton gu., a wolf's head of the first. There is no sinister canton. Sir Thomas Peshall, the last baronet, died in 1712, and since that time the title has lain dormant. Probably the book-plate is that of a descendant of Humphrey Peshall, ancestor of the Peshalls of Halne, to whose family the baronetcy is supposed to have passed, and one of whom may have considered himself entitled to the Ulster badge.

C. R. M.

"CHIEFTY" (6th S. iii. 107).—Richardson gives this word in his English Dictionary, and, as illustration,

"He should have remembered that S. Pauls *chiefest* amongst the Apostles, consisted not in having any authority or dominion over the rest, but in labouring and suffering more than the rest, and in gifts more excellent than the rest."—*T. C. in Whitgift*, p. 458.

R. S.

Birkenhead.

This word is not so very rare in the sixteenth and seventeenth centuries. I give a few examples: Jewel, in his *Replie vnto M. Harding*, 1565, p. 169, ed. 1611, has, "St. Gregorie saith: 'The charge and *chiefte* of the whole Church is committed vnto Peter.'" And so Stanihurst, in his translation of the *Aeneid*, bk. i. p. 11, l. 15:—

"Hee shal bee the regent vntil yeers thirtie be fittid,  
From the Lauiu Kingdome the state and the *chiefte*  
remoouing."

And, lastly, Jeremy Taylor, in his *Episcopacie*, 1642, p. 343, says,—

"If this Ecclesiasticall rule or *chiefte* be interdicted, I wonder how the Presidents of the Presbyters.....will acquit themselves."

XIT.

"ROUTOUSLY" (6th S. ii. 366, 398, 525; iii. 76).—"Routously" = noisily, like a rabble or rout, is not used in this county; but "raowt" = to roar out, is. So also is "rout," but not exactly with the same meaning that it has in Mid-Yorkshire, according to MR. TERRY. In Lincolnshire it means to examine into, or get at the bottom of a thing, with an implication of more or less violence or earnestness. "That drawer's all upo' 'eaps; I'll give it a reg'lar rowting out some o' thease days."\*

R. R.

Boston, Lincolnshire.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Life and Times of Madame de Staël*. By A. Stevens, LL.D. 2 vols. (Murray.)

THE literary fame of Madame de Staël was as immediate as it was universal and splendid, nor has the judgment

of later critics altogether reversed the estimate formed of her by her contemporaries. Though her work may now be considered as fragmentary and unsystematic, her style irregular and ambitious, and her taste deficient in purity, no one denies her command of eloquence and pathos, or her union of masculine strength with feminine grace and acuteness. A life of Madame de Staël was needed, and Mr. Stevens has supplied a recognized want with a biography which is both interesting and instructive. As the daughter of Necker she was early familiar with the peculiar charm of French society before the Revolution, and she herself presided over the most brilliant *salon* of the Consulate. At her Swiss home, Coppet, she entertained crowds of distinguished strangers who turned aside in their travels to visit the famous authoress of *Corinne*. Her literary reputation and her conversational talents would have obtained her a welcome in the best society of Germany and England; but as an eye-witness of the horrors of the Revolution, and still more as the victim of Napoleon's unrelenting persecution, she received a rapturous reception. At the little Court of Weimar she made the acquaintance of the brightest ornaments of German literature, and in London every man of any distinction, literary, scientific, or political, sought the honour of her friendship. Not the least interesting portion of Mr. Stevens's book is the record many of them left of the impression she produced. We miss, however, Byron's comparison of her meeting with Curran to that of the Rhone and the Saône, and his expression of surprise that the best intellects of France and Britain should have chosen such ugly abodes. Miss Berry relates another anecdote, which finds no place in Mr. Stevens's pages, of Byron's meeting with Madame de Staël at the house of Sir Humphry Davy, which is interesting and characteristic. Byron was indulging in a tirade against the tyrannical conduct of the British Government, when she interrupted with the exclamation, "Vous comptez pour rien la liberté de dire tout cela même devant les domestiques!" One of the few life-like portraits in Crabbe Robinson's diary (also omitted) is that of Madame de Staël, in which he adds a valuable touch when he says that she was what Charles Lamb said all Scotchmen are, "incapable of feeling a joke." A life so full of variety and incident could not fail to be interesting, and Mr. Stevens has made a skilful use of the opportunities his subject afforded him.

*Philosophical Classics.—Descartes*. By J. P. Mahaffy, M.A. (Blackwood & Sons.)

DESCARTES could not have been entrusted to better hands than those of Prof. Mahaffy. As a lad Descartes studied under the Jesuits at La Flèche; in his youth he saw the world as a soldier and Parisian; he wrote and thought in Holland, and died at Stockholm in his fifty-fourth year. His life was that of a student, but it is not devoid of interest, and Mr. Mahaffy succeeds in presenting its chief features briefly and attractively. In theology, physics, mathematics, philosophy, and physiology he did great and original work, and he deserves the title claimed for him by his biographer of the Socrates of the seventeenth century. From an historical point of view the most interesting side of the great influence which he exercised is the effect his writings produced on the foundations of religious belief. Though by no means an atheist, his mental attitude was profoundly sceptical, and he was therefore attacked both by Protestants and Roman Catholics. His philosophy was too speculative to be congenial to English minds, and it is in Germany, and especially on Kant and Hegel, that his influence was greatest. He was without doubt a profound and original thinker, and the general reader will be grateful for the clear and careful sum-

\* It is not "rooting."



mary of his speculations which is contained in this little volume.

*The Complete Works of Bret Harte.*—Vol. IV. *Gabriel Conroy*. Vol. V. *Stories and Condensed Novels*. (Chatto & Windus.)

IF *Gabriel Conroy*, which forms the fourth volume of this series, were Mr. Harte's first instead of his most ambitious effort, it would doubtless be justly regarded as a very remarkable and an exceedingly promising book. The freshness of the scenery, the novelty of the characters, and the frequent vigour of the handling would all be most hopeful points in an untried author, while the straggling and fitful interest of the plot would be condoned as a thing which practice and experience would probably remedy. Unhappily, it has not this excuse. Its diggers and its Mexicans are the old types with which Mr. Harte's previous books have made us familiar, and its faults are the faults of an author who has succeeded notably on earlier, if narrower, fields. It has also one cardinal defect, namely, that there is scarcely one of the characters, male or female, for whom one feels the feeblest concern; and its ostensible hero, Gabriel Conroy, perhaps more strongly recalls the Gargerys and Peggottys of Dickens than any other hero of Mr. Harte's. Nevertheless his admirers will find in this, his least successful work, much that bears the unmistakable mark of genius. "The Passing of Mr. Jack Hamlin" and the opening chapters are in his best manner, and these are not the only places where he is thoroughly worthy of himself. It is quite possible that publication in a magazine may have seriously affected the success of this novel as a work of art. In the last volume, with the "Twins of Table Mountain" and "Jeff Briggs' Love Story," the author recovers his old prestige; and although it is, perhaps, inevitable that the "Condensed Novels" should suggest certain well-known *jeux d'esprit* by Thackeray, the caricatures of Victor Hugo, Charles Reade, Alexandre Dumas, and one or two others here given are well worth reading. Mr. Harte is to be congratulated upon this handsome edition of his works; it is one of which any author might be proud.

*St. Paul in Britain.* By Rev. R. W. Morgan. Second edition. (Parker & Co.)

*Our Nationalities.*—No. 3. *Who are the Welsh?* By James Bonwick. (Bogue.)

IT is curious to turn from Mr. Morgan's fervid Welsh patriotism, and implicit, we might almost say boundless, confidence in the antiquity and trustworthiness of the Triads, to the critical scepticism of Mr. Bonwick. Mr. Morgan believes greatly in the Druids; Mr. Bonwick only moderately. But we think we trace in the latter author some symptoms of a reaction which is beginning to operate in scientific circles. In France, of late years—especially, perhaps, since M. Henri Martin and Sir Henry Sumner Maine have drawn ethnological and historical deductions of considerable importance from Celtic antiquities—much attention has been paid to this field. When such historians as M. Fustel de Coulanges take up the question of Druidism in Gaul, it must be from a belief that there is something to be gained from the study. Mr. Morgan represents, to a great extent, the school which asked too much. Mr. Bonwick is making his way out of the school which would not grant enough. There is not a little to be learned from both writers, when read with the desire to arrive at historic truth by the use of the comparative method of modern science.

THE sale of Mr. A. W. Tuer's engravings on the 12th inst. promises to form one of the features of the art sales season.

### Notices to Correspondents.

S. G.—It was cited from Burke's *General Armory*, 1878, and has not, so far as we know, been printed. The counties in which you are specially interested have not, as yet, received the attention of any of the publishing societies with which we are acquainted. Whether this deficiency has been remedied in part by local antiquarian societies we do not know. An "Index to the County Visitations in the Middlehill Library" is in the catalogue of the London Library. We do not know of any publishing society which would be likely to allow what you suggested in a previous query, but some public and free libraries lend books on a guarantee being given.

A. W.—As one of the *Differentia Consanguineorum*, the rose marks the seventh son, in order, we are told, that he may "endeavour to flourish like that excellent flower." Charged on a crest, as in the example you give, it might indicate such a descent, or it might be adopted from the bearings of an allied family. In any case it would not be safe to assume that a reference is intended to the Wars of the Roses. Mr. Boutell points out that in early blazoning little difference appears to have been recognized between sixfoils and roses.

W. F. V. (Kelso).—Consult Cripps's *Old English Plate and Old French Plate*. They are both published by Mr. Murray, and were reviewed in "N. & Q." 5th S. ii. 399 and 6th S. ii. 199.

J. H. W.—You must be referring to the so-called "Berkeley Square Mystery." See "N. & Q." 4th S. i. 373, 399; xi. 86; 5th S. xii. 87; 6th S. ii. 417, 435, 452, 471, 514; iii. 29, 53, 111, 151.

J. GOULTON CONSTABLE.—Under "Briefs and Notes in Parish Registers" ("N. & Q." 5th S. iv. 447, 481; 6th S. i. 396; ii. 89, 187, 288, 375), you will find very many similar instances of collections having been made.

CAN any correspondent refer us to the particular article which appeared in "N. & Q." a few years ago on the erroneous addition of "Van" to the name of Tromp, the Dutch admiral?

HIC ET UBIQUE.—It was originally the site where the game of *Palle-malle* was played, but Charles II. changed it to St. James's Park. See *Antiquary* for April.

W. C. S. (Midhurst).—"Strange that a harp,"—Dr. Watts's *Hymns and Spiritual Songs*, bk. ii. hymn 19.

C. H. (Salisbury).—It is impossible for us to give an opinion.

A. T. C. ("With everything that pretty bin," &c.).—Shakspeare's *Cymbeline*.

A CORRESPONDENT asks where can be seen a list of the subscribers to Thorvaldsen's statue of Byron.

B. K. asks for the date of Mr. Gladstone's famous comparison of the upas tree with the Irish Church.

C. H. J. ("Throwing a tub to a whale").—See "N. & Q." 1st S. viii. 220, 304, 328.

SWL.—"Halsham Family" next week, if possible. See front page.

"TINY TIM."—Consult a dealer in old china.

J. T. M. (Heraldic).—See *ante*, p. 32.

We pay no attention to anonymous communications.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



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LONDON, SATURDAY, APRIL 9, 1881.

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## Notes.

## ETON COLLEGE LIBRARY.

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2. *Bibles and Theology*.—The two volumes containing the "Cethubhim" or "Hagiographa," given (in 1735) by Dr. Pellet, an old Etonian, are in value hardly inferior, so far as they go, to the first complete printed Hebrew Bible, which issued from the press established by some Jews at Soncino, on the Oglio, in 1488. This work was printed at Naples in 1487, a year earlier than even the Soncino Bible. Together with the text is a Rabbinical commentary, that in vol. i., on the Psalms, being by Kimchi. It has the vowel points, excepting in one whole page of Daniel. The fact of this book being on vellum and without a title-page (which perhaps it never had), makes it probable that it is the very copy mentioned by Wolf (*Bibl. Hebr.*, vol. iii. p. 891, vol. iv. p. 141) as the one he saw in Schroeder's library, since he mentions these two circumstances. Its extreme rarity may be accounted for by its having many readings different from all the other printed Hebrew copies, and contrary to the Masora, whence, perhaps, the whole edition but this copy and one at Rome was destroyed. Out of many other impressions of the Hebrew text it must suffice to name that of

Bomberg, "the star of Hebrew printers" (1525-8), and that of Dr. Kennicott, 1776. Among several polyglots we note (1) a fine copy of the Complutensian or magnificent Alcalá Bible, 5 vols. folio, completed, under Cardinal Ximenes's patronage, between the years 1514 and 1517, but not published till 1522, containing the first printed Greek version of the whole Bible; (2) the famous one of Bryan Walton, 1657, in which nine languages are used, though no one book of the Bible is printed in so many: this is accompanied by Castell's *Lexicon Heptaglotton* (1669), without which Walton is scarcely complete; (3) Houbigant (1753). There is a Syriac New Testament and three Arabic versions. Separate impressions of the Septuagint abound. The principal are the fine Aldine, 1518, the Roman one published as the standard edition under Pope Sixtus V. (1587, Zanetti), and that of Bos, 1709, 4to.

With printed editions of the Greek Testament we are tolerably well supplied. There is Erasmus's first edition (Basle, 1516), the first published, though not the first printed, Greek Testament. This is the impression so celebrated for its being the first to omit the testimony of the Heavenly Witnesses (1 John v. 7). There is also his fourth edition, 1527, the most important of his five editions, both as containing the revision of the text, which obtained a kind of permanency, and for its triple columns, exhibiting two Latin versions by the side of the Greek (that of Erasmus himself and the Vulgate). The editions of Robert Stephens during the next twenty-three years are represented only by the splendid folio, 1550. In this the passage, 1 John v. 7, was inserted, with a mark of omission preceding *ἐν τῷ οὐρανῷ*. Hence arose the controversy about the semicircle after these words indicating how far the omission extended, as to whether it had been misplaced and really came after *ἐν τῇ γῇ*, v. 8. This was the last of R. Stephens's Testaments without the division into verses, which were introduced in his edition of the next year, 1551. The impression of Crispin, a French refugee, who settled at Geneva, is a specimen of exquisite typography (small 8vo., 1553). There are two copies of Beza's edition, the one on which the Elzevirs of 1624 and 1633 were based. Of these last there are many copies; while of the later critical labours on the text the chief epochs are represented by Mill (Oxon, 1707), Bengel (1734), Wetstein (1751). Few subsequent editions are included. For their fine printing we may notice the diminutive Sedan, 1629, 18mo., and a Glasgow edition (Urie, 1750, 8vo.).

One of the most valuable treasures in these rooms is a copy of the Mazarin Bible, or the Vulgate printed by Gutenberg and Fust at Mentz (probably about 1455), so called from a copy having been found, when its existence was not known, in the middle of the last century, in



Cardinal Mazarin's library at Paris. As the first specimen of typography—the earliest book properly so called (Hallam, *Lit. Eur.*, i. 3), and therefore of course the *editio princeps* of the Sacred Text in the Latin tongue—it deserves to be described at some length. The paper is strong and of choice quality, the ink preserves its lustre, the letters are in a large square Gothic type. It is prior by at least two years to the Psalter of 1457 by Fust and Schæffer (the partnership with Gutenberg having been dissolved in November, 1455), of which there is a magnificent copy in the Queen's Library, at Windsor, and by seven years to the first Bible with the date and place of publication (Mentz, 1462). What method was employed in the production of this work, whether movable wooden letters, types cut in metal, or cast types, invented by Gutenberg and improved by Schæffer, has been disputed. Hallam inclines, with good reason, to the last opinion. He accounts for the doubt whether the letters were cast in a matrix by the want of uniformity traceable in some of the characters. This venerable and splendid Bible is in 2 vols. folio, the first reaching to the end of the Psalms. Both volumes commence with Prefaces of Jerome, beautifully illuminated. There is a blank page after the Books of Esdras, and in the second volume two blank pages occur, one at the end of the Epistle to the Colossians, the other after the Epistle of St. Jude. These volumes were presented by J. Fuller, Esq., M.P. for Sussex. The binding presents a venerable appearance, and is very probably contemporary with the printing, certainly not later than 1500. It is of German work, stamped hogskin on board, with finely stamped back. On each side there are four scrolls, with Joannes Fust decipherable on each of them, brass corners, and bosses. It is in good condition.

Of other impressions of the Vulgate, the best are R. Stephens's fourth and fifth editions, 1540 and 1545. The first is a folio. Though it exhibits only the text and various readings, it drew upon the printer the wrath of the divines. According to Le Long it is "Omnium R. Stephani prestantissima." The other is in 4to. *minori*, in small but very clear type. It gives Leo Judæ and Bibliander's translation side by side with the Vulgate, and Vatable's notes. Both of these are rare books, the first presented by Barlow, a former Fellow, the second bought out of Provost Godolphin's legacy. There are, further, the Sixtine (1603) and the Clementine (1604) editions.

Among Latin versions other than the Vulgate the following deserve mention. That of Tremellius, by birth a Jew, whose son-in-law Junius added a translation of the Apocrypha. Of this there are three impressions, 1579, 1593 (given by Bp. Wad- dington) and 1596, printed by A. Wechel. Each ends with Beza's Latin version of the New Testament. There is also the version of Le Clerc

(Amst., 1696–1703) and one of the Old Testament from the Hebrew (Hanovia, 1596).

Apart from our English versions, there is a remarkably good collection of translations of the Scriptures into modern tongues, given by Nicholas Mann. They embrace two old versions of the Gospels (Dordrecht, 1665) in Gothic and Anglo-Saxon from the Codex Argenteus, and versions in the following languages:—German: Luther's Bible (Lubeck, 1533), besides another copy (Heidelberg, 1569). Dutch, three impressions: Amsterdam, 1644, 1649; Copenhagen, 1699. Irish: London, 1685. Finnish, two copies: Stockholm, 1685 and 1720. Icelandic: 1584. Spanish: *sine loco*, 1622 (the date at the end, probably by mistake, is 1589); Amst., 1629. Italian: Venice, 1562; Geneva, 1641, by Diodati, praised by Prof. Westcott. Of French versions we have the earliest, Neuchâtel, 1535, and a New Testament, translated by Le Clerc, 1703. There is a Heptateuch (Oxon, 1698), edited by Thwaites, containing, in Anglo-Saxon, the Pentateuch, Job, and the spurious Gospel of Nicodemus. This version is attributed to Alfric of Canterbury (*circa* 1000). With it is *Historia Judithæ Fragmentum Dano-Saxonice*. I may here mention the first edition of the Memphitic New Testament, published at Oxford, 1716, by D. Wilkins, a Prussian by birth, and his Coptic Pentateuch, 1731.

Of our complete English Bibles, the earliest, given by Nicholas Harding (the donor of most of these Bibles), is Matthew's, *i.e.*, Rogers's, 1537, fol., with date at the end; a reproduction of Tyndale's, in the Pentateuch and the New Testament, with very slight variations, the rest being partly from Coverdale and partly a new translation. A new pagination begins at Isaiah, with a fresh title-page, at the top of which the initial letters R. G., and at the bottom E. W. (*i.e.*, the printers, Richard Grafton and Edward Whitchurch) are printed large. There are three "Breeches" Bibles, *i.e.*, Barker's impressions of the Geneva Bible, which was first published by the refugees in that city. They bear date 1578, 1597, and 1599; printed at London, the first by Barker himself, the two others by his deputies. The right of printing Bibles remained for upwards of a century with the Barker family. As these editions of the Geneva Bible, of which more than eighty (some of the whole Bible) were issued between 1558 and 1611, have each some distinctive features, I subjoin a few particulars. The first two are in black-letter; the last is not. Among the reasons for the popularity of this edition was the adoption by the Barkers for the first time of the Roman instead of the obsolescent Gothic type. In the first, a folio, after the dedication address to the diligent and Christian reader Cranmer's Prologue. In the Kalendar before Prayer-Book in this Bible, at the bottom of each month, are historical notes, often very quaint



Jan. 1, n. 1, "Noah after he had bene in the Arke 150 dayes began to see the toppes of the high mountaines." Oct. 1, "The Feast of Trumpets was kept this day. Also Pompeius and his armie, as upon this day was discomfited by Cesar." Saints' days are ignored. The Psalter in this Bible is in double column, as in the Bishops' Bible; the outer column being the Genevan version, the inner, in black-letter, the older version in the Liturgy, that of the Great Bible. The two other impressions are quartos, which were mostly printed for private families. In them are directions "how to profite by reading of the Holy Scriptures," by T. Grashop. The Puritanical tendency of these editions, as evidenced by the headings of the chapters (e.g., Mark vi., recording the death of John the Baptist, having the title "The inconvenience of dauncing"), has been recently noticed by a writer in the *Saturday Review*, Nov. 6, 1880. The later Bibles are Buck's, fol., Cambridge, 1629, the third edition of our Authorized Version; two copies of Baskett, large folio, Oxon, 1717, the binding of which is a good specimen of the blue morocco of the time; and a handsome Baskerville, Cambridge, 1763, bound in red morocco by Walther. Among Testaments we have:—1. A copy of Wycliffe's version, in a volume containing a history of the different translations, by Lewis, 1731. 2. King Edward VI.'s Testament, 1552, 4to., London, by R. Jugge. The title-page is gone, but the picture of the king, within an oval, has been pasted into the beginning. The date is given after the "Perfekte Supputation of the Yeres and time from Adam to Christ." This is a fine old volume, curious from its woodcuts and printing in Gothic letters. The binding is English of the time, brown calf, painted in various colours, with edges *gauffré*. It indicates continental influence, and a style that was being introduced from the East, probably by way of Venice. 3. Two copies of the Rheims translation of the Vulgate for the English Catholics, 1582 (*ed. princ.*) and 1601. I may notice here that the library contains facsimiles of the Codex Bezae, the Codex Alexandrinus, and also of the Laudian Codex of the Acts of the Apostles.

To come to early Prayer Books, of which there are a few, we have the Prymer of Henry VIII. (1546), and the "Prymer in Englysshe and Latin after the use of Sarum," 1556 (Queen Mary's Prymer). Next come the Prayer Books attached to the Bibles above mentioned, 1578 and 1629. There is a copy of one of the Sealed Books annexed to the Act of Uniformity, 1662. In it are the pen erasures and MS. alterations, and the signatures and seals of six of the commissioners. A photozincographed fac-simile of the original MS. was given by the late Mr. Durnford, prefixed to which is an account of its discovery in 1867. Besides a Prayer Book of Baskett's, accompanying his Bible,

there is a quarto of his (1717), with Sturt's small but beautifully clear type and curious engravings. Another, bound in vellum, printed at Paris by Didot, 1791, may be mentioned as a curiosity, from a view of Eton stamped on the gilt edges, with the buildings (some of which no longer remain) as they appeared above a hundred years ago.

There are several polyglot Psalters, and I may mention duplicate copies of a tiny Greek one, with the Complutensian text, Antwerp, 1584, C. Plantin, 18mo., and an almost equally tiny one of *Les Pseaumes de David mis en Rime Francoise*, par Clement Marot et Theodore de Beze, with the tunes (Paris, 1682).

FRANCIS ST. JOHN THACKERAY.

Eton College.

(To be continued.)

#### AN UNPUBLISHED LETTER OF ROBERT DUDLEY, EARL OF LEICESTER, 1564.

About a century ago a bundle of old letters was found in a neglected chest at the top of an old house in Bedfordshire, where they had probably lain undisturbed for two hundred years. They did not seem to be of any value, but they were not destroyed, and in the course of time came into the possession of Mr. Hepburn, of Sutton; he lately allowed me to look them over, and has kindly permitted me to send to "N. & Q." the following letter from Robert Dudley, Earl of Leicester, to Francis, second Earl of Bedford. At the time this letter was written the Earl of Bedford was Governor of Berwick, and Robert Dudley (created Earl of Leicester 1563) wrote to propose a marriage between his elder brother, Ambrose Dudley (created Earl of Warwick 1561), and the Lady Anne Russell, eldest daughter of the Earl of Bedford. The marriage took place at the Palace of Westminster, in the presence of Queen Elizabeth, on November 11, 1565 (see Wiffen's *House of Russell*, i. 422), on which occasion there was "a goodly challenge made and observed at the tilt"; but the Earl of Warwick was unable to take part in it as he was suffering from a wound in the leg, caused, it was said, by a poisoned bullet received at the siege of Havre in 1563. It may be said of the three sons of the ambitious and unfortunate Dudley, Duke of Northumberland, who was beheaded for high treason in 1553, that Guilford, the husband of Lady Jane Grey, was good and amiable; Robert, the favourite of Queen Elizabeth, was handsome and wicked; whilst Ambrose, the eldest son, was rash and brave. Ambrose Dudley was thrice married: firstly, to Anne, daughter and co-heir of the Attorney-General Whorwood; secondly, to Elizabeth, daughter and heir of George, Lord Talboys; and thirdly, to Anne Russell. The wound in his leg, which crippled him at his third wedding in 1565, troubled him all



the remainder of his life; in February, 1589, he was advised to have his leg cut off, and this was done (Lodge's *Illustrations*, ii. 418), but the operation killed him, and he died February 21, 1589. His widow died in 1603.

MY GOOD L.,—Touching y<sup>r</sup> affaires of y<sup>t</sup> towen I referre yo to my A.C. le<sup>r</sup>rs, And yet thus much I wyll say to yr L. finding such disposed vmores there that the more husbandry yo doe use ye better they lyke, and in this matter for encrease of y<sup>r</sup> horsmens wages, hit is thought having such provysions as they haue in tyme of peace wt thear ordinary fee hit shuld be sufficient againe for ye wachmen for asmuch as these be men newly erected and acharged to her Ma<sup>t</sup> more tha<sup>t</sup> before only for the ease of souldiers is thought nedeth no encrease, nether yt ye souldger yt is bounde to wach himself shuld pay more for the hier of an other or bycause they wyll pay more she shuld be charged as they doe pay.—For money I cannot se yt yo can have more than 2 Cl. before hallowtyde yet have we prest my L. tresorer all we can. I pray god this may serve for this tyme, and I trust yr L. shall never be so long vn timer againe.

Now my L. to ye matter I wrote to yo of by yr servt Mychell who hath returned yr L. mynd to me againe I must most hartly thank yo yt yo desier ye same assured friendship I doe, and I know not how I might better shewe yt than wishing him I loue as my self to be so alyed wt him yt next ys as dere a frend as can be to my self, w<sup>ch</sup> is my brother theone yr L. theother. And bycause I pceauie ye matter I wysh ys well lyked of yr L. I can but syke all ways that hit may nowe be lyked of such as I am sewer yr L. doth chiefly desier shuld be favorable to yt. And therto already can I say Inough to content yo. for trust me my L. w<sup>ch</sup> speach or mocion her Ma<sup>t</sup> hath often tymes wyshed hit to be brought to passe. and shewed great lyking therof before yt euer I wold say any thing and tyll I had dealt wt yo servt to say to yr L. as I dyd not w<sup>t</sup> standing I prtly had cause to gress at yr good mynd a good while synce at Wyndesore. Well my L. synce mychells coming home I have broken my self wt hir Ma<sup>t</sup> touching this matter and have declared vnto hir what hath bin donne and yt only yr L. hath bin moued and yt I take ye greater occasione by reason of hir often speeches and wyshes to me therin. I have sayd to hir yt yr L. doth not myslyke my brother and finding hir Ma<sup>t</sup> agreeable for yt yo had as it werre bequeathed yr daughter to hir yo would be ordered as plesed hir Ma<sup>t</sup>. I must assure yr L. she doth not seme to be more gladd of any thing than to deale in this matter, yet have I wysht her not yet to say any thing but only I knowing her good mynde wyll lett yr L. vnderstand yt. Thus my L. can I not cease but proceede in a mynd for my dere brother rather to wysh him to mach wt so vertues a wyfe and noble a father wt a lytle, than wt the greatest wealth or Ryches yt myght be gotten any other whear. And I know hearin I mete euently wt my brothers affectyone both towards father and daughter.

[This matter I now recomend to yr L. consideracion and to aduertise in euery respect yr mynd and purpose and what you wyll I shall doe, for therin I wyll holy apply my self.] And thus take leaue of yr good L. fro<sup>t</sup> St. James this xvii of Septe<sup>r</sup>ber.

Yr L. as yr brother

R. DUNDLEY.

I do understand already Inough of yr L. mynd wch hath caused me to blott owt y<sup>t</sup> aboue wryten. and but for lak of leyshe I wold haue wryten all againe, haue spoken now againe wt Mychell at more leyshe than I coud before I pceauie he ys already fully instructed fro<sup>t</sup> yr L. wherefore making him fro<sup>t</sup> tyme to tyme preuy I will

nowe somewhat goe further tha<sup>t</sup> I thought h hard fro<sup>t</sup> yo againe. In ye meane tyme I p<sup>r</sup> not myslyke If I think yt conuenient to bri court yf her Ma<sup>t</sup> wyll haue her about her meane owt of hand. And haue yo no trybles Mychell and I wyll doe well Inough kepe yr L. Yr L. as befor

R.

To my veary good L. therle of Bedford L. berryck.

The writer had drawn his pen throug paragraph of the letter, now indicated by enclosed in brackets.

DR. SOUTHEY AND THOMAS CARLYLE appendix to the second volume of Mr. *Reminiscences* appears the following p which I am desirous to make a few obser

"He was now about sixty-three, his wor but his heart as if broken. A certain Miss B to scribbling, with its affectations, its senti and perhaps twenty years younger than he afterwards understood) heroically volunteere him, for the purpose of consoling, &c. &c., t heroically had assented, and was now on t wards Bristol, or the western region where A lived, for completing that poor hope of his second wedlock; in what contrast, almost dis horrible, with a former there had been! Pa former one; but had been illuminated by the radiance of very heaven; this second one celebrated under sepulchral lamps, and as i court of the charnel-house! Southey's deep aspect I should have better understood had known to me, but it was known to Taylor kept it locked from everybody."

Now, it has been my happiness, du sidence of more than thirty years in th of Sussex, to have lived on terms of t intimacy with the family of the late Rev. J Warter, for close upon half a century th and estimable vicar of West Tarring, a well known, married Edith May, the e favourite daughter of the ever-to-be-lam Southey. I was regarded and treated both as more than a common friend, a fore was made the depository of many private and family matters, which wer withheld from more ordinary acquaintanc

Among these they often spoke to m circumstance alluded to—and that, I mu cruelly and recklessly—in the passage un tion. They spoke of it always, and withou in terms of the warmest approval, as "certain Miss Bowles" as one of the truest women who ever lived. From fi they were the firmest friends, correspo gularly, visiting periodically, and living of the closest friendship.

Since the decease of Mr. and Mrs I have been favoured with the perusal of the correspondence which passed betw both before and after this marriage, w



corroborates, to the fullest extent, the opinion I have often heard them express.

Surely, then, this must be stronger, safer evidence of the true nature of the case than that on which, from mere hearsay information, and taken, by his own admission, at second hand, Carlyle founds this most unjust and utterly erroneous judgment. Nor can it be matter of wonder that strictures such as these on the character of a pure-minded, self-devoted woman should have touched to the very quick many of her surviving relatives and friends, and it is at the instance of one of these, a near connexion, that I have been induced to put before the public what I *know* to be truth against what I know, as surely, to be the direct converse of it. And it does seem greatly to be regretted that the editor of these *Reminiscences* did not use the wise discretion entrusted to him of suppressing passages such as this, which he could hardly fail of seeing must give pain to many, while they could really give pleasure to none.

As to "Southey's deep misery of aspect," it is well known to all who know his life that this is to be traced to a cause wholly apart from that to which Mr. Carlyle imputes it—not to his second marriage, which my friends have often told me was the one great solace of his darkened days, but wholly to his over-worked and worn-out brain. Of him, if of any one, it might be truly said, *Nulla dies sine linea*."

EDMUND TEW, M.A.

Patching Rectory, Worthing.

#### NINETEENTH CENTURY CRITICISM OF "LYCIDAS."

Certain persons, who have fallen upon evil times, have recently been compelled to read up Milton's *Lycidas*. They have consulted the "latest lights," and think that the results of their labours to effect an elucidation of these four lines,—

"Besides what the grim wolf with privy paw  
Daily devours apace, and nothing said;  
But that two-handed engine at the door  
Stands ready to smite once and smite no more,"—

ought to be preserved in "N. & Q." as a specimen of what the higher criticism of the nineteenth century can do when it tries.

Prof. Henry Morley, *First Sketch of Eng. Lit.*, 2nd ed., p. 560 :—

"...besides what the devil, great enemy of the Christian sheepfold, daily devours apace, 'and nothing said.' Against that wolf no use is made of the sacred word that can subdue him.....' But that two-handed engine—two-handed, because we lay hold of it by the Testament and the New, &c. Milton wrote engines (rivalry of wisdom) and not weapon, because," &c.

Mr. J. R. Green, *Short Hist. of the Eng. People*, 1st thousand, p. 515 :—

"...while the 'grim wolf' of Rome 'with privy paw devours apace, and nothing said.' The sternness of the people to demand justice on their tyrants in his threat of the *azg*. Strafford and Laud, and

Charles himself, had yet to reckon with 'that two-handed,' " &c.

Mr. S. R. Gardiner, *The First Two Stuarts*, third ed., p. 96 :—

"The wolf of Rome, too, was busy.....But it would not be for ever. From some quarter or other the avenger would arise, executing justice with a weapon of which the strokes [*sic*] would be as unavoidable and as crushing as those of the flail of Talus in the *Fuero Queen*. 'But that two-handed,' " &c.

If one of the three eminent scholars should think either of the other versions superior to his own, the "certain persons" will be glad to know it, as they have to be examined by one of these authorities. But as the "certain persons" interest in the matter is strictly confined to what will pay in the examination, they beg that no one will inconvenience himself on their account by entering upon the supererogatory labour of discussing the respective merits of the expositions.

C. AND F.

THE ATTACK ON JERSEY: DEATH OF MAJOR PIERSON.—I have the original design by Copley, R.A., for his noble picture in the National Gallery. It is in oils, of yellowish brown tint, on canvas; the size 3 ft. 3 in. by 2 ft. 7 in. In this the soldier who has just killed the French commandant is in the regimental uniform. In the picture he is a black man in a dark coloured coat, with a peculiar hat. He was, I believe, Major Pierson's servant. The female figures in the left hand corner of the picture are sketched naked, with a view, of course, to correct drawing. I am too unwell to go to the National Gallery, and to refer to books on the subject; but as the interest may pass away, I venture to trouble you with this note at once. A few years ago I was asked by a relation of Lord Lyndhurst, living in America, to sell to her the design; this I declined to do. The lady informed me that the original copper-plate perished in the great fire at Chicago.

As you formerly had a correspondent bearing my names, I sign myself for distinction

WILLIAM FRASER, BART.

[At Lord Lyndhurst's sale, March 5, 1864, the first sketch for the above picture was sold for 1*l.* 1*s.* At the same time the picture was sold to the National Gallery for 4,600 guineas.]

FISH IN LENT.—Chauncy, in his *Historical Antiquities of Herts*, has this in the list of charities of Braughing: Mr. Jennings, fishmonger of London, *inter alia*, gave to the poor in bread 2*l.* 12*s.*, herrings for the poor in Lent 2*l.*, for the carriage of the herrings 4*s.* M.A.Oxon.

"BOGGINS"—GHOSTS.—In a case tried at the recent Lincoln Assizes it is stated that the "prisoner frightened the child by telling her he had seen ten 'boggins' (ghosts) in the dyke." This word "boggins" is quite new to me, though



I have lived for the last ten years on the very border of the county of Lincoln. I suppose that the word has to do with the Scotch "bogle" and the English "bogie."

"Here the uncle pretended to cry,  
And, like an old thorough-paced rogue, he  
Put his handkerchief up to his eye,  
And devoted himself to Old Bogey."  
Ingoldsby's *Babes in the Wood*.

The nearest approach to "boggins" with which I am acquainted is "boggart," the Yorkshire term for "bogie," so Mr. Baring Gould tells us. The West Highland "bogle" is also called *bocan*, from *boc*, a buck-goat. In Gaelic the bogle is *bodath* or *bodach*, and Mr. J. F. Campbell, *Popular Tales of the West Highlands*, vol. iv. p. 403, when speaking of Halloween observances, says, "Perhaps Bodach the bogle may once have been Buddha the sage." Sir Walter Scott, in the fourth letter of his *Demonology and Witchcraft*, says that the Scottish "bogle" and English "goblin," by some inversion and alteration of pronunciation, are evidently derived from the German *kobold*. The bogle system, introduced into railway carriages by Mr. Fairlie in 1869, originated in the coal-waggons on the Tyne side at Newcastle being constructed with a pivot (the bogie-pin) in the centre of each pair of wheels on which the carriage rested. The coal-waggons were thus enabled to turn the sharpest curves on the Newcastle quays, and when the miners first saw the waggons thus doubling round upon them they said, "It's Bogie himself!" This gave the name to these waggons and the system on which they were constructed.

CUTHBERT BEDE.

THE ARMS OF COLONIAL AND MISSIONARY BISHOPS (see *ante*, p. 241).—The reference to *Crockford*, for which I have to thank Mr. Editor, gives the following results:—

41. *Central Africa*.—Left blank.
46. *Niger*.—Left blank.
52. *Zululand*.—Or, on a plain point vert an anchor erect of the first, in chief a (?)...cross coupé, on a canton az. a mullet arg.
56. *Algoma*.—Az., a pastoral staff in bend dexter (?) arg. surmounted by a key in bend sinister, wards uppermost, (?) arg., thereon an open book, between in chief an imperial crown ppr., in fesse two [query, what, possibly] antique lamps, and in base a cross crosslet fitchée.
58. *Athabasca*.—Semée of bulrushes should more properly be semée of maize.
60. *Madagascar*.—Az., a cross of Calvary or.
62. *Niagara*.—Left blank.
63. *Lahore*.—Az., issuing from a fesse erm. charged with a passion cross in bend dexter surmounting a pastoral staff in bend sinister (?) arg., a range of mountains with the sun rising behind them all ppr., in base four barrulets wavy arg.
67. *Caledonia* (not New Caledonia).—Az., a saltire arg., thereon a pastoral staff erect in pale or charged with an open book, on a chief Barry wavy of twelve of the first and second a salmon naiant ppr.

68. *New Westminster*.—Az., a cross patonce between five martlets arg., on a chief indented or a pale erm. between two roses (1 gu. or) ppr. a mitre or.

69. *Travancore and Cochin*.—Az., a saltire or, thereon a spear erect in pale, point uppermost, arg., in chief a celestial crown (?) of the second.

70. *North China*.—Left blank.

In conclusion, I may note that Honduras, given in *Crockford's* list, has not been, and is not to be, erected into a see. H. W.

New Univ. Club.

With reference to the arms of the colonial bishops, I have heard that, when the present Anglican Bishop of Jerusalem was consecrated in 1879, the Earl Marshal declined to grant (or confirm?) any arms to the Anglican see of Jerusalem. The blazon is given in *Crockford*. On what authority do the armorial bearings, as given *ante*, p. 241, rest? GEORGE ANGUS.

"A CHILD'S CAUL FOR SALE."—A correspondent of "N. & Q." (*ante*, p. 192), expresses himself as "sure that every superstition has its root in a truth." In what truth is rooted the superstition that the possession of a child's caul will render its owner fortunate for life, or save its bearer from shipwreck or death by drowning? In a number of the *Weekly Dispatch*, not very long ago, one advertiser, hailing from Fulham, offers one of these precious safeguards for 3*l.*; while, just below, another advertiser, dwelling at Abergavenny, is willing to accept 2*l.* 10*s.* for a similar bargain. The subject is treated somewhat at large in Brand's *Popular Antiquities* (Bohn's ed., vol. iii. pp. 114-119), and advertisements, ranging in date from 1779 to 1848, are referred to, at prices varying from twenty guineas to six guineas. If prices, therefore, furnish any criterion, the faith reposed in, and the value set upon, these articles must have very much diminished of late. Some of the stories told in connexion with them are amusing, if not convincing. Sir Thomas Browne, as usual, is quaintly learned on the subject, and the whole chapter in Brand may be commended to the perusal of the curious.

HENRY CAMPKIN, F.S.A.

112, Torriano Avenue, N.W.

"A FEW BROTH."—I do not know if your attention has yet been called to this Lancashire provincialism. "A few broth," "Two or three broth," "One or two broth," if the quantity is small, is the way the poor speak of it. And, strange to say, I never heard of their dividing soup into pieces in this manner, but broth only. P.

PUBLIC SCHOOL WORDS.—Would it be fr ask that a column of "N. & Q." should be sionally open to the reception of contri under this heading? They would be very esting, and revive many pleasant reminisc



and open a boundless field of etymological inquiry. I have often thought of commencing a collection, but I dread the inundation of information which I should draw down upon myself; therefore I should like to divert the flood of letters to your editorial table.

W. D. PARISH.

The Vicarage, Selmeston, Hawkhurst.

[Notwithstanding our friend's protest, we cannot but think that Mr. PARISH himself would prove the best codifier for "N. & Q." of the *indigesta moles* of information which will surely be sent to him after the publication of his excellent suggestion.]

SURREY FOLK-LORE: GOING A-GOODING.—Thirty years ago it was the custom in the parts of Chertsey and thereabouts for labourers' wives and children to go a-gooding on St. Thomas's Day, the 21st of December. They went round to the houses of the gentlefolk and the farmers; and their professed object was to get the materials for a Christmas pudding.

"I remember it as if it was yesterday," says a stout old dame to me; "we used to go with our sacks and our bags; and mother, she always worked on the farm at hoeing and couching or anything, and she did have a train of us children after her! Some folks 'ud say, 'Well, and what do you want?' when we knocked at the door, pretending as they didn't know; and then we made our curtsies, and says, 'Please to remember the Gooders, ma'am!' And some 'ud give money, and some flour, or currants and raisins, and shovel 'em into our bags; there was farmer Johnson, as mother worked for, he always ground two sacks o' corn for the Gooders; and he used to stand at his door with a strike in his hand and give it out. 'Now, then, Nan, hold up your bag!' he used to say to me, a-laughing. Ah, farmers was different i' them days!"

A. J. M.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"WAS" USED FOR "WERE."—If a person were to say, "You *was* out in the rain yesterday," or "*Was* you at the opening of Parliament?" he would at the present time be set down as an uneducated man. This was not always so. Not to quote earlier instances, William Law, writing to John Wesley in 1738, says, "I dare say you never *was* with me half an hour without my being large upon this very doctrine" (Overton's *William Law, Nonjuror and Mystic*, p. 85); and in certain examinations of witnesses before the House of Peers, taken in or about the year 1811, this form frequently occurs. Two friends of mine, both of whom were born in the last century, have assured me that when they were young "you *was*" might constantly be heard from the lips of elderly people of the highest education and who had moved in the most refined society. It was not considered

at that time to be bad grammar, but only an old-fashioned manner of talking. I am anxious to know how this usage came about. To call it bad grammar is to cut the knot, not to untie it. Is it the fact that "you," when it was used instead of "thou," was considered a singular pronoun, requiring a singular verb after it? Are there examples in the writings of educated people of "you," when it had a plural signification, being followed by "was"? ANON.

A CARTULARY OF CANONS ASHBY PRIORY.—Baker, the historian of Northamptonshire, constantly refers to the "Cartulary of Canons Ashby Priory, in the possession of R. Orlebar, Esq." Can any reader of "N. & Q." oblige me with the name and address of the present owner of this important manuscript? TEWARS.

"VOLLER MONDENSCHN."—In a notice of Dr. Webb's translation of Goethe's *Faust* it is denied that *voller Mondenschein*, which occurs in the opening scene, means full moon. Is this correct? Düntzer (Goethe's *Faust*, second edition, p. 176) says, "Der eben einfällende Schein des Vollmonds erinnert ihn," &c.; and in a foot-note he gives reasons for supposing that Goethe intentionally mentions the full moon. A. C. MOUNSEY.

Jedburgh.

HELMETS IN CHURCHES.—What are the distinguishing *criteria* by which the date of helmets hung up in churches may be assigned? Those which I have seen are in construction perfect and furnished with workable visors, but their general make would seem hardly solid enough for practical use, and therefore I conclude it was the practice to have these memorial helmets specially made for the purpose of suspension in churches, after the manner of hatchments. The general idea is that these helmets were part of the armour actually used by the persons to whose memory they were thus put up, and that they were deposited in the church after death. GRAHAM SANDBERG.

FAIRS ON GOOD FRIDAY.—According to *The Book of Fairs*, published by the king's authority, second edition, 1759, fairs were held at the following places on Good Friday: St. Austell, Cornwall; Droitwich, Worcestershire; Grinton, Yorkshire; Heckfield; High Budleigh, Devonshire; Wimborne, Dorsetshire. How long did the custom continue, and are there any evidences yet remaining of it at any of these places? Benson's *Vindication of the Methodists*, 1800, says (p. 4) that "wakes, feasts, and dancings begin in many parishes on the Lord's-day, on which also some fairs and annual markets are held" (with special reference to Lincolnshire). W. C. B.

SMALUS IN THE "WINTER'S TALE."—A recent public reference to the so-called "literary Au-



tolycus" having called attention to the characters in one of our great dramatist's latest productions, may I ask Shakespearians through your columns whether any probable origin has been suggested for the name Smalus, given by the Prince of Bohemia in the *Winter's Tale* as that of the King of Libya and father of his bride Perdita before her real parentage was discovered, and when he wished to conceal what it was supposed to be?

W. T. LYNN.

Blackheath.

NUMISMATIC: MEDAL.—Cardinal Julius Mazarin, AR. Obv.: leg, IVLIVS. CARDINALIS. MAZARINVS; field, bust in profile, showing right cheek. Rev.: leg, FIRMANDO. FIRMIOR. HÆ. RET; field, anchor on waste piece of ground, clouds above; ex, 1660; edge plain. I shall be glad of any information respecting this medal—why it was struck, and to what event in Mazarin's life it refers; also for a translation of the motto on the reverse, and as to its application in reference to the occasion on which it was struck.

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

REV. THOMAS BROUGHTON.—Who was the father of the Rev. Thomas Broughton, who was one of the "Holy Club" at Oxford, and how was his family connected with the old Staffordshire family of Broughton, Baronets? There is some account of him in Tyerman's *Oxford Methodists*; but this book merely states that he was one of sixteen children, his father being of English birth, and a Commissioner of Excise at Edinburgh. The Exeter Register of Fellows seems to show that he was born in Oxfordshire. Broughton joined the Holy Club in 1732, became Fellow of Exeter College in 1733, but vacated his fellowship on his marriage with Miss Capel in 1742. He was successively Curate of the Tower of London; Lecturer at St. Helen's, Bishopsgate Street Within; Lecturer at Allhallows, Lombard Street, 1741; Rector of Wotton; secretary of the S.P.C.K., 1743; and died in Hatton Garden, Dec. 21, 1777. He had two daughters: Elizabeth, the wife of Rev. George Gaskin, D.D., Rector of St. Benet, Gracechurch Street, and of Stoke Newington, and secretary S.P.C.K.; and another, who married Rev. W. Agutter, of Barnes; and I think a son, Bryan Broughton, of Barnes, Surrey, who died in 1825. Any information as to his parentage and ancestry will be gratefully received by

W. G. D. F.

28, Pembroke Street, Oxford.

"MATROSS."—In an "Establishment," or list of payments for the army in Ireland in 1751, I find, among the inferior officers of the ordnance in Dublin, "Matrosses." What were they? They are mentioned at other stations also, the entry for

Dublin being, "Twelve Matrosses to attend the Train and Stores in Dublin at 9<sup>d</sup> each per diem," and this was their pay everywhere. E. G.

[See Webster, s.v. "Matross."]

SIR THOMAS DE GISSINGE, KNT.—I shall be very thankful to any one who will refer me to any sources from which I can derive information relative to Sir Thomas Gissinge, Knt., of co. Norfolk, who served in the army with the Black Prince in Aquitaine. He bore for arms: Arg., on a bend az. three eagles displayed or, membered and armed gu. He died in 1382, and was buried in the collegiate church of the Blessed Virgin in the Fields at Norwich. I have consulted Blomefield's *History of Norfolk*.

ALGERNON F. GISSING.

Agbrigg, near Wakefield.

"THE CAT AND THE FIDDLE."—In a copy of the *Arundines Cami* which I had some twenty-five years ago the last two lines of *Hey Diddle Diddle* were thus rendered, I believe:—

"Spectatum admissus risit sine fine catellus  
Et rapuit turpi lanx cochleare fuga."

[The little dog laughed to see such fine sport  
And the dish ran away with the spoon.]

In the fourth edition, 1851, now before me, the Latin is:—

"Dumque cachinnabat risu ingeminante catellus  
Surripuit turpi lanx cochleare fuga."

Wishing to know more about the matter, I wrote to Archdeacon Balston, sometime Head Master of Eton, and he sends the following, from the presentation copy from the editor to his predecessor, Dr. Hawtrey. The first two lines of *Hæ Didulum* are the same in all three, the last two differ in this, the original, also:—

"Nescio quâ catulus risit dulcedine ludi;  
Abstulit et turpi lanx cochleare fugâ."

The author was the accomplished editor of the work, Henry Drury, and I rather prefer the first of the three versions of *Gammer Gurton* here given, as being the most grotesque, though the "cachinnabat risu ingeminante" of the second is very expressive also. Do these three exhaust the variations? and are there many other similar ones in the editions of this highly amusing book?

H. F. WOOLRYCH.

Oare Vicarage, Faversham.

THE SURNAME SHIBELL.—In the Sawbridge pedigree in Burke's *Landed Gentry* and in Baker's *Northamptonshire* (i. 162), William Sawbridge is said to have married Mary, daughter of Henry Shibell, of St. Martin's-in-the-Fields,\* who died and was buried at St. Lawrence Jewry, February, 1735, her husband surviving till 1761.

[\* This designation, however, is not given in Burke, 1879.]



The name appears an uncommon one. It is not in the *Patronymica Britannica*, and with reference to this particular instance I searched the St. Martin's registers through several years without once meeting with it. Any suggestion as to its origin, and information in regard to the London family—if such existed—would be welcome.

H. W.  
New Univ. Club.

**DIRT HOUSE, NORTH ROAD, FINCHLEY.**—Can any of your correspondents give information concerning the above? It is said to be "docket free" from some incident connected with the plague. It is supposed to have also some connexion with the old cesspool arrangements of London. Does it correspond with the present "Old White Lion"? The old name is still on the Ordnance maps, and there is a wood near still called "Dirt House Wood." Can it be a vulgar alteration of some family name?

GEORGE BOND.

**"DUTCH COURAGE."**—What is the origin of this expression? Applied to the people who fought the war of independence with Spain, who have colonized the remotest shores, and with whose descendants we are now settling terms of pacification in the Transvaal, it seems a curious *lucus a non lucendo*.

E. B. M.

[The word "Dutch" in this expression is not applied to the Hollanders, but is used as equivalent to the spirit *hollands*.]

**"FORTHLOT" OR "FORLOT": "DUSPOT."**—In a compotus of the minister or bailiff of a manor in Norfolk in the fourteenth century, after entry of the payments for labour on the lands in the lord's own hands, occur the following items: "Pro eorum forthlot [or forlot]; pro eorum duspot." I shall be thankful to know the meaning of these terms.

G. A. C.

**CHRONOGRAMS.**—I am preparing for the press an extensive collection of chronograms with remarks and translations, and it will form a bulky volume. Will any of your readers send me, direct, examples (particularly local ones), English and continental, collected during travels? I have already collected largely in that way. I also ask whether any such general collection is known to have been published.

JAMES HILTON.

60, Montagu Square, W.

[Our correspondent has already consulted the Indexes of "N. & Q."]

**ACCUMULATED BOOK-PLATES.**—I possess certain volumes in which, on the inside of the covers, the book-plates of former owners have been successively pasted on the same spot, one over another, the result being that the last one introduced alone gives any information. But I care not to know that obscure *John Smith once owned my books*.

I desire to get at the hidden history contained in the earliest book-plates, which are now smothered under Smith's sprawling modern Gothic device. On the other hand, I dread the wrath of your correspondents who denounce the unhappy creature who "soaks off" a book-plate. What am I to do in this dilemma?

A. H.  
Little Ealing.

**MR. HODGES, OF GLOUCESTERSHIRE, 1657.**—As appears from an unpublished letter of Oliver Cromwell, dated Sept. 21, 1657, and thus addressed, "For Mr. Hodges at his House in Gloucestershire, these," the latter was appointed one of seven "for y<sup>e</sup> Govenem<sup>t</sup> of Irland by a Deputye & Councell," with an annual salary of 1,000*l*. I do not know whether he accepted the appointment or ever crossed to Dublin to act; and, having a particular object in view, I am anxious to be informed. You or some reader of "N. & Q." may perhaps be able and kindly disposed to help me in the matter.

ABHBA.

**"LATIN AND ENGLISH POEMS.** By a Gentleman of Trin. Coll., Oxford. 12mo., 1741."—Is the author of this little book known?

E. WALFORD, M.A.

Hampstead, N.W.

**GIBBS THE ARCHITECT.**—I shall feel extremely obliged if any one in Oxford will find out if the drawings, &c., belonging to Gibbs, the celebrated architect, are in some library or museum there. The object is to discover a drawing sent to Gibbs from Aberdeen of the old nave of St. Nicholas's Church, Aberdeen. Gibbs's drawings, &c., are believed to be in Oxford. This question has been asked before, but failed to get a reply. May I hope for more success this time?

SCOTUS.

**OUR COPPER COINAGE.**—Can there be a bad penny, or, in fact, bad copper? If so, what is its most probable composition? What is the composition of good copper? Was the copper coinage of 1863 recalled because it was found to contain some metal more valuable than copper? I shall be much obliged for any other information upon this subject, direct.

SUB ANNULO.

[We shall be glad to forward prepaid letters to our correspondent.]

**AUTHORS OF QUOTATIONS WANTED.**—

"To griefs congenial prone,  
More wounds than Nature gave he knew,  
While misery's form his fancy drew  
In dark ideal hues and horrors not its own."

These lines are quoted by Goethe in his charming autobiography *Aus meinem Leben*, where he is speaking of Werther's gloomy views of life. Goethe prefaces the quotation with the remark, "Wie genau die Engländer mit diesem Jammer bekannt waren, beweisen die wenigen bedeutenden, vor dem Erscheinen Werther's geschriebenen Zeilen." Then follows the quotation. As Werther



was published in 1773, the lines quoted must have appeared prior to that date.

J. LORRAINE HEERLIS.

"Knowledge by suffering entereth,  
And life is perfected by death."

A. T. C.

Lord Cairns concluded his brilliant speech on the Transvaal question, with telling effect, by quoting the following lines:—

"In all the ills [bonds] we ever bore  
We griev'd, we sigh'd, we wept; we never blush'd before."  
J. B.

[See Cowley's *A Discourse, by way of Vision, concerning the Government of Oliver Cromwell.*]

### Replies.

#### AN OLD ENGLISH CALENDAR.

(6th S. ii. 246.)

Although I do not pretend to be "great in calendars," I think I may perhaps be able to answer Dr. Jessopp's query. The calendar given in Dr. Husenbeth's book is evidently merely an exclusive compilation of English saints and of saints more or less connected with England. It is probably taken from *The English Martyrologe*, by John Wilson, of which the third edition was published in 1639. If Dr. Jessopp will refer to the calendar in any Sarum or other Missal or Breviary in use in England, he will find that the feasts of the Annunciation, of St. Barnabas, of St. Michael, and of the Nativity were kept in England on the same days as they are in other parts of the world. He will also find that very few of the saints given in the calendar by Dr. Husenbeth had any office or commemoration whatever. In the same way, but a very small proportion of the saints named in the Roman Martyrology appear with any office in the Missal or Breviary.

Every country and, indeed, every diocese has special local feasts. When these occur on the same day as some other feast, there are rubrics laid down for transferring one or other of them. Thus, for instance, the fortnight of Holy Week and Easter excludes the greatest feasts, whether local or universal. This year the feast of St. George, which is observed by English Catholics as a double of the first class with an octave, falls in Easter week; it will not be then kept, but will be transferred to the next vacant day, April 27. The St. Gregory whom Dr. Jessopp suspects of being "a very odd sort of personage" is mentioned by Wilson as born of the blood royal of England, being kinsman to King Edward, surnamed the elder. He died in 945, in the monastery of St. Meginhard in Germany.

C. J. E.

DR. JESSOPP asks, Who was St. Gregory, C.1? He was St. Gregory of Spoleto, sometimes called *C[on]fessor*, and sometimes *M[artyr]*. His day is Dec. 25. His martyrdom, under the command of

Flaccus, general of the forces in Spoleto, is placed in A.D. 304. He was first beaten with clubs, then racked, and then beheaded. Baronius found a copy of the acts and "glorious miracles" of this martyr in 1037, and Laurentius Surius gives a record of him in his *Lives of the Saints* (1570).

In reply to the other part of Dr. Jessopp's article, probably many Protestants are not aware of the fact that the festivals of saints are not uniformly the same in all Catholic countries, but in certain provinces saints of a local interest are substituted for those of a more general special character. Thus, throughout Spain the feasts of St. Isidore and St. Ildephonsus are celebrated; at Toledo is kept the feast of St. Eugenius; at Alcalá the feast of St. Justus and St. Pastor. When any one is canonized, he is to be held as a saint by all Catholics, but the Pope assigns *where* and *when* his feast is to be celebrated. This accounts for the introduction of the English saints St. Egbert, St. William of Norwich, and St. Roger in the English almanacs referred to. They are canonized saints, but their festivals are local. The feast of St. Francis of Paula, founder of the order of Minimes, is kept only in places where Minimes are honoured or have establishments. He died at Tours, and there his day is an honoured festival. St. Catharine of Siena is kept by all orders of preachers and in Tuscany, but not necessarily elsewhere. On Jan. 8, at Brussels, St. Gudula takes precedence of all other saints set down for the same day. There are (including the nineteenth century saint Filumena) 1693 saints more or less honoured on certain days (thirteen of whom bear the name of St. Gregory), and it is plainly impossible for all of them to have a turn in a year, except by distribution. The entire number of "the sealed" is to be 144,000 (Rev. vii. 4), so there is still a large deficit to make up before the world "comes to an end." One of the objects of All Saints' Day is to pay honour to those saints who have not been duly recognized otherwise. Dr. Jessopp will find a short account of St. Gregory of Spoleto in Alban Butler's *Lives*, but it must be remembered that Butler's "expurgated" saints are meant for Protestant Englishmen, and are no more like the saints of such authors as Metaphrastes, Surius, Ado, and the *Acta Sanctorum* edited by Bollandus, than are the *candida* of an "expurgated Horace" like to the *candida ipsissima* of that sad rogue old Flaccus.

E. COBHAM BREWER.

BISHOP WILBERFORCE AND THE GHOST (6th S. iii. 111, 275).—A correspondent asks whether it be true that such an event as is related occurred, and that the bishop "never concealed the fact." Bishop Wilberforce was asked the question a few days before his death. His answer was, "I have often heard the story as told of other people, but it



is entirely without foundation as applied to me, and I never saw a ghost in my life." This was repeated to me by a person of unquestionable veracity, who asked the question and received the answer.

A. P. S.

VOLUNTARY CATALEPSY (6th S. iii. 208).—What ZANONI calls "voluntary catalepsy" is known in science by the name of "hypnotism," since the appearance of the late Dr. James Braid's (of Manchester) work on that subject. The case of the Indian yogist (or fakir) Haridas, quoted by ZANONI from Mrs. Crowe's *Night Side of Nature*, is fully set forth in Dr. Braid's *Observations on Trance; or, Human Hibernation* (London 1850), on the authority of Sir Claude Martin Wade (who acted as political agent at the court of the Maharajah Runjeet Singh, at Lahore) and Sir C. E. Trevelyan, and is also vouched for by Dr. J. M. Honigberger, formerly physician to Runjeet Singh, on the authority of General Ventura (in *Früchte aus dem Morgenlande*, Vienna, 1851, also translated into English and published by J. B. Baillière). The fakir is said to have been buried alive for six weeks at Lahore in 1837, and the story is also told in *The Court and Camp of Runjeet Singh*, by Captain W. G. Osborne (London, 1840). Dr. Braid mentions other cases of human hibernation, and refers to a curious passage in the *Dabistan* as "furnishing a key for unlocking the mystery." Dr. Braid's investigations on the subject of hypnotism begin to attract notice, and Prof. Preyer, of the University of Jena, has devoted to them recently two articles in the German monthly periodical, *Die Rundschau*, publishing at Berlin. N. T.

I may refer ZANONI to a curious and erudite book entitled "*A Treatise concerning Enthusiasm, as it is an Effect of Nature, but is mistaken by many for either Divine Inspiration or Diabolical Possession*." By Meric Casaubon, D.D. Second Edition, 1656, London." In the third chapter, among narratives of voluntary ecstasies, he will find some facts of prolonged suspension of vital powers. The author was the son of the more famous Isaac Casaubon. The book is probably now difficult to obtain; but it is in my possession, and I have no objection to lend it. The faculty of voluntary entrancement is possessed by not a few at the present day; one effect being sometimes physical insensibility, similar to that induced by the mesmeric state, or by anæsthetics.

C. C. MASSEY.

In a very interesting article in *Scribner's Monthly* for December, 1880, entitled "A Study in Apparent Death," ZANONI will find the story to which he refers related in detail. The writer thus introduces it:—

"One of the most wonderful cases of imitation death on record occurred at Lahore in 1837, whilst Sir Claude

M. Wade, who tells the story, was political resident at Ludianah and agent to the British Government at the Court of Runjit Singh. A fakir was buried alive for forty days, then disinterred and resuscitated."

The article also details the case of Phul, Rajah of Puttiali in the Punjab, who also feigned death and was restored to life; and the writer states that the case of

"Col. Townshend, who is said to have been able to arrest the vital functions so completely as to present a perfect similitude of death, and recall himself to life by a mere effort of will, is scientifically attested."

D. WILLIAMS.

Swansea.

For Col. Townshend's case see *The English Malady*, 1733, by G. Cheyne, M.D., p. 307. He was, I suppose, a younger son of the first Viscount Townshend.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

SIR JAMES BOUCHIER (BOURCHIER) (6th S. iii. 247).—I am sorry that I can throw no light on the descent of Sir James Bouchier (if any) from the Earl of Ewe (should this not be written Eu?), but MR. CONSTABLE will perhaps allow me to correct a mistake into which he has fallen. William Bouchier did not marry the youngest daughter of Edward III., but the eldest daughter of his youngest son. She was Anne, daughter of Thomas, Earl of Gloucester, and Alianora Bohun, and was born at Pleshy in April, 1383 (*Register of John of Gaunt*, vol. ii. fol. 74); married, according to Sandford, at Mantes, June 10, 1419 (but this is too late a date, since "Willielmus Bouchier, mil., et Anna uxor ejus, consanguinea nostra," are mentioned on the Patent Roll, June 10, 1406); died Oct. 16, 1438 (inq., 17 Hen. VI., 44), and was buried at Llanthony. It may also be worth while to note that most genealogists of my acquaintance give the name of Anne to her only daughter, whose name was certainly Alianora, since she is so called in the Register of Canterbury Cathedral (Arundel MS. 68); Rot. Pat., 9 Hen. VI., part i.; and Rot. Fin., 14 Edw. IV. She married, after March 6, 1431 (Rot. Pat., 9 Hen. VI.), John Mowbray, Duke of Norfolk, and the mandate for the taking of her inq. post mort. is entered Nov. 25, 1474 (Rot. Fin., 14 Edw. IV.).

HERMENTRUDE.

Will MR. CONSTABLE give his authority for stating that the youngest daughter of Edw. III. intermarried with William Bouchier, Earl of Ewe? If he pursue the subject, I think he will find that William Bouchier, Count of Eu, in Normandy, was the second husband of Anne, daughter of Thomas of Woodstock, Duke of Gloucester, Earl of Buckingham, Essex, Northampton, &c., and consequently grand-daughter to the king. The original name of Bouchier (Butcher) has from time to time been changed to Bourcher, Bouchier, Bouchier. A long string of noble families came through the



marriage. I have not the means at command in this benighted place of tracing the branch of the family from which the father of Cromwell's wife descended.

GEORGE WHITE.

Ashley House, Epsom.

THE TEMPLARS IN LINCOLNSHIRE (6th S. iii. 27, 191).—In the year 1308 an inquisition was made of all the Templars' lands and goods in England, and the result is preserved in the Public Record Office in what are called the Templars' Rolls (2 and 3 Edw. II.). These rolls enter into great detail. According to Gregory's *Chronicle* (Camden Society, 1876), the fraternity was suppressed in 1310, though 1314 is, I believe, the generally accepted date.\* The lands were taken into the king's hands, and it was not until 1323 (*Statutum de Terris Templariorum*, 17 Edw. II. stat. 2) that the possessions of the late fraternity were granted to the Knights Hospitallers. During the interim the lords of the fees had possessed themselves of some of the most valuable estates, and it was not without legal process the Hospitallers could recover them. As late as 1338 some of them had not been surrendered. In the last-mentioned year an extent of the lands of the Hospitallers in England was taken by Prior Philip de Thame, whose report was found in the Public Library at Malta by the late Rev. Lambert Larking, F.S.A., and was printed by the Camden Society in 1857.

The highest authority for the possessions of the Templars in Lincolnshire would, I conceive, be the rolls above referred to, and Prior Philip de Thame's report I believe to be the next best authority. From this latter it would appear that the Hospitallers had the following preceptories in the county of Lincoln, besides, it would seem, some outlying lands and advowsons of churches, viz.:

*Bajulia de Maltby.*<sup>a</sup>

*Bajulia de Skirbeck.*<sup>b</sup>

[\* Lingard refers to Rymer, iii. 34, 43. But this reference is not to the Hague edition, 1739-45, where the "*Ordinatio de Universis Templariis uno die capiendis*," 1 Edw. II., A.D. 1307, *claus.* 1, E 2, m. 13d., is printed in T. i. P. iv. 101.]

<sup>a</sup> Maltby, i.e. Maltby: "A preceptory of the Templars, and after of the Hospitallers. Randal, Earl of Chester, was the first donor. It was granted 33 Hen. VIII. to Charles, Duke of Suffolk" (Tanner, *Not. Monast.*, ed. Nasmith, li.).

<sup>b</sup> Skirbeck: "Here was an old hospital for ten poor people dedicated to St. Leonard, which being given, with the manor, A.D. 1230, to the Knights Hospitallers of St. John of Jerusalem, by Sir Thomas Multon, Knight, some of the order shortly after settled here. The hospital thereupon was called St. John Baptist's, and, temp. Ed. II., was returned to be endowed with lands sufficient to maintain three priests here and one at Fleete, and to sustain twenty poor people in the infirmary of the house and to relieve forty more every day at the gate. It was granted, as parcel of the preceptory of Maltby, to Charles, Duke of Suffolk, 33 Hen. VIII." (Tanner, *Not. Monast.*, ed. Nasmith, *Lincolnsh.*, lxvii.).

*Wilughton*<sup>c</sup> with the following members:—Gaynesburgh, Golkesby,<sup>d</sup> Calkewell,<sup>e</sup> Thorp in Warectis,<sup>f</sup> Ingham, Cabourne, Lymbergh [Limber], Saxeby,<sup>g</sup> Mere,<sup>h</sup> Wadyngton,<sup>i</sup> Esterkele,<sup>j</sup> Claxby, Temlby,<sup>k</sup> Walcote. A messuage, &c., in Upton, a messuage, &c., in Keteby,<sup>l</sup> a messuage in Bellewode.<sup>m</sup> Rent in Hareby. Memorandum, "Quod dicte quatuor placee solebant, tempore Templariorum, esse membra de Wilughton."

*Bajulia de Bruere*<sup>n</sup> with the following members: Rouston,<sup>o</sup> North Kirkeby.<sup>p</sup> Pasture for sheep in Caldecot.<sup>q</sup>

*Bajulia de Eycle*<sup>r</sup> with members. A messuage in Aslakeby,<sup>s</sup> a messuage in Suth Wyme,<sup>t</sup> and at

<sup>c</sup> Wilughton, i.e. Willoughton: "Roger de Buslei and Simon de Cenci, temp. R. Steph., gave the moiety of the Church here, and the greatest part of the town, to the Knights Templars, from whom it came afterwards to the Hospitallers; and here was a preceptory of that order, valued 26 Hen. VIII. at 174l. 11s. 1d. ob. per ann., as Dugd. and Speed, and at 209l. 19s. 8d., as Le Neve's MS. Valor, which was granted 37 Hen. VIII. to John Cock and John Thurgood" (Tanner, *Not. Monast.*, ed. Nasmith, *Lincolnsh.*, lxxvii.).

<sup>d</sup> Golkesby: probably Goldsby, *Lincolnshire*.

<sup>e</sup> Calkewell, i.e. Cawkwell, *Lincolnshire*.

<sup>f</sup> Thorp in Warectis, i.e. Thorpe-in-the-Fallows, *Lincolnshire*.

<sup>g</sup> Saxeby, i.e. Saxby, in *Lincolnshire*.

<sup>h</sup> Mere, in the county and city of Lincoln. "Here seems to have been a house of Templars, and afterwards of Hospitallers, to which Swane le Rich and Sir William Vileyn were great benefactors in the reigns of K. H. II. and K. John" (Tanner, *Not. Monast.*, ed. Nasmith, *Lincolnshire*, liii.).

<sup>i</sup> Wadyngton, i.e. Waddington, in *Lincolnshire*.

<sup>j</sup> Esterkele, i.e. East Keal, *Lincolnshire*.

<sup>k</sup> Temlby, i.e. Dembleby, *Lincolnshire*.

<sup>l</sup> Keteby: probably Kettleby, *Lincolnshire*.

<sup>m</sup> Bellewode, i.e. Bellwood, in *Lincolnshire*.

<sup>n</sup> Bruere, i.e. Temple Bruern, *Lincolnshire*. "Here was, before A.D. 1185, a preceptory first of the Knights Templars, and after of the Hospitallers, who had annexed such possessions to it as were valued 26 Hen. VIII. at 184l. 6s. 8d. per ann., as Dugd. and Speed; and 195l. 2s. 2d. ob. q., as in another valuation. It was granted 33 Hen. VIII. to Charles, Duke of Suffolk" (Tanner, *Not. Monast.*, ed. Nasmith, *Lincolnsh.*, xii.).

<sup>o</sup> Rouston, i.e. Rowston, *Lincolnshire*.

<sup>p</sup> North Kirkeby: "there are several Kirkbys in *Lincolnshire*. This is doubtless Kirkby-la-Thorpe, alias St. Dennis, in the wapentake of Aswardburn, parts of Kesteven, two and a half miles from Sleaford."

<sup>q</sup> Caldecot: "probably not in *Lincolnshire*, but Rutlandshire."

<sup>r</sup> Eycle, i.e. Eagle, seven miles from Lincoln: "a commandry of Knights Templars, who had the manor here by gift of King Stephen. It afterwards came to the Hospitallers, and upon their dissolution, 33 Hen. VIII., it was granted to Thomas, Earl of Rutland, and Robert Tirwhit. It was valued at 124l. 2s. per ann., Dugd., Speed, or as in a MS. Valor, 144l. 18s. 10d." (Tanner, *Not. Monast.*, ed. Nasmith, *Lincolnsh.*, xxii.).

<sup>s</sup> Aslakeby: two and a half miles from Folkingham, *Lincolnshire*. "There seems to have been a preceptory or commandry of the Templars at the manor here, founded by John le Mareschal, about the time of K. R. I., which was afterwards given to the Hospitallers,



Lopynthorp [Lopthorp]. The church of Donyngton<sup>a</sup> [in Holand] and the church of Marnham [co. Notts]. This extent is given in great detail. It shows the value of the produce of the lands and the expenses for the year, and is, moreover, of much value as illustrative of prices at that date.

JOHN MACLEAN.

Bicknor Court, Coleford, Gloucester.

Under the latter of these references mention is made of South Witham, Lincolnshire. Very near to South Witham, but in the parish of Stretton, Rutland, midway between the North Road, Morkary Wood, and Thistleton, is a field called "Temple Barns," where there are some traces of an ancient building.

CUTHBERT BEDE.

ROYAL NAVAL BIOGRAPHIES (5th S. xii. 488; 6th S. i. 102, 505; ii. 138).—I have the following naval biographies in my library:—

1. Lives of Illustrious Seamen, &c., including several hundred naval characters alphabetically arranged, &c. London, printed by J. Cundee, Ivy Lane, for T. Hurst, Paternoster Row, and others, 1803. 1 vol. 18mo., 436 pp., 12 portraits.

2. British Naval Biography, from Howard to Codrington. Second edition. London, printed for Scott, Webster & Geary, Charterhouse Square, 1840. 1 vol. 18mo., 665 pp.

3. Lives of the British Admirals, with an Introductory View of the Naval History of England. By Robert Southey, LL.D., continued by Robert Bell. Published in "Lardner's Cabinet Cyclopædia." London, Longman, Rees, Orm, Brown & Co., 1833-40. 5 vols. 12mo.

4. Royal Naval Biography. By John Marshall, Lieut. R.N. London, Longman, Hurst, Rees, Orm & Co., 1823-35. 12 vols. 8vo.

5. Biographia Navalis. By John Charnock. With Portraits. London, R. Faulder, Bond Street, 1795-96. 6 vols. 8vo.

6. Naval Biography; or, the History and Lives of Distinguished Characters in the British Navy, from the Earliest Period of History to the Present Time, illustrated with elegant Portraits, engraved by eminent artists. London, John Scott, 442, Strand, 1805. 2 vols. 8vo.

7. Naval Anecdotes, illustrating the Characters of British Seamen. London, James Cundee, 1806. 1 vol. 8vo.

8. A Naval Biographical Dictionary, comprising the Life and Services of every Living Officer in Her Majesty's Navy, from the Admiral of the Fleet to that of Lieutenants,

and, as part of their possessions, was granted 33 Hen. VIII. to Edward, Lord Clinton, and Ursula his wife" (Tanner, *Not. Monast.*, ed. Nasmith, Lincolnshire, ii.).

<sup>a</sup> South Wyme, (?) South Wytme, i.e. South Wytham, Lincolnshire, three miles from Colsterworth. "Here was a preceptory of Knights Templars as ancient as A.D. 1164, to which Margaret de Perci and Hubert de Ria were great benefactors, if not founders. It came afterwards to the Hospitallers, and, as part of their possessions, the lands called Great Temple, in South Witham, Lincolnshire, were granted 5 Elizab. to Stephen Holford" (Tanner, *Not. Monast.*, ed. Nasmith, Lincolnshire, lxxxviii.).

<sup>b</sup> Donyngton, i.e. Donington, nine miles from Fotheringham, Lincolnshire.

inclusive. By William R. O'Bryne, Esq. London, John Murray, 1849. 1 vol. royal 8vo., 1400 pp.

9. Naval Biography; or, the History and Lives of Distinguished Characters in the British Navy, from the Earliest Period to the Present Time. By E. Harding. London, West & Hughes, 1800. 1 vol. 8vo., 478 pp.

10. Campbell's Lives of the British Admirals. 8 vols. 8vo., 1812-17.

11. The Naval Chronicle. 40 vols. 8vo., 1799-1818 inclusive. Contains numerous biographies and portraits.

Besides the above general works I have the biographies of some fifty British naval officers, in one or two volumes, octavo, each, including six or seven lives of Nelson; also numerous naval histories of England and Great Britain, all more or less rich in British naval biography. G. H. P. Brookline, Mass., U.S.

"PORTIONS OF SHIRES WHICH ARE IN OTHER SHIRES" (6th S. i. 177, 306; ii. 98, 297, 477).—

| Part of        | Situate in         | Town or Village.     |
|----------------|--------------------|----------------------|
| Berks ...      | Oxford ...         | Shilton.             |
| Berks ...      | Oxford ...         | Little Farringdon.   |
| Berks ...      | Wilts ...          |                      |
| Bucks ...      | Northants ...      |                      |
| Bucks ...      | Oxford ...         | Caversfield.         |
| Derby ...      | Leicester ...      | Ravenstone.          |
| Derby ...      | Leicester ...      |                      |
| Derby ...      | Leicester ...      |                      |
| Devon ...      | Dorset ...         | Thorncombe.          |
| Dorset ...     | Devon ...          | Stockland.           |
| Durham ...     | Northumberland ... | [Berwick-on-Tweed.]  |
| Durham ...     | Northumberland ... | Bedlington.          |
| Durham ...     | Yorkshire ...      | Craike.              |
| Gloucester ... | Hereford ...       | Lea.                 |
| Gloucester ... | Oxford ...         | Shenington.          |
| Gloucester ... | Oxford ...         | Widford.             |
| Gloucester ... | Oxford ...         | Little Compton.      |
| Gloucester ... | Warwick ...        | Sutton-under-Brails. |
| Gloucester ... | Warwick ...        |                      |
| Gloucester ... | Wilts ...          | Minety.              |
| Hereford ...   | Radnor, Wales ...  | Llitton.             |
| Hereford ...   | Shropshire ...     | Farlow.              |
| Hereford ...   | Worcester ...      | Rochford.            |
| Hampshire ...  | Sussex ...         | South Ambersham.     |
| Hertford ...   | Bucks ...          | Coleshill.           |
| Huntingdon ... | Bedford ...        | Swineshead.          |
| Huntingdon ... | Bedford ...        | Everton.             |
| Monmouth ...   | Gloucester ...     | Welsh Bicknor.       |
| Oxford ...     | Buckingham ...     | Lillingstone Lovell. |
| Oxford ...     | Buckingham ...     | Ashhamstead.         |
| Oxford ...     | Buckingham ...     |                      |
| Shropshire ... | Worcester ...      | Hales Owen.          |
| Somerset ...   | Dorset ...         | Holwell.             |
| Stafford ...   | Worcester ...      |                      |
| Suffolk ...    | Cambridge ...      | Exning.              |
| Warwick ...    | Worcester ...      | Tardebidge.          |
| Wilts ...      | Gloucester ...     | Kingswood.           |
| Wilts ...      | Gloucester ...     | Poulton.             |
| Wilts ...      | Berks ...          | Hinton.              |
| Wilts ...      | Berks ...          | Graisley.            |
| Wilts ...      | Berks ...          |                      |
| Worcester ...  | Gloucester ...     | Iccomb.              |
| Worcester ...  | Gloucester ...     | Evenlode.            |
| Worcester ...  | Gloucester ...     | Cutsdenn.            |
| Worcester ...  | Gloucester ...     | Blockley.            |
| Worcester ...  | Hereford ...       | Edwin Loach.         |
| Worcester ...  | Oxford ...         |                      |

C. F. S. WARREN, M.A.

Farnborough, Farnbury.



A HIEROGLYPHIC BIBLE (6th S. iii. 228).—MR. BINGHAM'S little book is the thirteenth edition of *A Curious Hieroglyphic Bible; or, Select Passages in the Old and New Testaments, &c.*, 1796. The cuts were engraved by Thomas Bewick for T. Hodgson, who printed the work in 1783, and it was afterwards assigned by his executors to Basam. I do not know that the authorship of the work has ever been ascertained; but it is not improbable that the idea originated with Bewick himself. That he was well acquainted with the works of the early engravers on wood is proved by the character of many of his early tail-pieces, closely copied from Virgil Solis, and other continental masters. He may have seen the "*Libro di M. Gior. Battista Palatino. . . . Con un breve et util Discorso de le Cifre. Roma, per Valerio Dorico, 1561,*" wherein are two specimens of "Sonetti figurati," a species of riddle-writing which is unquestionably the original of the *Hieroglyphic Bible*. The curious in such matters are referred to Hugo's *Bewick Collector*, Jackson and Chatto's *Treatise on Wood Engraving*, John Gray Bell's *Catalogue of the Works of Thomas and John Bewick, &c.* ALFRED WALLIS.  
Derby.

I have two copies of this book, totally different, neither of them dated, but evidently printed about 1820. One, "printed for Dean & Munday, Threadneedle Street; H. Mozley, Derby," &c., contains 140 pp. with a frontispiece, "price one shilling in boards." The other, "printed for S. Carvalho, 18, West Place, Nelson Street, City Road, London," contains only forty pages. The one is not an abridgment of the other, but totally different. The woodcuts (unlike those in MR. BINGHAM'S copy) are very badly executed; they are about as bad as can be. The style of the books is quite of the chap-book order. There is a preface to the larger one, which commences in this way: "The object of the following Work, is to imprint on the memory of Youth, by pleasing and striking images, the sacred and important truths of holy writ." When I went to school most of the boys had them; they were as common as sixpenny "reading-made-easies." I have not the least doubt editions of them may be found in the old trade catalogues of Mozley of Derby, and that they were very probably printed by some of the generations of Mozley at Gainsborough. It is not unlikely that a descendant of these old printers, Mr. J. Mozley Stark, bookseller, of King William Street, Strand, will be able to give your correspondent all the information he desires about them. I am surprised to hear these very coarse and childish things considered either "rare" or "curious." They were certainly to be bought by the gross when I was young, and, I fancy, might be met with even now without much trouble, though I should think the mistress of the

humblest village school would to-day consider them beneath her notice. I happen to have saved my copies, from a habit of hoarding such things. I certainly have not "collected" them, although it may be coming time to do so if they are getting as rapidly improved off the face of the earth as your correspondent appears to think. R. R.  
Boston, Lincolnshire.

Although it is difficult to answer MR. BINGHAM'S query regarding the authorship of this really curious and now very scarce book, yet it may be of interest to state that I have a most perfect copy, with a frontispiece of the expulsion from the Garden. It is illustrated with nearly four hundred engravings (size, 12mo., pp. 132), and contains the lives of the "Holy Evangelists," and a "Life of our Blessed Saviour." Printed and published at Manchester by S. Johnson, 88, Market Street, 1841. The spelling I have given of the title of the book is correct, only add "A New." This, I think, points to this book being either a revise or a reprint of a former edition. The preface, however, does not mention this. MR. BINGHAM may see my copy, but I never lend scarce volumes.

J. JEREMIAH.

Keswick House, Quadrant Road, Canonbury, N.

THE SURNAME NIVEN OR NEVIN (6th S. iii. 127).—It is asked, What is the derivation of this name? In Scotland, we have it in the form of Niven; in Ireland, it is Nevin and Nevins. I do not agree with the pagan origin that is suggested; and the idea that it is from a word where *dh* occurs in the middle cannot be correct, as the *v* is not accounted for. When Christianity was first introduced, perhaps a name was given to its teachers. Niven may be from the Gaelic *naomh*, holy, and *duine*, a man. *Mh* sounds nearly like *v*. In *duine*, the *d* aspirated or followed by *h* becomes silent; it has to be aspirated having the adjective before it. *Naomh-dhuine*, or *Naomh-uine*, sounds like Niven. This explanation is offered only as a guess, but till I see a better I shall believe it to be the correct one. It is easy to imagine that, in different parts of the country, ten or twenty persons at about the same time might have had this name given them; their descendants, though bearing the same name, would not be related to each other. THOMAS STRATTON.

A SQUARE HEAD (6th S. iii. 108).—"A good square head on his shoulders" is by no means an uncommon expression, at least in this part of England. I have several times heard it used by commercial men when speaking of a man's business capacity. I should like, however, to ask a question about the French phrase quoted by MR. LYNN, "avoir la tête carrée."

The *Dictionnaire de l'Académie Française* (1835) and M. Littré assign to it the meaning



given by MR. LYNN. On the other hand, when I have heard it used it has signified that the person spoken of was a very obstinate, indeed a pig-headed, fellow. This is also the meaning given by Larousse and Bellows. Which is the more usual signification? M. Lorédan-Larchey in his *Dictionnaire d'Argot* has the following, "Tête Carrée; Tête de Choucroute: Allemand," and quotes, "On ne résiste pas à tant d'attraita. La tête du baron, une tête carrée pourtant, tourne" (E. Villars)." R. S.  
Birkenhead.

*Tête carrée* is a common expression in France. Littré defines it thus:—"Homme d'un jugement juste et solide, ou d'un caractère opiniâtre" (edition of 1863, p. 493). Popularly it is often applied by the French to the character of the Germans.

HENRY LENNARIE.

Great Seal Patent Office, Chancery Lane, W.C.

The expression is not quite unknown here in Gloucestershire, for only the other day, while talking to a farm-labourer, he remarked that the vicar was "square-headed," by which he intended to imply that the vicar was a smart man of business.

JOHN RIDD.

There is somewhere in print, though I cannot at this minute give the reference, an instance of the use of this phrase by "the Duke." He used to say, "Mine's a square head. I know it is, because Chantrey told me so." Chantrey evidently must have thought squareness a good point in a head, and "the Duke" accepted the epithet as complimentary.

GIBBES RIGAUD.

18, Long Wall, Oxford.

I have often in Yorkshire heard the remark, "He has got his head set square on his shoulders," meaning that the person spoken about had got the full use of his wits. On the contrary, one that is somewhat deficient in ordinary intelligence is said to be "not quite square."

F. C. BIRKBECK TERRY.

Cardiff.

In the United States there is a variation of square, as level, and an intelligent man is said to be "level headed." The qualifying term "square" is often employed as indicating a good quality—as "a square meal." It also means honest, free from trickery—as at cards a player will say, "Give us a square deal." Masonry, especially in the west, has given "square" a certain significance.

B. P.

New York.

THE BONYTHON FLAGON: BONYTHON OF BONYTHON, IN CORNWALL (6th S. i. 294, 345; ii. 108, 138, 157, 236).—Carew, the old Cornish historian, is not always the clearest of writers, and this fact fully accounts for an inaccurate state-

ment made by MR. JOHN LANGDON BONYTHON in "N. & Q.," 6th S. ii. 108.

In this letter it is stated that a daughter of the house of Bonython was the mother of Sir William Godolphin. A reference to the *Heralds' Visitation of Cornwall* in 1620 shows that Catherine Bonython, the daughter of Edmond Bonython, was the mother of the famous Sir Francis Godolphin, the ancestor of the Earls of Godolphin, who have played so important a part in the political history of this country. Respecting Sir Francis Godolphin, Carew, in his quaint yet happy manner, has much to say. Perhaps you will be able to find room for the appended extract, which in your pages would be read by many who would never see it in the original; it relates to the defence of Penzance by Sir Francis when the Spaniards attempted to land there in 1595. I may add that the *Heralds' Visitation* for 1620, as published by the Harleian Society, contains the fac-simile of the signature of John Bonython.

The following is the extract, taken from the edition of Carew published in 1811:—

"The 23rd of July, 1595, soon after the sun was risen, and had chased a fog, which before kept the sea out of sight, four gallees of the enemy presented themselves upon the coast, over against Mousehole, and there in a fair bay landed about two hundred men, pikes and shot, who forthwith sent their forlorne hope, consisting of their basest people, unto the straggled houses of the country, about half a mile compass or more, by whom were burned not only the houses they went by, but also the parish church of Paul, the force of the fire being such as it utterly ruined all the great stone pillars thereof. Others of them in that time burned that fisher town Mousehole; the rest marched as a guard for defence of these firers. The inhabitants, being feared with the Spaniards landing and burning, fled from their dwellings, and, very meanly weaponed, met with Sir Francis Godolphin on a green on the west side of Penzance, who that forenoon coming from his house, for pacifying some controversies in those western parts, and from the hills espying the fires in that town, church, and houses, hastened thither: who forthwith sent to all the captains of those parts for their speedy repair with their companies, and also sent by post to Sir Francis Drake and Sir John Hawkins (then at Plymouth with a fleet bound for the Indies) advertisement of the arrival of these four gallees and of their burnings, advising them to look to themselves, if there were any greater fleet of the enemy's at sea, and to send west with all haste what succours by sea or land they could spare. Then Sir Francis Godolphin advised that weak assembly to retire into Penzance, and to prepare it for defence, until the coming of the country forces that he had sent for. But they finding themselves in number something above a hundred, wherein were about thirty or forty shot, though scarce one third of them were serviceable, insisted to march against the enemies to repel them from farther spoils of their houses.

"But while they were marching towards them the Spaniards returned aboard their gallees, and presently removed them farther into the bay, where they anchored again before and near a lesser fishing town called Newlyn.

"There again with all speed they landed, and embattled in the slope of a hill, about four hundred pikes and shot,



sending about two ranks of soldiers, three in a rank, up to the top of the hill, to discover what forces or ambushes of the country might lie in view; who espying none but those who were returned with Sir Francis Godolphin from their forementioned fruitless march, gave notice thereof to their embattled company, whereupon they forthwith marched towards Penzance.

"Upon their moving Sir Francis Godolphin moved also, to enter Penzance before them; and as soon as that weak number were entered into the open green, being of three quarters of a mile of length, the galleys ceased not to ply them all that way with their ordnance from their prow as busily as they could; of which shot, though none were hurt, but only a constable unhorsed without any harm, saving the show on his doublet of the bullets sliding by his back, yet many in fearful manner, some fell flat to the ground, and others ran away.

"Sir Francis sent after those that were entered Penzance before him, that they should make their stand at the market-place, himself staying hindmost to observe the enemy's order, and which way they would make their approach; which done he found at the said market-place but only two resolute shot, who stood at his command, and some ten or twelve others that followed him, most of them his own servants: the rest, surprised with fear, fled, whom neither with his persuasions nor threatening with his rapier drawn he could recall.

"Finding himself thus abandoned, and the enemy entered the town in three parts, he was then forced to depart, the enemies beginning their fire some houses behind him. The town thus fired, as also the forementioned little fisher town Newlyn, they returned again to their galleys.

"By this time, towards the evening, the Cornish forces, increased in number and amended in heart, encamped themselves on the green, near to the town of Markesew and S. Michael's Mount, for defence thereof, and there spent out the night. The next day the enemy made show to land again on the west side of the bay, but seeing the people, though few in number, yet resolute to resist, they desisted from their enterprise; and besides, finding themselves annoyed by the shooting of bullets and arrows into their galleys where they rode at anchor, they were forced to remove them farther off."

Carew goes on to narrate that soon after, viz., on the morning of the 25th of July, assistance arrived:—

"But within one hour after the arrival of these captains the wind, which was until then strong at south-east, with mist and rain, to have impeached the galleys' return, suddenly changed into the north-west, with very fair and clear weather, as if God had a purpose to preserve these his rods for a longer time. The wind no sooner came good, but away pack the galleys with all the haste they could."

FRED. C. HILL, B.A.

Dover College.

"AS TRUE AS THE DEIL'S IN DUBLIN CITY" (6th S. ii. 309).—I think the best explanation of the quotation is given in a note to an article in the *Irish Quarterly Review*, No. 5, March, 1852, being the first of a series of articles on the streets of Dublin by Richard Starratt, Esq., A.M., T.C.D., (J. T. Gilbert, one of the most prolific writers on Ireland). These articles were afterwards republished in three volumes, now very scarce. The note is as follows:—

"The iron gate of the passage through which the judges entered the old Four Courts of Dublin stood about ten yards from the present west corner of Fishamble Street, in Skinner's Row, now called Christ Church Place. The widening of the upper part of the west side of Fishamble Street, and the adjacent alterations, totally obliterated this passage, which was known as 'Hell.' The following description of it appeared in a Dublin periodical twenty [now fifty] years ago.

"I remember, instead of turning to the right down Parliament Street, going, in my youth, straightforward under the Exchange and up Cork Hill, to the old Four Courts, adjoining Christ Church Cathedral. I remember what an immense crowd of cars, carriages, noddies, and sedan chairs beset our way as we struggled on between Latouche's and Gleadowe's Banks in Castle Street. What a labour it was to urge on our way through Skinner's Row. I remember looking up to the old cagework wooden house [called the "London Tavern," burnt in 1729], that stood at the corner of Castle Street and Werburgh Street, and wondering why, as it overhung so much, it did not fall down. And then turning down Fishamble Street and approaching the Four Courts that then existed, through what properly was denominated Christ Church Yard, but which popularly was called "Hell." This was certainly a very profane and unseemly sobriquet to give to a place that adjoined a cathedral, whose name was Christ Church; and my young mind when I first entered there was struck with its unseemliness. Yes; and more especially when over the arched entrance there was pointed out to me the very image of the devil, carved in oak, and not unlike one of those hideous black figures that are still in Thomas Street, hung over tobacconists' doors. This locale of "Hell," and this representation of his satanic majesty, were famous in those days even beyond the walls of Dublin. I remember well, on returning to my native town after my first visit to Dublin, being asked by all my playfellows had I been in Hell, and had I seen the devil. Its fame even reached Scotland, and Burns the poet, in his story of *Death and Dr. Hornbook*, alludes to it when he says, "But this," &c. As Hell has not now any local habitation in our city, neither has the devil. But I can assure you, reader, that there are relics preserved of this very statue to this day. Some of it was made into much esteemed snuff-boxes; and I am told there is one antiquarian in our city, who possesses the head and horns, and who prizes the relics as the most valuable in his museum. At any rate Hell to me in those days was a most attractive place, and often did I go thither, for the yard was full of shops where toys, and fireworks, and kites, and all the playthings that engage the youthful fancy were exposed for sale. But Hell was not only attractive to little boys, but also to bearded men; for here were comfortable lodgings for single men, and I remember reading in a journal of the day an advertisement intimating that there were "To be let furnished apartments in Hell.—N.B. They are well suited to a lawyer."

"Here were also sundry taverns and snuggeries where the counsellor would cosher with the attorney—where the prebendary and the canon of the cathedral could meet and make merry. Here the old stagers, the seniors of the Currans, the Yelvertons, and the Bully Egans would enjoy the concomitants of good fellowship. There Prime Serjeant Malone, dark Phil Tisdall, and prior still to them the noted Sir Toby Butler, cracked their jokes and their marrow-bones, toasted away claret and tossed repartee until they died, as other men die and are forgotten."—See Speed's *Map of Dublin*, 1610, for locality.

Mention is also made of the same place in *The*



*Early Life of P. B. Shelley*, by McCarthy, published by Chatto & Windus. M. D'OREY.  
Berkeley Road, Dublin.

A CONUNDRUM WANTED (6th S. iii. 149).—I have heard the conundrum in the following form, but am not sure whether it be the whole of it, or if quite correct:—

"There was a man, in days of yore,  
Who lived where no man lived before,  
And ne'er will live again.  
The door was made without a board,  
And opened of its own accord  
To let this gentleman in."

Answer, "Jonah."

E. H.

POWER OF SLEEPING AT WILL (6th S. iii. 27).—I do not see anything very remarkable in what R. M. G. records of Napoleon. My father did the same thing every day of his life, as long as I knew him. He generally slept four hours and a half at night, from 1.30 A.M. to 6 A.M., and half an hour in the course of the day when it was most convenient to him.\* He used simply to sit down in an easy-chair, order himself to be called in half an hour, and go off at once into a very sound sleep. I, myself, have the same faculty, but in a less marked degree. When I am in good health I can, without feeling in the least degree sleepy, lay my head back in a chair, or elsewhere, and go to sleep directly. I go up most days from Sydenham Hill to Ludgate Hill by the London, Chatham and Dover main-line, and I frequently go to sleep as the train is entering upon the bridge at Blackfriars, and wake up again, after having had a good dream, before it has reached the other side of the water. No doubt many people have this power of sleeping at will.

F. CHANCE.

Sydenham Hill.

THE BELLS OF KING'S COLLEGE, OLD ABERDEEN (6th S. ii. 347).—I have found the following note in the accounts of King's College, showing the sale of four apparently large bells to John Leith, a well-known metal dealer, coppersmith, &c., in Aberdeen. I fear Leith's books cannot be traced now, to know if he resold or melted these venerable bells—probably they went to pot:—

"Excerpt from Edilis Account. Crop 1800.—Received the price of four Bells sold to John Leith, weighing 5,566 lb. at 9½d. per lb. Dutch weight, after deducting allowances for taking them down, for iron work, weighing, &c., 208s."

I should be glad to know what Dutch weight is.

SCOTUS.

HERALDIC (6th S. iii. 8).—The following is from Edmondson's *Heraldry*:—"Purple, on a fesse or,

\* He used laughingly to say that he looked upon sleep as a tax, and therefore paid as little of it as he could. He used to calculate that in his long life (he lived to be eighty-two) he had really lived from five to ten years longer than most men of the same age.

between three horses courant ar., as many hurts. Rushe." This seems to be very nearly the same as the arms described on the escutcheon of pretence. The other arms I cannot find in Edmondson.

B. F. SCARLETT.

CAMBRIDGE M.P.s (6th S. iii. 88).—Henry Mowlowe ("Dockter Mowltellowe" in Alderman Metcalfe's *Diary*) was actively engaged in 1611 in raising money for the casting of a peal of five bells for the parish of St. Mary-the-Great, Cambridge. Christopher Hodson, gentleman, had a lease granted to him by the Corporation of Cambridge in 1589. I think it very probable that he may be the grandfather or great-grandfather of Christopher Hodson, the well-known bell-founder of London. The town treasurers in 1593 paid him "for his fee of the parliament, after ij<sup>th</sup> by the daye, v<sup>th</sup> xij<sup>s</sup>," Mr. Goldisborowe receiving for the same service vi<sup>th</sup>. Mr. Goldsborough, Mr. Wallis, and their households were in constant disputes with the university authorities. See Cooper's *Annals of Cambridge*, ii. pp. 550, &c.

J. J. R.

FEMALE SOLDIERS AND SAILORS (6th S. iii. 144).—To the lists of Amazons already given in "N. & Q." should be added an example from a very different source—the Mahrattas. The story of a girl, by name Juruor Singh, who served in the Mahratta army for two or three years, from the generous motive of procuring money to release her brother from imprisonment, is told in Broughton's *Letters written in a Mahratta Camp*, and mentioned by Sydney Smith in his review of that book in the *Edinburgh* (1813).

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

LAMPADIUS (6th S. iii. 148).—There are accounts of Wilhelm August Lampadius—or, as it is sometimes written, Lampaduis—in Michaud's *Biographie Universelle* and Didot's *Nouvelle Biographie Universelle*.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

VERSES IN FANTASTIC FORMS (6th S. iii. 146).—In a little volume entitled "Sylvæ quas vario Carminum genere primani Scholastici Collegii Dolani S.J., in publicâ totius civitatis gratulatione, lætitiâque ex tempore obtulerunt," printed at Dôle in 1592, in quarto, MR. E. MARSHALL will find verses in Greek and Latin representing wings, altars, spectacles, circles, angles, triangles, &c. These are all written by students at the College of Dôle in praise of M. de Vergy, Count of Champlite and Governor of Franche-Comté. In the book of *Philomnests*, to which I previously drew the attention of MR. MARSHALL, there is an almost endless variety of trifles of this sort. If he has no opportunity of seeing this volume I shall be happy



to show it him. I suppose Mr. MARSHALL to be familiar with the *Panegyricus Dictus Constantino Augusto* of Publius Optatianus Porphyrius, Augustæ Vindelicor., 1595, in folio. In this, among other objects, there are a syrinx and an organ in verses of this description.

JOSEPH KNIGHT.

**MNEMONIC LINES** (6th S. iii. 86).—The lines referred to by M.A.Oxon. were, I believe, the invention of an undergraduate at Exeter College, Oxford, some twenty-five or twenty-six years ago. I remember their announcement at a conclave of undergraduates who were soon to "come under the plough," and were cross-examining each other as to their respective progress in divinity. The lines then took the form of two hexameters, thus:

"Rôm, Cör, Cör, Gäl, Ephë, Phil, Col, Thëss, Thëssälë,  
Tim, Tim,  
Tit, Phil, Hëbrëw, Jäc, Pët, Pët, John (triplë), Jude,  
Rëvëlätion."

There were many aids to memory in vogue at the same time—many better forgotten. An amusing one, however, was the genealogy of Abraham, which it was supposed to be very necessary to have at one's fingers' ends. It ran thus:—

"Shem, Arphaxed, Salah,  
Eber, Peleg, Reu,  
Serug, Nabor, Terah,  
Tooral looral loo" (=Abraham).

I write from memory, but more than a quarter of a century fails to blot out the patriarch's lineage.

HIC ET UBIQUE.

**"AS BLACK AS NEWGATE KNOCKER"** (6th S. iii. 248).—This expression was used by a fly-driver from the Greyhound Hotel, Croydon. He was driving a friend of mine on a very dark stormy night, and being unable to see his way, he exclaimed, "It is as black as Newgate knocker." Never having heard the expression before, I made a note of it.

G. L. G.

Titsey Place, Surrey.

[MR. RULE writes:—"Newgate knocker, in Hotten's *Slang Dict.*, is said to be 'the term given to the lock of hair which costermongers and thieves usually twist back towards the ear. The shape is supposed to resemble the knocker on the prisoners' door at Newgate—a resemblance that carries a rather unpleasant suggestion to the wearer.'"]

**"PALL MALL"** (6th S. iii. 280).—I hope I may be pardoned for seeking to get to the root of this word. Mr. Wheatley, in his interesting account of the history of the game of pall mall (*Antiquary* for April, 1881), does not give the meaning of the word or words. I find *pall* (pronounced *pawl*) means (Webster) a pole or stake, and *mall* (pron. *maul*) means an instrument for driving anything with force; and second, the place where they played with malls and balls. Is, then, *pall* the pole or handle of the mall, and *palemaille* the instrument with which the ball was driven? Lan-

thier, I see, speaks of "Le jeu de mail," omitting *pale*, or *pall*.  
HIC ET UBIQUE.

**"POURING OIL ON TROUBLED WATERS"** (6th S. iii. 69, 252).—Hardouin, Brotier, and Alexandre\* thought the result of Franklin's well-known experiments to be much exaggerated, nor have such experiments been always attended with success. A commission of the Royal Institute of the Pays Bas, in 1844, tested this property in oil upon a portion of the North Sea, when several gallons were poured upon the restless waves without diminishing their motion; indeed, the phrase of "Pouring oil to still angry waves" was stated by the Commission to be only a poetical embellishment. On the other hand, Prof. Horsford, by emptying a vial of oil upon the sea in a stiff breeze, smoothed the surface, and Commodore Wilkes, in a violent storm off the Cape of Good Hope, witnessed the same effects from oil leaking out of a whale-ship.

WILLIAM PLATT.

115, Piccadilly.

**"LOVE" AS APPLIED TO SCORING** (4th S. xii. 268; 6th S. iii. 276).—Your correspondent should consult an article in the *Journal of Philology* (vol. v. No. 10), by Mr. Magnússon, on this subject. The article is headed "Love Amor, Love Nought." Mr. Magnússon contends that these are two distinct words; "love," as used in scoring, being cognate with an Icelandic word *lyf* (whit).

D. C. T.

I do not think the origin of this expression lies very deep. We all know the meaning of "labour of love," "to play for love," i.e., to play without any stakes—or for nothing—and so gradually "love" comes to mean "nothing"; so a love game = game to nothing; or ten love = ten to nothing.

HIC ET UBIQUE.

**ARMS ON A BOOK-PLATE** (6th S. iii. 126, 278).—These arms, those of Peshall of Eccleshall, are inaccurately described, *ante*, p. 126, as to the charges on the cantons. In Kimber and Johnson's *Baronetage*, i. 123, the coat is thus described:—

"Argent, a cross flory sable; in a [dexter] canton. Azure, a wolf's head erased argent (being the arms of Hugh Lupus, Earl of Chester); in an Escutcheon of augmentation, [in the centre of the cross] Argent, a lion rampant double tailed, gules, and ducally crowned, or. [In a sinister canton is the red hand of Ulster]."

B. W. G.

Southampton.

The book-plate described by W. H. H. R. is, I have no doubt, that of the writer who chose to style himself "the Rev. Sir J. Peshall, Bart." He died in 1778, but the Peshall baronetcy is said to have lain dormant since 1712.

H. C. MAXWELL LYTE.

\* See their observation on Plin. *N. H.*, lib. ii. cap. cxxviii. *ad fin.*, Lemaire, i. 450-1.



"PUDDING AND TAME" (6th S. i. 417; ii. 55, 277; iii. 118).—The version of this used in Norfolk differs in the second line, which is "Pudden and crame," for *cream*. Now *crame* in a very juvenile tongue would be lisped *tame*.

G. A. C.

MR. GLADSTONE'S LATIN RENDERING OF THE HYMN "ROCK OF AGES," &c. (6th S. ii. 346; iii. 16, 58, 257).—Surely, in the passage quoted by J. E. E., *ante*, p. 257, from Juvenal (vii. 115), *pallidus* can only be the nominative pure and simple.

P. J. F. GANTILLON.

NICHOLAS BALL (6th S. ii. 468; iii. 73).—I am obliged for MR. WALFORD'S reference to Judge Ball, with whose history I am pretty well acquainted, and who is not the person I am in quest of. Let me add to my former inquiry that my Nicholas Ball (born circa 1787) was educated at "some public institution" in or near London, and was afterwards at one of the universities, not Dublin. Perhaps some kind reader of "N. & Q." at Oxford or Cambridge could assist me.

H. B.

SIR CHARLES NAPIER'S "PECCAVI" (6th S. iii. 266).—Is A. C. S. right in attributing "Peccavi" to Napier? The following is what *Punch* had on the question:—

"Peccavi! I've Scinde, said Lord Ellen so proud;  
Dalhousie, more modest, said Vovi, I've Oude."

X. P. D.

AUTHORS OF BOOKS WANTED (6th S. iii. 269).—

*Lectures explanatory of the Diatessaron*, Oxford, 1824, was by John David Macbride, D.C.L., Principal of Magdalen Hall, Oxford. The second edition appeared in 1835, the third in 1848, the fourth in 1854. FAMA.

These lectures, by Dr. Macbride, were in 1824 printed in one volume for private distribution, because he, the Principal (a most pious man), felt himself bound to instruct the members of the Hall in religion, but not being in holy orders he did not like to lecture in divinity. He therefore gave each member a copy of his book. It grew afterwards into two octavo volumes, published in 1854 by J. H. Parker. Dr. Macbride also published in 1853 a volume on the Thirty-nine Articles, and another on the Acts of the Apostles and Epistles.

GIBBES RIGAUD.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Breviarium ad Usum Insignis Ecclesie Eboracensis*. Vol. I. (Surtees Society.)

THE first volume of Mr. Lawley's reprint of the York Portiforium of 1493 is now lying before us in all its beauty of paper and type and, let us add, excellence of editing. It is, in fact, a collation of all existing editions, but a reprint of one. Representing in text the first edition, a Totum or All-in-one Breviary, the first volume of the reprint very aptly and conveniently comprehends the whole Temporale or Sunday service-course from year's end to year's end, without break or partition, as the two-

part, or winter and summer, editions are obliged to divide it. This, followed, though not immediately, by the famous York "Ordinatio," or "Rubrica de Dominicis," which will give our readers a sportive afternoon to masticate, master, and digest its pie, completes the Sunday sequence in all that concerns the quire. This follows the feast of the dedication of the church—as being a holyday liable to fall on any day of any season of the year—provided with its elaborate rubric to meet any temporal emergency that might arise, by way of concurrence or occurrence. Then we have the commemorations of Blessed Mary, of St. William, of SS. Peter and Paul—both special York Minster commemorations—and then that of All Saints. And so with the All Saints' collect "Concede" ends the common prayer of the season of York. At col. 727 commences the Calendar for the year, with tables, and the Order of Benedictions; and then we have the Psalter for the week, followed by an ordinary of hymn, psalm, and canticles, "Ad Laudes," among which the reader will find "Te Deum," a "cantic" of Matins. The "Letania," with the "Suffragia Consueti," ends the book, for a successor to which we are earnestly, not to say impatiently, looking out.

But with the Northerners we have no need for impatience. Far more *tenaces propositi* than their Southern brethren, they begin works only to carry them through to completion—witness their Missals of York and Hereford, their Pontifical and Manual of York, others of earlier date, and the present most admirable undertaking, now on the high road to completion; while one hopeless fragment of a Portiforium, an unfinished Missal, and an inchoate Breviary, are all that the South has to show of Sarum; but enough to prove the text of the men of Chichester, in the words of David, that "promotion" cometh neither from the east, nor from the west, nor yet from the south.

We must not omit adding that the introduction, pp. ix-xxi, is a perfect mine of bibliographical wealth and information on all that concerns York Breviary texts, and it is succeeded by a device of John Hamman, or Hertzog, which, as the saying is, is worth all the money. The reader will remark that the Sundays after Trinity in Sarum are reckoned after the octave of Pentecost in York, which comes to the same thing.

*German Life and Literature*. In a Series of Biographical Studies. By A. H. Japp, LL.D. (Marshall Japp & Co.)

DR. JAPP is no new adventurer into that somewhat thinly-peopled region of the higher criticism in England. He is, we understand, well known to be minutely familiar with more than one attractive figure in American letters, and, if we mistake not, he has, under a pseudonym, given us the best, indeed the only, "Life" of Thomas De Quincey. That he should display the wide and deep acquaintance with German writers and German thought which is manifested by this volume is, if not surprising, at least evidence of considerable versatility. Most of the papers here have already appeared in the *Westminster*, the *British Quarterly*, and other periodicals; but, as now arranged, they present the appearance of having been composed with a like impulse and under the influence of a connecting idea. It was his first intention, Dr. Japp says in his preface, to have confined himself exclusively to Lessing, Herder, Goethe, Tieck, and Heine, as typical men representative of "the main currents in modern German literature." But the development of the scheme made necessary the admission of Novalis, Moses Mendelssohn, and Winckelmann into the survey. Had it not been for this, we should have lost the admirable study of the last-named author—surely one of the most pathetic stories of



strenuous desire and foiled endeavour that have ever been put to paper. On the other hand, this enlargement of the group has apparently deprived us of the essay on Heine—one which, in Dr. Japp's hands, might be expected to have possessed considerable freshness and novelty, since he is a fearless examiner of authorities, and is not deterred by the magic of a name from keenly criticizing his predecessors. The article on Lessing here printed attracted considerable attention at its first appearance in the *Westminster*, and it deserves the highest praise. The most remarkable utterance in the book is, however, that on Goethe, and it is an excellent example of the author's manner at its best. Most men approach Goethe more or less under bondage of the hero-worship of Carlyle and Lewes. Dr. Japp has fallen under no such spell, and the result is that we get a far clearer view of the under side of Goethe's character than we have hitherto been favoured with, and this view is indispensable to his just appraisement. Of the remaining studies in these pages we cannot further speak. But we may safely say that, as an able and thoughtful contribution to the history of the rich and fruitful literature of Germany, this book cannot be neglected by those readers who appreciate the advantages of candid and competent teaching.

*Gleanings.* By Wilfred B. Woollam. (Cambridge, Jones.)

We have read with great interest this volume of verse from an undergraduate pen. It is a graceful little selection of poems, expressing in simple language pretty thoughts and moralizings. This, indeed, seems to be the author's strong point; and he certainly has the gift of being epigrammatic, which, we think, is no small praise. The author's modest preface forms a pleasing introduction to his *Gleanings*. He says:—

"There is a harvest of rich thoughts for reaping:

The reapers are the poet, seer, and sage.

I cannot be a reaper; I must follow,

And glean some ears of the immortal grain;

Walk where the great have walked before, and stooping

With patience seek the fragments that remain."

To walk in the footsteps of the great is the best aim of a young writer, and it is an aim which the present author has kept so steadily before him that he may well hope to have gleaned "some ears of the immortal grain."

MESSRS. G. WATERSTON & SONS, of Edinburgh, have done a good service to lovers of old engravings, decorators, and calligraphists by republishing in fac-simile Theodore De Bry's alphabet, the *Nova Alphabeta Effictio*, &c., according to the quaint and strangely incorrect title-page itself, edit. 1595, of which original impressions are of extreme rarity and costliness. It is one of the quaintest examples of rococo design, bearing the impression of extreme beauty of execution, and memorable for the conceits and freakish combination of the elements in which it abounds. These elements had their origins in the Raphaelesque arabesques, which the great painter derived from late classic devices, and which are here embodied in a mode which marks the very edge of the boundary between rococo and baroque design. The verses of the original, being now unreadable by man, were, not unwisely, omitted.

SOCIETY FOR PHOTOGRAPHING RELICS OF OLD LONDON.—The seventh year's issue will consist of the following:—King's Head Inn Yard; White Hart Inn Yard; George Inn Yard; Queen's Head Inn Yard; Old Houses in Borough High Street, and St. Mary Over's Dock, Southwark; Old Houses in Bermondsey Street; Sion College, London Wall; Oxford Market.

### Notices to Correspondents.

ZANONI.—1. We thought we had already explained that while impalement of the wife's arms flows from the fact of marriage, their quartering by the descendants, male and female, of such marriage is restricted to the case of heiresses (in the heraldic sense of the term). 2. Grandsons in the male line of a marriage with an heiress would, as we have stated, carry the quartered coat of the two families, and that quartered coat would be equally borne by remoter descendants in the male line, or, failing them, by the representative being heir of line. But the descendants of the daughter of a marriage with an heiress would not carry the quartered coat, nor even the coat of her paternal ancestors, unless she became heiress of line.

W. HAMILTON.—1. Most probably due to the suddenness with which the demand arose for portraits, to supply which the illustrated papers are not likely to have been able to do more than make use of the latest photographs to be had in this country at the moment. 2. This is, to a certain extent, a matter of internal State policy, and we do not profess to be in the secrets of the State in question. But it is quite conceivable that various reasons may have combined to urge the propriety of the removal. 3. We think it was stated at the time of the second marriage that the issue thereof were to have precedence in the family next after the existing legitimate issue. 4. Too political a question for discussion here. We do not think, however, that such a measure could anywhere be carried out without being a cause of at least temporary hardship to some portion of the community, which that portion is likely to resent.

C. F. H.—This was a mode of blazon in use by the old heralds for kings and sovereign princes in lieu of the ordinary tinctures. The coat you send is, in fact, Gu., on a chief arg. two mullets sa., with a crescent for difference; and you will find it, s.v. "Bacon," in Burke's *General Armory*, 1878, with this exception, that Sir Bernard blazons the mullets as pierced sa.

H. G. GRIFFINHOOF.—We have heard a similar opinion expressed by some who were present, but the question is not adapted for discussion in our columns.

G. F.—The church of St. Bennet Fink was dedicated to St. Benedict, "and the word *Fink* was added, because the church was founded by one Fink, being, as Mr. Stow says, new built by Robert Fink the elder" (*A New View of London*, 1708, vol. i. p. 149).

G. W. TOMLINSON.—Have you noticed the lists constantly recurring in the review columns of the *New England Historic Genealogical Register*, Boston, Mass., and the *New York Genealogical and Biographical Record*, New York City?

J. R. HARG.—Many thanks, but the cutting does not throw any new light on the family, or on the question recently mooted.

HUGH OWEN.—For the addition of "Van" to the name of "Tromp," see "N. & Q." 2<sup>nd</sup> S. ix. 330.

A. J. RED ("Thomas Hawkins").—See "N. & Q." 2<sup>nd</sup> S. x. 279, 397.

A. L. M. (Oxford).—It will appear.

### NOTICE.

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UNPUBLISHED LETTERS OF DR. JOHNSON.

The eight letters which I propose to publish in “N. & Q.” belonged to the late Rev. Edmund Hector Shipperdson, my father-in-law, to whom they descended from his great-grand-uncle, Mr. Edmund Hector of Birmingham. I have taken pains to preserve the original punctuation, which is certainly defective.

H. P.

No. I.

To Mr. Hector, in Birmingham (address).

Dear Sir,—I was extremely pleased to find that you have not forgotten your old friend, who yet recollects the evenings which we have passed together at Warren's and the (illegible).\* As Nature, I suppose operates very uniformly, I believe you as well as I are come now to that part in which the gratifications and friendships of younger years operate very powerfully on the mind. Since we have again renewed our acquaintance do not let us intermit it so long again.

The Books I think to send you in a strong box by the carrier, and shall be obliged if you will remit the money to my mother who may give you a receipt in my name.

\* Swan?

I wish, come of wishes what will, that my work may please you, as much as it now and then pleased me, for I did not find dictionary making so very unpleasant as it may be thought.

Mr. Baskevill called on me here. I suppose you visit his printing house, which will I think be something very considerable.—What news of poor Warren? I have not lost all my kindness for him, for when I remember you I naturally remember all our connexions, which are more pleasing to me for your sake.

I am, Sir, your humble servant

SAM. JOHNSON.

Gough Square, Fleet Street.

Apr. 15, 1755.

No. II.

To Mr. Hector, in Birmingham (address).

Oct. 7, 1755.

Dear Sir,—After a long intermission of our correspondence you took some time ago a very kind method of informing me that there was no intermission of our friendship, yet I know not why, after the interchange of a letter or two, we have fallen again into our former silence. I remember that when we were nearer each other we were more diligent in our correspondence, perhaps only because we were both younger, and more ready to employ ourselves in things not of absolute necessity. In early life every new action or practice is a kind of experiment, which when it has been tried, one is naturally less eager to try again. Friendship is indeed one of those few states of which it is reasonable to wish the continuance through life, but the form and exercise of friendship varies, and we grow to recollect (!) to show kindness on important occasions without squandering our ardour in superfluities of empty civility.\*

It is not in mere civility that I write now to you but to inform you that I have undertaken a new Edition of Shakespeare, and that the profits of it are to arise from a subscription, I therefore solicit the interest of all my friends, and believe myself sure of yours without solicitation. The proposals and receipts may be had from my mother to whom I beg you to send for as many as you can dispose of, and to remit to her money which you or your acquaintances shall collect. Be so kind as to mention my undertaking to any other friends that I may have in your part of the kingdom, the activity of a few solicitors may produce great advantages to me.

I have been thinking every month of coming down into the country, but every month has brought its hinderances. From that kind of melancholy indisposition which I had when we lived together at Birmingham, I have never been free, but have always had it operating against my health and my life with more or less violence. I

\* This passage is very difficult to decipher.



hope however to see all my friends, all that are remaining, in no very long time, and particularly you whom I always think on with great tenderness.

I am, Sir, your most affectionate servant  
SAM. JOHNSON.

#### DATED BOOK-PLATES.

(Concluded from p. 205.)

We now come to "Herr Karl Heinrich Edler von Fodoci, 13 November, 1719." Next, CHRISTIAN ERNST GRAF ZU STOLBERG in a garter at the top of a truncated pyramid, against which is an elaborate coat of arms, with many quarterings, enclosed in palm branches. On each side is a female seated; the one on the right bears a crown; her left hand holds an olive branch, her right a sceptre; the other, on the left, holds the scales of justice in her right hand, in her left a measure; 1721; size,  $3\frac{1}{2} \times 2\frac{3}{4}$  inches. The next is a warlike one, and consists of a cannon, balls, drums, and a barrel, with a man in armour seated at the foot of a plinth, on which are presented figures fighting. An order hangs from a collar surrounding a shield with three fleurs-de-lis, on which is a crown, spears with flags on each side; beneath, "Ex Liber. ser. Principis Cenoman. Ducis Biblioth. Coll. Ang. Fundatoris an. 1729"; size,  $5\frac{1}{2} \times 3\frac{1}{2}$  inches. The next has a bishop's mitre, between two croziers, resting on a shield with four quarterings of monks and three-stalked flowers; above, "CHRISTOPHORUS ABBAS Luccensis," 1731; oval, size,  $3 \times 2\frac{1}{2}$  inches. Another, of a common type, is that of "D. Philippi Dominici Beraudi," anno 1734; size,  $5\frac{1}{2} \times 2\frac{3}{4}$  inches. The next is a fine coat of arms surmounted by a crown with elaborate ornamentation, and only a monogram "J. A."; motto, "Sic proprius consuluit otii"; anno 1736; size,  $3 \times 2\frac{3}{4}$  inches. Now comes, on a garter above, LYCANISCHE BIBLIOTHEC.; below, a crest of stags' horns upon a helmet, beneath which is a shield containing a man girt with a sword, holding a lance with flag in his right hand; 1739; size,  $4\frac{1}{2} \times 3\frac{1}{2}$  inches. The next is "Ex Lib. Vaucresson de Cormainville," anno 1743. The shield has as supporters two greyhounds; in the centre of it a lamb holds a cross with banner, a star above; on the garter "Lege et Redde." The whole is surmounted by a coronet; size,  $3\frac{1}{2} \times 2\frac{3}{4}$  inches. Now come the three "Pollings," 1744, two of which I have mentioned in "N. & Q." 6th S. ii. 302. The following one is curiously arranged. On the left is a section of the end of a bookcase, extending to the right in a segment of a circle. Seated by this end is a female, having a helmet with plumes on her head and a caduceus in her right hand, reading a book on a desk made of a woman's bare bust with hands like a beast's paws. Behind, on her left, is a coat of arms and crest, and on a garter above DU'CHAMBE B<sup>ES</sup> D'ELBHECQ;

1757; size,  $2\frac{3}{4} \times 2\frac{3}{4}$  inches. The next is quite unique in idea, so far as my experience goes in any that I have seen. It consists of a river or bay, with a town appearing in the centre on a point of land in the background. On the left are seen a ship in full sail and two boats. In the foreground, from a low square building, rises a sort of attenuated chimney, from which smoke issues, in front of which are three youths and Mercury with the caduceus, all engaged in landing merchandise. On the right is a bookcase, with Corinthian columns supporting a deep cornice, on which are three globes and this inscription: "Fragili suspensio quæramus Stabile Lucro." Seated at a table by the bookcase, with pens and ink on it, is a goddess with a book in her left hand and two at her feet; approaching her, on his arrival from his voyage, is the merchant. Beneath is "SYMBOLUM BIBLIOTHECÆ JOANNIS BERNARDI NACK. Civis et Mercatoris Francofurtensis. Dr. Osterländer Inv., De St. Hilaire del. et sc. 1759"; size,  $4\frac{1}{2} \times 2\frac{3}{4}$  inches. The following is also like no other that I have seen. Rather above the middle of the engraving, in the centre of a sun with rays extending all round, are C. A., and immediately above an imperial crown, on the top of which is a garter inscribed with NOBIS CLEMENS AUGUSTVS SIBI; beneath, on a semicircle of dark clouds in the centre, is a shield with a Latin cross, surmounted by an archbishop's mitre; another Latin cross is suspended below, with sword and crozier crossed behind. On each side are two shields with coats of arms, each surmounted by a bishop's mitre. The whole is so dark that it gives one the impression of deep mourning. At the bottom, "B. H. de Brookes S. R<sup>mi</sup> ac R<sup>mi</sup> ELECTORIS Consil. inv. et sc. 1760"; size,  $4\frac{1}{2} \times 3\frac{1}{2}$  inches. The last German I mention is one of the interiors so frequently met with amongst the German book-plates, though slightly different from some. One division of the bookcase is appropriated to portraits, whilst a naked youth, with a lyre in his hand, stands on a low pedestal, in the centre of which is 1763. Above is EX CAROLI FERD. HOMMELII BIBLIOTHECA; size,  $3\frac{1}{2} \times 2\frac{3}{4}$  inches.

Though the above will probably be more interesting to English collectors, as not being so easy to obtain, perhaps the mention of a few dated English may not come amiss. The earliest I have is that of Cary Coke, wife of Edward Coke, of Norfolk, Esq., 1701. Then Thomas Richmond, alias Webb, of Rodbourne Cheney, in the county of Wilts, Esq., 1703. The next is, I fancy, rare: "His Excellency The R<sup>t</sup> Hon<sup>ble</sup> Tho. Wentworth Lord Raby, Peer of England, Coll<sup>o</sup> of her Ma<sup>ty</sup> Royal Reg<sup>t</sup> of Dragoons, Lieut<sup>nt</sup> General of all her Ma<sup>ty</sup> Forces, & her Ma<sup>ty</sup> Ambassador Extra<sup>ry</sup> to y<sup>e</sup> King of Prussia, 1705"; size,  $4 \times 3$  inches. Now comes "S<sup>r</sup> Thomas Hanmer of Hanmer in Com. Flint Baronet, 1707." Then "Edwardus Rudd S.T.B.



Trin. Coll. Cant. Soc., 1712." The next is that of "Mathew Skinner of Linc. Inn Esq<sup>r</sup>, 1716"; motto, "Sis tibi Lex." The following I got from Sir Albert Woods, Garter.—W. H. DE BURGO S<sup>t</sup> PETRI M.D.CCXX., which is ingenious and elegant, being made up of books placed alternately perpendicularly and horizontally upon each other, surmounted by a bishop's mitre, with cross and crozier, from which hangs a scroll unrolled with the arms upon it; size, 4×3½ inches. The next is that of "John Percival Earl of Egmont, 1736." Then comes "Sam<sup>l</sup> Goodford of y<sup>e</sup> Inner Temple, Esq<sup>r</sup>, 1737." Next is "The Right Honourable Thomas Lord Trevor, 1738." Now follows "Hen. Toye Bridgeman Esq<sup>r</sup> of PRINCKNASH Gloucestershire, 1746." Then another of books built up, from which a scroll unrolled hangs, belonging to "Philip<sup>s</sup> Barton LL.D. *ÆDIS CHRISTI CANONICUS*, 1755." Then next, a warlike one, has no name. It consists of drums, cannons, balls, spears, trumpets, and flags, forming a ground with framework for the ornamental shield with helmet, on which is an excellent man's face as a mask. Above, a cap of maintenance and a dove with an olive branch in its mouth; beneath, "G. Haines Delin., W. H. Toms Sculp., 1752"; size, 5½×4 inches. Now comes one of J. GULSTON, 1768. Then a crest only, "E. Libris M. Wall, M.B. Coll. Nov. Oxon. Soc. 1774." The next is the excellent one of "TANREGO in the Coun<sup>t</sup> of SLIGO. J. Taylor Sculp<sup>r</sup> 1786." Next "Scrope Berdmore, S.T.P. Coll. Mert. Custos, 1790." Then comes the Grace set, which with the one above I obtained from the Rev. T. W. Carson, of Dublin, who, I believe, could surprise a good many collectors by the number and rarity of those he has that are dated. I wish he would publish a detailed account of them. The last I will speak of is that of "H. F. Bessborough, published and engraved by Bartolozzi in 1796." It is one of the best specimens of engraving in my possession. It is described in "N. & Q.," 6th S. i. 197. C. I. M. Z.

Oxford and Cambridge Club.

Dominique Barnabé Turgot, Bishop of Séz in 1717, was not a cardinal. It is easy to mistake a bishop's hat for a cardinal's, as they are much alike; but whereas the latter is red and has fifteen tassels at the end of a cord on either side, the former should be green and adorned with only six tassels. An archbishop has ten tassels to his hat, which is also green, while the abbot's hat is black and has but three tassels. GUSTAVE BOUVIER.

#### THE HARRISONS OF NORFOLK.

(Continued from 6th S. i. 280.)

Commencing with the Wickhampton branch, the prefacing remarks relative to the Harrisons connected with Filby (5th S. xi. 451) equally apply to this and all other branches of the family hereinafter mentioned.

John Haryson, entombed Sept. 21, 1591, divided the major part of his lands and "housen" among three kinsmen of his name, to wit, Eduard, who was united to Ellyn Warnes at Halvergate, June 27, 1574; Wilyam, "an Ancient man buried in the Chancall," March 24, 1659, with Margret his wife, whom he outlived a year all but a week; and Thomas, son of Symon and Margaret Harryson of Philbye (see 5th S. xi. 452). This Thomas married, Oct. 9, 1597, Jone, daughter of Thomas Sciens,\* who died 1580. She was born Nov. 4, 1573, and was buried in her father's grave March 24, 1638. The said Thomas Harryson, described as "Senex," was interred March 30, 1653: issue, six sons and two daughters, namely, Thomas, born March 7, 1597, buried May 8, 1598; Thomas, born Dec. 14, 1598; Dorette, April 18, 1600; John, May 3, and buried June 1, 1602; William, born Feb. 12, 1603 (whose daughter Ann was baptized Feb. 7, 1629, his son John, Oct. 27, 1633, and probably a son William elsewhere); Richard, born Jan. 20, and buried Jan. 24, 1605; Robert, born Jan. 6, 1606; and Tabatha, baptized Dec. 5, 1612. The last-mentioned Robert and Rachel his wife had issue Thomas,† Miles, Anne, and Margaret, baptized respectively Dec. 22, 1633, Sept. 30, 1635, December, 1637, and March 22, 1639. The last-named William Harryson married Feb. 3, 1662, Margaret Lyndowe,‡ who bore him Abrie, baptized Nov. 29, 1663, and buried Jan. 24, 1700; William, John, and Thomas, all born and baptized 21st, and buried 23rd Sept., 1665; John, baptized April 18, 1667; Margaret, Aug. 9, 1668; Thomas, Oct. 16, 1670, and buried Feb. 5, 1672; and lastly, Thomas, twin with Alice, both baptized Feb. 1, 1672; she was buried the 9th of the same month.

Proceeding with the Horning branch, Jonathan Harryson, who died off the "Texall" on the 13th, but was not buried till the 27th of April, 1669, by Elizabeth his wife, who survived him to March 6, 1707, had two sons and five daughters, born as follows: Susan, Jan. 20, 1637; Jonathan, Feb. 5, 1639; Elizabeth, June 19, 1642 (who was married Oct. 7, 1677, to Henry Gay,§ who died in 1688, leaving issue); Ann, March 12, 1644, and died the last day of that year (March 24); Ann,

\* Robert Sciens and Ellen Cooper married Jan. 13, 1571, and John, son of Thomas Sciens, was born Sept. 5, 1575.

† He was a "Marchant flysher," and supercargo of a vessel called the "Halgrau," and after a sea fight in which some of the crew were "slayne" was enslaved by the Moors, from whom he was ransomed by subscription raised by brief shortly after the death of Cromwell.

‡ Of this family Susanna, daughter of John Lindoe, of Runham, was married there Nov. 16, 1759, to Arthur, son of Roger Womack, Esq., and nephew of Roger Harrison, sen., of Ludham.

§ The issue of this marriage, all born at Horning between 1668 and 1683, were William, Mary, Elizabeth, Margaret, and Jonathan. The elder son died Nov. 20, 1728, and Elizabeth, his relict, April 15, 1744, aged 74.



April 2, 1645; John, Dec. 15, 1646, and died April 12, 1647; and Margaret, March 26, 1648. She was the mother of a son Robert, at whose death, in August 1678, she parted with her "Trynkes of Goulde and Popish Calvyns." Lydia Haryson died March 25, 1689. Who was she?

The Matthew Harrison born at Great Plumstead, and who espoused, at Caister, Elizabeth, aunt to the Lady Susan Ward of Bixley Hall, after leaving Rollesby resided for some years at St. Benedict's, Horning, where, in addition to the issue mentioned at 5th S. xi. 114, col. 2, he had three children born, that is to say, Jonathan, July 4, 1712, buried at Hemsby Nov. 28, 1741, but wrongly ascribed by me in "N. & Q." to Matthew and Ann Harrison; Hannah, June 8, 1715, who was married at Filby to Jonathan Tyrell (*s.p.*); and Edward, April 6, 1718. The Hemsby register makes John, son of Matthew and Ann Harrison, to have been born in 1740, not 1741, and Jonathan to have died Nov. 26, not 16, same year, as before stated; and Elizabeth, daughter of Jonathan and Elizabeth Harrison, (who were of Horning and a short time of Stokesby), baptized Jan. 10, 1742. Also that a widow Harrison was buried Oct. 5, 1755.

Passing to the branch settled in the adjoining parish of Ludham, Roger Harrison, by his first wife, Martha (*ante*, 5th S. xi. 513), had a son Roger, born about 1742; and by Elizabeth, his second wife, had several children, of whom there were—1. Sarah, who died in infancy Oct. 5, 1748, and who was buried at Horning; 2. William, born at St. Benedict's, Sept. 10, 1749; 3. Rebecca, who in 1775 was the wife of Valentine Spendlove,\* of Horning (whom she pre-deceased some two years, dying about 1830, and both are thought to have been buried at Ludham); 4. Robert Harrison, of Thurne and Ludham; and 5. John Harrison, of Stokesby, born about 1756 and 1758 respectively; and probably other of the female legatees alluded to in foot-note on page cited were born of this marriage.

The last-mentioned Roger had three wives, viz., first, Sarah, daughter of Joseph and Sarah Jenkinson, whom he married Aug. 23, 1774; she died April 9, 1777, aged 20, and was buried in the vault of the Harrisons at Ludham; so also were her parents and Elizabeth Harrison from Horning, Nov. 10, 1783. He married secondly Mary Moor, of Skepton, spinster, by whom he had issue Sarah Jenkinson Harrison, born July 30, 1799; George, Feb. 23, 1801, who died April 28, 1826; and Mary, born Jan. 31, 1803, who died June 30, 1826. Mr. Harrison's third wife, who had no children,

was buried at or near Felmingham about 1822. He died Nov. 2, 1830, aged 88, and was interred with his first wife.

WILLIAM HARRISON RUDD.

Great Yarmouth.

(To be continued.)

EDWARD MARSHALL, PREBENDARY OF PETERBOROUGH.—I have endeavoured, with but little success, to trace the history of this divine, and, therefore, ask the assistance of the readers of "N. & Q." He was Rector of Wimpole, in Cambridgeshire, and B.D.; was admitted prebendary of Peterborough (third stall), March 24, 1603/4 (*Le Neve's Fasti*, Ed. Hardy, vol. ii. p. 546). He married Rhoda Cross; marriage licence (Dean and Chapter of Westminster's licences) dated Dec. 6, 1606, for Edward Marshall of Wimple, Cambridgeshire, clerk, and Rhoda Cross, of St. Margaret's Westminster, widow, to marry at St. Margaret's Westminster. They were married there Dec. 7, 1606. He was buried at Wimpole in 1625, aged sixty-three (*Haines's Manual of Monumental Brasses*, part ii. p. 37). His will as "Edward Marshall of Wimple, clerk," is dated April 22, 1 Car. I. He mentions his wife, Rhoda; land in Eversden; sons, Thomas, Edward, and Symeon Marshall; gives an additional legacy to daughter Margaret Marshall (*sic*), to be put out for her till she live with her husband as she ought to do; daughter Rhoda Marshall, under eighteen; Bridges Crosse; brother John Marshall; brother Abbott's children; Hugh Knott; Elizabeth Syms; Jane Kinge, my old servant; Stephen Willson, overseer. Eldest son Warner Marshall, sole executor and residuary legatee. He proved in P.C.C., Nov. 19, 1625 (Clark 118).

Warner Marshall succeeded his father in his prebend at Peterborough, July 28, 1625, and was then M.A. He died in London, and was buried at St. Andrew's, Holborn, Feb. 15, 1631/2, as "Warner Marshall, minister, from Robert Wilds, Shoe Lane," and was succeeded in his prebend by Sebastian Smith, who was admitted Feb. 27, 1631/2. Warner Marshall apparently lived at Maxey, co. Northampton, and afterwards at Caston; and must have married a second wife shortly before his death. The register of Maxey contains the following entries:—

1629. Flower Marshall, daughter of Warner Marshall, Clerke, buried Nov. 29.

1629. Thomas Marshall, son of same, buried Dec. 23.

1629/30. Margaret, wife of same, buried Feb. 12.

1631. Mary, daughter of same, buried August 1.

He is described in his will, dated Sept. 28, 7 Car. I., as "of Caston, co. Northampton, clerk." Mentions daughter Margaret, under age; sister Rhoda Marshall, and the portion left her by my father's will; copyholds at Barrington to wife Mary. She proved in P.C.C., April 25, 1632 (Awdley, 40).

\* They had with other issue daughters Ann and Clara, baptized there Oct. 6, 1775, and Aug. 2, 1789; one of their daughters was the wife of George Smith, of Ludham, and another is believed to have been married to Joseph Amis, of Barton Turf.



The only clue I have to the parentage of Edward Marshall is the will of Edward Marshall of Hitchin, co. Hertford, who may have been his father. He was of a numerous family resident there, a branch of which settled at Michelham in Sussex. This will is dated May 19, 35 Elizabeth. Testator mentions his sons Thomas Marshall and John Marshall, both under age; wife Alice; Alice my daughter wife of William Abbott my son-in-law; their children, William, Thomas, Abraham, Marye Abbott, and Joane Abbott, legatees of 40s. each; daughter Elizabeth Marshall; daughter Joane; appoints son Edward Marshall sole executor. He proved in P.C.C., May 29, 1593 (Nevell 41).

GEORGE W. MARSHALL.

THE TURKS AND THE ECLIPSE OF THE MOON.—The *Constantinople Messenger* of Dec. 23, 1880, has the following statement:—

"Mgr. Mamardash, who represents the Syrian Patriarch at the Porte, and who resides in St. Peter's Monastery in Galata, underwent a singular experience on the evening of the last eclipse of the moon. Hearing a great noise outside of the firing of revolvers and pistols, he opened his window to see what could be the cause of so much waste of powder. Being a native of Aleppo, he was at no loss to understand the cause of the disturbance as soon as he cast his eye on the heavens, and he therefore immediately withdrew his head from the window again. Hardly had he done so, however, ere a ball smashed the glass into a thousand pieces. Rising from the seat into which he had but just sat down, he perceived a conical ball on the floor of his room, which, there is every reason to believe, would have killed him on the spot had he remained a moment longer on the spot he had just quitted. From the yard of the mosque of Arab-Djami, which is in front of the prelate's window, the bullet had, it appears, been fired, with the intention of frightening the dragon or bear which, according to Oriental superstition, lies in wait to devour the moon at its eclipse. It is a fortunate circumstance that the Syrian ecclesiastic escaped scathless from the snares laid to destroy the celestial dragon."

This is a widespread belief, but not the less inconvenient on that account.

WILLIAM E. A. AXON.

THE CHRISTIAN NAME IN A PEER'S SIGNATURE.—In Mr. Alfred Henry Huth's most interesting and valuable *Life and Writings of Henry Thomas Buckle* the following passage occurs:—

"Lord Brougham was the first member of the secular peerage who continued after his elevation to sign his name in full, 'H. Brougham,' which he did to show his continued sympathy with the class from which he sprang."—P. 168.

This statement may be true so far as recent peers are concerned, but it is not accurate as to those of the seventeenth and earlier centuries. The two Lords Fairfax of Cameron, who were commanders on the Parliament's side in our civil war, both of them used their Christian names after they became peers. The elder signed "F. Fairfax," and the younger, "T. Fairfax." See Bell's

*Memorials of the Civil War*, i. 30; ii. 34. The fifth Lord Willoughby of Parham in 1643 signed "F. Willughbye." See Tanner MSS., vol. lxii., part i., ff. 208, 232. Many other examples of this practice could be furnished if it were necessary.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THOMAS CARLYLE.—At a time when this writer's character is being indiscriminately praised and extravagantly decried, it is worth while stating his moral position in the words of Lucian. In *Haliæus*, 590, Philosophy asks Lucian his character, to which he replies:—

μισαλάων ἐμι καὶ μισογῶν καὶ μισοψευδῶν καὶ μισότυφος καὶ μισῶ πᾶν τὸ τοιοντῶδες εἶδος τῶν μιᾶν ἀνθρώπων πᾶν δὲ πολλοὶ εἰσιν, ὡς οἶσθα.

Here we have exactly the "windbags" and strong language which were so often in Carlyle's mouth. It is no wonder that Philosophy tells Lucian, "By Hercules, you ply a trade uncommonly full of hatreds!" But he qualifies his words in terms which again very characteristically suit Carlyle:—

ὅν μὴν ἀλλὰ καὶ τὴν ἐναντίαν αὐτῇ πᾶν ἀκριβῶς οἶδα· λέγω δὲ τὴν ἀπο τοῦ φίλου τὴν ἀρχὴν ἔχουσαν· φιλαλήθης τὲ γὰρ καὶ φιλόκαλος καὶ φιλαπλοϊκός καὶ ὅσα τῷ φιλεῖσθαι συγγενῇ· πλὴν ἀλλ' ὀλίγοι πᾶν ταύτης ἀξιοῦ τῆς τέχνης.

M. G. WATKINS.

EPIGRAM ON THE FEAR OF DEATH, BY MARTIAL, ILLUSTRATED.—

"Hostem cum fugeret, se Fannius ipse peremit.

Hic, rogo, non furor est, ne moriæ, mori!"

Martial, ii. 80.

In the *Times* of March 7, 1881, it is reported from America that—

"The Italian barque *Ajace*, from Antwerp for New York, in the recent storm, became waterlogged off Rockaway, Long Island. On its becoming evident that the vessel would go ashore, the captain could not control his crew of fifteen men, who became crazed with fright. Four cut their throats and jumped into the sea. The barque struck Rockaway Shoal, going to pieces on Friday. All were drowned except one sailor, whom a life-saving crew took off the wreck."

W. E. BUCKLEY.

FALSE IMPRINTS ON BOOKS.—Allow me to draw your attention, and that of your readers, to a practice, which appears to be growing, of publishers putting their own imprints on the books which they publish instead of those of the actual printers. How will this work a century hence? If I saw on one of the books published by Curll or by Tonson a statement to the effect that it was printed by the said Curll or Tonson I should be fairly puzzled, because the annals of printing and printers are tolerably well known; but the falsehood might pass undetected with those who have no leisure or taste for such inquiries.

MUS URBANUS.



**ASHBURNHAM HOUSE, WESTMINSTER.**—As supplementary to the correspondence on the subject of Ashburnham House (see *ante*, p. 225), the following extract from the statement of the Dean and Chapter of Westminster, given in the *Times* of the 16th ult., should appear. It may be allowed me to express a hope that the proposed transfer will not be allowed to take effect. The Council of the Archaeological Institute has passed a resolution in support of the action of the Dean and Chapter.

"The house in question is built on the site and with the materials of an earlier edifice, once occupied by the Dean during the brief period in the reign of Henry VIII. when the Bishop of Westminster resided at the Deanery. The present building is said to have been erected by Inigo Jones for the Ashburnham family in the time of Charles I., and contains many traces of the skill of that celebrated architect. It was occupied by the Cotton Library, and later by Fynes Clinton. It was inhabited as a prebendal house by various canons of Westminster, among others by Dr. Bell, founder of the Lancastrian system; by Dean Milman, as Rector of St. Margaret; and by the late Sub-Dean, Lord John Thynne. This house, with its historical associations and its architectural decorations, is now for the first time threatened with destruction."

E. G. S.

[There is a good view of Ashburnham House in Smith's *Westminster*, drawn by himself in April, 1808, and entitled "Little Dean's Yard," adding, "This exhibits a part of Dr. Bell's house," &c. For very full accounts of the historical interest attaching to the house, see the *Saturday Review* for March 19 and the *Athenæum* for April 2.]

**AN EIGHTEENTH CENTURY WEDDING POST.**—The following is extracted from a letter written in 1748 by Matilda, widow of Matthew Postlethwaite, Archdeacon of Norwich, and Rector of Denton in Norfolk, to her step-daughter Barbara, wife of Samuel Kerrich, Rector of Dersingham in the same county:—

"Mr. Page (after courting upwards of twenty, young and old) is married to a young girl of 2 or 3 in twenty out of the Shires, the Motto of the wedding ring is in Latin but this the English, 'I came, saw, conquered,' on which the following lines are made:—

I came, saw, conquer'd, active Cæsar said,  
But meant Rome's Foes, not the consenting Maid.  
Could He have spoke of Cleopatra won  
He would have said, I came, saw, was undone.  
Least are Loves Triumphs when our Pride is most;  
Who knows or loves like Cæsar scorns to boast."

A. H.

**J. R. LYTH, BOOKSELLER, YORK.**—On paying a visit to York some years ago in search of literary curiosities, I strolled into the dingy shop of W. R. Lyth, and after some talk about books he produced a pretty privately-printed volume as a specimen of his own composition. The quiet style of the man and the subject of the book induced me to become a purchaser of *The Author: a Poem in Four Books*, London, but York printed, 1854; upon which a critic observes, "Much of the writer's *thinking and many of his observations are*

entitled to attention." For the double purpose of showing that the name of Lyth still exists in Yorkshire and the identification of an anonymous author this note may, perhaps, be worth insertion.

J. O.

**CHURCHES INJURED BY FIRE.**—Some time since Mr. WALFORD inquired for instances of the destruction of churches by fire. I have noticed in Fuller's "Hist. of Abbies" in *Ch. Hist.*, bk. vi. p. 300, 1655, a list of thirteen abbeys which were at various times more or less injured by lightning. There is also mention in a note to Cassan's *Lives of the Bishops of Winchester*, vol. i. p. 416, note, Lond., 1827, of the following inscription on a pane of glass at Lambeth, written by Abp. Laud:—

"Memorand: Ecclesie de Mitcham Cheam et Stone cum aliis fulgure combustæ sunt Januar: 14, 1633. Omen advertat [fort. avertat] Deus."

ED. MARSHALL.

**SUPERSTITION IN JAPAN.**—

"In the garden of the Shihan Gakko at Nakanoshima stands an old pine tree called Takonomatsu, among the roots of which a badger has taken up his abode. One of the residents in the vicinity had a dream lately in which the badger appeared. He announced that as the winter is very severe he has no food, and that if fried bean cake and boiled rice mixed with red beans were placed at his disposal nightly, he would dispense wealth and prosperity among his benefactors. If, however, these modest requirements were not attended to, the houses in the ward would surely be destroyed by fire. The credulous people were much alarmed, and the wants of the badger are looked after very carefully."

The above curious little story (translated from a native paper) appears in the *Japan Gazette* of Feb. 8, 1881.

W. H. PATTERSON.

Belfast.

**"ANCHOR FROST."**—In the neighbourhood of Muntford, Norfolk, an old man, speaking of the spring frost and the injury done to the wheat plant, called it an "anchor frost." This he explained by saying that the freezing began from below, setting fast the root of the plant; as the frost gradually rises it expands the earth and lifts the plant out of the ground, torn from its frozen roots. Forby explains the word "anchor," to hold like an anchor. The strong, tenacious, spreading roots of trees or plants are said to "anchor out." In the same neighbourhood when meadows are overflowed by the river they are spoken of as "bright." Forby does not mention this word, nor have I heard it in other parts of West Anglia.

E. M. D.

**EASTER: PARISH CLERKS.**—In looking through an official MS. volume, formerly belonging to a Dorsetshire collector of excise, relating to the year 1775-6, I found one page headed thus:—"Beer Dealers and Retailers, Verjuice and Cyder Retailers, Occasional Vendors such as Parish Clerks at Easter." Unfortunately there are no entries under this heading. See the passage quoted from



Stubbs in Bohn's edition of Brand's *Pop. Ant.*, 1849, i. 280.

W. C. B.

"**HELIANTHOSBEIA.**"—Allow me to record in the pages of "*N. & Q.*" the advent of an illustrious verbal stranger. The language is being daily enriched by the progress of art and commerce. Of course I need not add that this last accession to the stock means the worship of the sunflower; and those who would learn the extent and fervour of this æsthetic cult have only to walk up Old Bond Street.

R. W. M. J.

**KIRTON-IN-LINDSEY, NORTH LINCOLNSHIRE.**—A fire recently occurred at the "Black Swan" Inn in this town, which exposed to view the following inscription on a beam in one of the rooms:—

"No ROOME FOR SPYNGERS HERE. 1607. I. S. H."

W. E. HOWLETT, F.S.A.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**LORD JEFFREY'S SECOND WIFE: JOHN WILKES.**—In Carlyle's *Reminiscences*, vol. ii. pp. 34-5, one reads:—

"This second [wife], the American Miss Wilkes, was from Pennsylvania, actual brother's daughter of our demagogue 'Wilkes.' She was the sister of the 'Commodore Wilkes' who boarded the Trent some years ago."

Is not this a mistake? Could John Wilkes have had a nephew commodore in the U.S.A. navy in the year 1861? From 1728 to 1861 is a very long period, and I am unaware how long the commodore may have lived after 1861. He would probably have been not more than fifty years of age in 1861. Was he not Wilkes's great-nephew?

EDWARD R. VIVIAN.

Reform Club.

**SIR ISAAC NEWTON AND THE CHAPMAN FAMILY.**—In the *Gentleman's Magazine* the two following obituary notices occur:—

"May 9, 1802, aged 73, Thomas Chapman, Gent. He was lineally descended from Sir Isaac Newton's own sister, she being his grandmother."

"Sept. 5, 1813, aged 77, the wife of John Orton Garle, Gent., of Leicester, daughter of Newton Chapman, Gent., a near relation of the great Sir Isaac Newton."

The dates show that Newton Chapman, father of Mrs. Garle and apparently of Thomas Chapman, would probably be born about the year 1700, and it therefore seems likely that "grandmother" in the first obituary notice should read "great-grandmother," for Sir Isaac Newton's two half-sisters (he had not an "own sister") were born in 1647 and 1652. Will some correspondent of "*N. & Q.*" kindly state how this relationship

between the Newtons and Chapmans comes about, as it does not appear in the Newton pedigree printed in Dr. Howard's *Miscellanea Genealogica et Heraldica*, N.S., vol. i. p. 169, *et seq.*?

J. P. R.

**A THEATRE AT HIGHGATE.**—References to playbills or other sources of information as to the above place of amusement would be much esteemed, as I cannot find it alluded to in any local books. An old inhabitant of the village, now dead, told me that the building (which was of considerable size, containing boxes, pit, and gallery) stood on a portion of the Cholmeley School property in Southwood Lane, near the thoroughfare known as Castle Yard, and as important alterations are contemplated hereabout I should like to fix the exact spot. He also said he recollected attending the performances, which were very creditable and well patronized. I have seen two of the playbills, which are dated 1812 and 1816. The pieces performed were of a very ordinary character, and I do not recognize any of the names as those of actors of repute; but it occurs to me that, as Charles Mathews resided at Millfield Lane, Highgate, and Joseph Grimaldi at Finchley, about this time, they may have had something to do with this theatre.

A note as to the playbills referred to above. They were "from the press of H. Jackman, Highgate," from whom tickets were to be obtained "at the Castle Inn," and whose name appears, together with that of Mrs. Jackman, among the actors. Was this a private press, used only for the purposes of the theatre, or are any other and earlier productions known of this or any other press at Highgate?

GEORGE POTTER.

Grove Road, Holloway, N.

**AN OLD INVENTORY.**—Among some family papers which have recently come into my possession I find a curious old inventory and valuation of furniture, &c., dated in the "three and thirtieth year of the reign of our Sovereign Lord King Charles the Second," and appearing to have been prepared for purposes of probate. In it are many now obsolete descriptive terms, such as "joyned stooles," "Table Board & fframe," "a paire of Little Andirons," &c. They occur under the head of "In the Hall," while under the head of "In the Parlour" the word "Andirons" alone is used. But the word which has most attracted my

\* I am able to correct a few errors in the pedigree referred to. At p. 174, for "[Rev. Thomas Pilkington, b. Dec. 3, 1668, Vicar of Packington, near Ashby]," son of Mr. Thomas Pilkington, of Belton, and his wife Marie Smith, Sir Isaac Newton's elder half-sister, read "[George Pilkington, of Packington, near Ashby, Gent., baptized at Belton Jan. 4, 1672, died Sept. 21, 1754, and buried at Packington. M.J.]" Mr. George Pilkington's wife's name was Jane, and her father, Thomas Bate, Gent. (not Esq.), married Dorothy Oldershaw (not Oldenshaw).



attention is "Livery," in the description "Livery Board [? Broad] Cloth." In no dictionary to which I have easy access do I find any explanation, and I shall feel greatly obliged for an enlightenment of my ignorance. I may add that the document is written on a roll of parchment nine feet in length and five inches in width.

E. A. B.

A KENTISH TRADITION.—I cut the following paragraph out of a recent number of the *Bristol Observer* :—

"Kentish tradition has attributed the following to a facetious Jacobite, on occasion of the early death of some infant princess of the reigning house :—

Little Goody Tidy  
Was born on a Friday,  
Was christened on a Saturday,  
Ate roast beef on Sunday,  
Was very well on Monday,  
Was taken ill on Tuesday,  
Sent for the doctor on Wednesday,  
Died on Thursday,  
So there 's an end to little Goody Tidy."

Is anything known of this tradition as "Kentish"?

E. WALFORD, M.A.

Hampstead, N.W.

THE FIFE EARLDOM.—What, I shall be glad to know, is the correct form of this title in the peerage of Ireland? In his *Peerage and Baronage*, 1871, p. 447, Sir Bernard Burke states in a footnote that the creation in the patent is "Earl Fife," not "Earl of Fife," but the general usage is certainly against him. In the same issue of the *Peerage*, p. 957, he speaks of "John Savage, second Earl of Rivers," and here undoubtedly there is a mistake. Accuracy in all things is much to be desired.

ABHBA.

"QUERECHINCHIO."—In *Locke's Essay* (iii. vi. 9) there occurs this sentence :—

"He that thinks he can distinguish sheep and goats by their real essences that are known to him may be pleased to try his skill in those species called *cassiovary* and *querechinchio*."

I should be glad to learn something about this last word, and if any of your readers have come across it elsewhere.

F. R.

174, Portsdown Road, W.

HERALDIC.—I have a book of 1714, bound in calf, and stamped on each cover with a foreign coat of arms—a lion passant guardant, the supporters two lions, and the coronet and helmet those of a foreign prince. The motto is FIDES. BRIENTENSIVM. What is the meaning of "Fides Brientensium"? Is this the name of a family or of a place?

L. A. R.

"THE NUMBER FOUR COLLECTION."—What is the "number four collection" mentioned in the interrogatories administered by Mr. Samuel Weller to Mr. Job Trotter in the kitchen of Mr. Nupkins,

as described in *Pickwick*, chap. xxv.? I take it to be a kind of hymn-book, but should be glad of further particulars.

R. B. P.

THOMAS DANIELL, R.A., 1749-1840.—I am anxious to find any list of paintings by this distinguished artist. Such a list was, I am told, given in some periodical prior to the year 1828 (probably between 1823 and 1827). Can any of your readers assist me in finding it? PALLET.

ARMS WANTED.—In a pedigree drawn up by Lawrence Crompt, York Herald, 1702, is a quartering of the Chichester coat of arms which he has left unnamed. It is Sable, a fess between three trees argent. Can any one kindly help me to identify it?

E. F. ST. LEGER.

19, Bedford Circus, Exeter.

STEYNOUR : STAYNER : STATNOR.—This name is given to grass closes in the borough of Nottingham and also in Wilford parish; in each case near the Trent. What is the origin or meaning of the word?

G. F.

ANTOINE LE LOUP.—Is anything known of this artist? I have some small drawings of his in indian ink on vellum, representing views in France or Belgium, apparently eighteenth century work.

W. H. PATTERSON.

Belfast.

PLANTS UNDER TREES.—What plants beside St. John's wort will grow under the drippings of trees? Flowering plants are especially meant.

HERMENTRUDE.

ST. KEW.—What is known of this Somersetshire saint? There is a little place two miles from Weston-super-Mare called St. Kewstoke; also a St. Kew in Cornwall, near Wadebridge.

HARRY HENS.

Exeter.

NAVAL DRESS.—At or about what period did sailors leave off pigtails and skirts, such as are seen in old prints?

ANCSA.

WOTE STREET, BASINGSTOKE.—In Basingstoke there is a street bearing this name, at the top of which stands the Town Hall. Three hundred years ago this hall was called the Motte Hall. Are *wote* and *motte* philologically connected?

H. G. C.

CANDLER AND BRAHAM ARMS.—Candler, co. Suffolk: Erm., on a fesse engr. sa. three fishes' heads ar., collared gu. Braham of Braham, co. Cumberland: Gu., a chev. between three fishes erect ar.

As these arms differ radically from other coats borne by the respective families, I beg to ask their origin. Are they the original bearings of the families, or were they assumed (in lieu of pate



coats) on marriage with heiresses? If the latter, it is requested that the family name of each heiress, with time of marriage, may be stated.

P. S.

"AN OPEN CONFESSION IS GOOD FOR THE SOUL."—Will some one kindly inform me whence came this expression? I have searched many sources without avail.

A STUDENT.

Georgetown College, Georgetown, D.C., U.S.

"PANIS DE HASTRINELLO."—In the Cole MS. in the British Museum there is a charter of agreement between the Abbot of Peterborough and the Abbot of Burgh, wherein the Abbot of Spalding agrees to remit yearly, under certain conditions, to the Abbot of Peterborough, 16s. 4d. and three "panes de hastrinello." Cole, in a foot-note to this charter, says he supposes this to mean "wastell bread." I should be glad to know whether Cole is probably right in his supposition, and, secondly, what is "wastell bread"?

J. GOULTON CONSTABLE.

Walcot, Brigg.

FULBECK, AND BARSTON, LINCOLNSHIRE.—Who were the rectors of these places between 1550 and 1650? Biographical details, if possible, are requested.

EDWARD TRELAWNEY, GOVERNOR OF JAMAICA 1737.—Burke's *Peerage* says Edward Trelawney, Governor of Jamaica 1737, married a daughter of John Crawford; Burke's *Landed Gentry* says that he married a daughter of John Douce. Which statement is correct? Particulars as to either lady will oblige.

E. F. E.

STOWTING, KENT.—

"A Brief Account of the Parish of Stowting, in the County of Kent. By the Rev. Frederick Wrench." Svo. 1845.

On the wrapper of this pamphlet the author states his intention of publishing in the second and concluding part an account of an ancient stained-glass window in the parish church. Was this second part ever published?

T. N.

WEDNESDAY AN UNLUCKY DAY IN PARIS.—The following is from a local paper:—

"Letter-paper of a different colour for every day of the week is now adopted in Paris. On Monday fair correspondents pen their epistles on pale green; on Tuesday pink is the orthodox tint; Wednesday, as an unlucky day, is distinguished by sombre grey; blue is used on Thursday; white on Friday; straw colour on Saturday; and a delicate mauve on Sunday."

As I do not remember having previously seen Wednesday mentioned as a *dies infausta*, I should feel obliged for any information respecting its unfavourable character.

S. G.

DOUBLE SCARABÆI.—Are these common? The Sheikh of Qoorna, near Luxor, gave me a string of

scarabæi, in which was a double beetle and a double sphinx. I gave them away, without an idea they were rare, but on inquiring at Cairo I was told they were very seldom found, and on looking through the cases of scarabæi at the Louvre and in one or two other collections I cannot say I have seen one. They were both engraved, and, though double, rather smaller than the usual scarabæus.

K. H. B.

BLACKFRIARS.—To the west of the *Times* office, and abutting on it, is the gable of a house which is to a considerable extent composed of old building stones. Do these come from the ruins of the friary?

HYDE CLARKE.

A SILVER BOX.—A silver box, size 1½ in. by 1½ in., shuttle-shaped; on the lid the bust of Charles I. in *repoussé*. The maker's initials are G. F. Does anybody know who this was and what is the probable date of the box?

TINY TIM.

Southsea.

AUTHORS OF BOOKS WANTED.—

*The Court of Holyrood: an Old Story.* Edinburgh, 1825, 12mo.

P. J. MULLIN.

### Replies.

"WINDELSTRAE."

(6th S. iii. 88, 249.)

MR. PEACOCK has courteously cited my explanation of *windel* from *English Plant Names*, where I have taken a yarn reel as the leading idea of the word. In support of this I may refer to *Prompt. Parv.*, p. 188, where Mr. Albert Way quotes from old Palsgrave, "Yarne wyndell, *tornette*"; and from the *Ortus*, "*Girgillum, Anglice* a haspe, or a payre of yerne wyndle blades." Other illustrations to the same effect may be seen in the same note, with a reference to p. 536, where we find "*zarne wyndel, girgillus*." From this idea of a reel we pass to another of close analogic relation, namely, a revolving winnowing fan, Virgil's "*mystica vannus Iacchi*." At p. 529 we have "*Wyndylle, Ventilabrum*," and to exclude doubt the *Ortus* quoted in the note says, "*Ventilabrum est instrumentum ventilandis paleis aptum*." And so in *Orm.*, 10550, the fan of the Gospel is *winnell*:

"*pe winndell iss i Cristess handd*,"

a beautiful passage and worth referring to, as, indeed, where can we open *Orm* and find him otherwise than beautiful? We have several examples of this word in local names, as Wyndel-escumb, Winelesford, Wyneleshall, Wyneleslad, which may be verified in Kemble's *Index to the Codex Diplomaticus*. In some of these instances the meaning of the winnowing fan is not absolutely incongruous, as the winnowing fan might have been carried out into a coombe or on to a hill for



the advantage of the wind. Though it was not a fixed localized object at all, yet it is conceivable that it might have given name to a spot where it was often seen and which was associated with its use. But there is another object of like construction which more naturally rises to the mind, and that is a windmill. I take it that in the above instances the coombe, the ford, the hill, the ferry, were each and all characterized by the domination of a windmill. And this I imagine to have been the origin of the name of Windsor, which in A.-S. is Windles ora and Windles ofra (see the forms in the Glossarial Index to my *Saxon Chronicles*), i. e., the bank or eminence of the windmill. I hope that these examples of the range of the word in question may interest some who have it in their power to give us more particular information as to what sort or sorts of tall grasses they are which the people in North Lincolnshire, or in any other part, love to call by the name of *windlestraw*.

JOHN EARLE.

Swanswick.

"WEEDS AND ONFAS" (6th S. iii. 87, 274).—If I cannot solve the word *weed* I can at least advance the solution of it. It is most distressing to see, week after week, impossible etymological suggestions being constantly proposed, simply because Englishmen in general are unaware that philology is a science possessing laws of its own, and that, just as botany or medicine requires previous training, so philology requires a knowledge of the use of letters. In the present case the word *weed* is doubtless Scotch or Northern English; but the English *d* corresponds to a German *t* (sometimes written *th*). This enables any one who knows the true use of letters to say confidently that the Scotch *weed* cannot possibly have anything to do with the German *eingeweide*, nor yet with *weide*. This is easily tested by taking a common word like *wide*; the corresponding German word is *weit*, with *t*. Again, not only have we sound-laws for consonants, but there are also such things as sound-laws for vowels; these are more subtle and difficult than the others, and scarcely any one seems ever to regard them, all important as they are. According to these, we may notice that the German *weit* corresponds to English *wide*, that is, that the German *ei* is commonly equivalent to English long *i*, so that, if the Scottish *weed* occurs in German, it will not, at any rate, have the diphthong *ei* in it. Hence the sole resemblance between English *weed* and G. *weide* and *eingeweide* is reduced to the fact that they both begin with *w*, and there all resemblance ends. We should hardly be warranted on such grounds in saying that the English verb *to weed* is allied to German *weit*, which is what the above suggestions amount to. It were much to be that the readers of "N. & Q." would lay

these words up in their recollection, and abstain from guesses which, to my knowledge, excite an extraordinary surprise in Germany, where phonetic laws are duly regarded.

To go back to *weed*. I suppose there is no reason why it might not be spelt *weid*; and, if so, I do not see why it may not be at once connected with the common verb *weid*, to go mad. Of course this is properly a verb, formed by vowel-change from the adjective *wud* or *wod* (English *wood*), mad, frantic. But the true distinction between these parts of speech has long since been obscured, and Jamieson actually gives *weid* as an adjective, with the sense "furious." I suspect, accordingly, that *weid* as a sub. is nothing but an incorrect use of the verb, and that it implies "frenzy." If so, it would easily be used to signify any violent, or vehement, or sudden attack, such as used to be called an "access" in Old English. For though the adj. *weid* properly means mad or frantic, the cognate Icelandic *óthr* often means no more than violent, vehement, severe, and the like; and if it can be granted that a *weid onfa* could mean a violent attack (as I have no doubt it may at some time have done), the word *weid* might easily be used by itself to signify the same thing. The corresponding German word is *wüthen*, verb, to rage, rave, chafe; whence *wüthend*, raging, frantic; but the substantive *wüther* (lit. a *weid-er*) sometimes means nothing more than a tyrant or tyrannical person, showing how much the force of the word is occasionally weakened. But however this may be, I claim to have advanced the matter considerably by showing that the German words *weide* and *eingeweide* cannot possibly have anything to do with the matter; and I think it would be a great advance in English philology if every one could learn, once for all, that the German and English systems of spelling are widely different, and that whenever German and English words are spelt alike, it will commonly be found to be the case that it is just for that very reason that they are unconnected. Prof. Max Müller told us this many years ago, but it needs to be repeated almost every week.

WALTER W. SKEAT.

Cambridge.

A TERRA-COTTA HEAD AND SHOULDERS OF JOHN THE BAPTIST BY DONATELLO (?) (6th S. iii. 247).—In the Retrospective Art Exhibition in the Trocadéro Palace, at the Paris International Exhibition of 1878, were two small terra-cotta busts, one of the infant Saviour, and the other of John the Baptist. The latter was a replica of the small bust described by Mr. REES as in a curiosity shop at Bideford, North Devon; the only difference being that the Bideford bust has been painted in the Spanish manner, and the Trocadéro example was purely terra-cotta. Possibly



the painted bust was brought by a member of the Grenville family from Spain, as it is known they had considerable intercourse with that country. The pedestal is an early eighteenth century construction of wood, evidently English, in which the terra-cotta is fixed. The inscription, as quoted by your correspondent, is in roman capitals (the name "Donatello" being in outrageously misproportioned letters) of, say, about 1720 to 1740. The "gentleman from the South Kensington Museum" stated distinctly his belief that the work was *not* by Donatello, and his opinion was afterwards confirmed by the fact that the owner of the busts exhibited at the Trocadéro Palace simply described them as "Italian," and evidently did not regard them as by Donatello; as he would have been but too glad to have ascribed them to that master if he could have done so truly.

GEORGE WALLIS, F.S.A.

South Kensington Museum.

SIR MARTIN FROBISHER (6th S. iii. 108).—As to the birthplace and parentage of this celebrated English navigator, I do not know that C. B. can do better than refer to Hunter's *South Yorkshire*, vol. i. p. 32, and to the excellent biography by Rev. Frank Jones, B.A., of Glossop (8vo., Longmans, 1878). It had been presumed that this naval hero was a native of Doncaster from the fact of the surname frequently appearing in the early registers of the parish church; but Hunter writes, "there seems no reason to deprive the little village of Altofts, near Wakefield, of the honour of having produced this truly eminent man." It is very certain the family had been for several generations farming the Crown lands there, and that these were held under leases by Sir Martin at his death. Mr. Hunter further remarks:—

"In some genealogical memoranda of nearly contemporary date it is stated that Bernard was the father of Sir Martin by a daughter of — York. This does not appear in the Visitation, but it receives some corroboration from the circumstance that Sir Martin is known to have had a sister named Margaret, and the baptism, on Feb. 10, 1541, of Margaret, daughter of Bernard Frobisher, is registered at Normanton, in which parish Altofts is situated. Bernard is named in the Visitation of Yorkshire, 1563, as second son of John Frobisher, of Altofts (by daughter of Richard Friston, of Altofts), son of another John by, according to Hopkinson, Joan, daughter of William Scargill, of Thorpe-Stapleton, near Leeds, whereby the relationship of Sir Martin to George Gascoigne the poet is accounted for."

Further, Sir Martin was one of the supervisors nominated in the will of his kinsman John Fryston, of Altofts and Gray's Inn, dated Nov. 26, 37 Eliz. In Harl. MS. 4630, f. 190, are the following particulars about him worth transcribing:—

"S<sup>r</sup> Martin Frobisher was seised in fee farme of the Lordshipp of Altofts, where he builded a house near the Parke,\* the mannors of Warmfield cum Heath &

\* A capital messuage in Altofts called Frobisher Hall, as we learn from the Inq. p.m.

Whitwood, w<sup>th</sup> severall other lands & leases of very considerable yearly Revenue, was Justice of Peace in Westrid<sup>g</sup> of Yorkshire in the six & thirtieth yeare of the Raigne of Queen Elizabeth of famous memory, married Dorothy, daughter of the Right Hon<sup>ble</sup> Lord Wentworth of the South, widow & relict of S<sup>r</sup> Witten Widmerpoole, Knt., who survived him, and was after married to S<sup>r</sup> John Savile, Knt., one of the Barons of the Exchequer at Westminster, but the said S<sup>r</sup> Martin had noe issue, left his whole Estate to Captain Peter Frobisher his kinsman.\*

"It is reported that whilst he was at Sea he made his will & devised all his Estate to his kinsman Captain Peter Frobisher, who then was w<sup>th</sup> him: and upon the publishing of his said will an old officer under him desired him to consider well thereof, for his kinsman was a weake man & not fit to manage the Estate, that he had other kindred as near as he was, and more able of parts to manage it. To the w<sup>ch</sup> he replyd, My will shall stand. Itt (meaning his Estate) was gotten at Sea, it will never thrive long at Land; w<sup>ch</sup> proved too true.

"Peter Frobisher, Esq., cozen & adopted heire unto S<sup>r</sup> Martin, was Justice of peace in the Westriding of Yorkshire, the fifth yeare of King James of happy memory, married in London, but had noe issue, consumed & sold all his estate left him by S<sup>r</sup> Martin Frobisher his kinsman, & dyed in or about the city of London very necessitous & obscurely."

Captain Peter Frobisher was son of John, eldest brother of Sir Martin.

It has been supposed that the navigator was a native of Finningley, Notts, because a Martin, son of William Frobisher, Esq., was baptized there Oct. 6, 1591. This William was son of Francis Frobisher, Recorder of Doncaster, first cousin of Sir Martin if son of Bernard, which there can be no reason to doubt. Lands in Finningley had been bought by Sir Martin, but I do not know that there was any prior connexion of the family with this place. Frobishers or Furbishours were to be found in Wakefield and its neighbourhood as early as the time of Richard II.; so Hopkinson's pedigree, bringing them from Chirk, in North Wales, is rather improbable. Perhaps the original "furbishour" of armour from whom the family had its name lived and plied his craft in that very town.

A. S. ELLIS.

Westminster.

There are numerous entries of the Frobisher family in the parish registers of Wakefield and Normanton, Yorkshire. There was also a family of that name living in Crofton, a parish about three miles from Wakefield, only a few years ago; most likely they are there now. They believed themselves to be the direct descendants of Sir Martin, and, so far as I recollect, at one time intended to prove their right to some property in the neighbourhood, but gave up the attempt on discovering that some pages in the parish registers

\* Here follows the character given of him by Fuller in his *English Worthies*.

† His will was made and signed at sea, Aug. 4, 1594. Mr. Jones printed it as an appendix to his book.



of Normanton, by which they expected to prove their claim, had been cut out.

I will subjoin an extract from a letter from William Radclyffe, Rouge Croix, to a near relative of mine, a clergyman, who had been at some pains in looking out registers for Mr. Radclyffe. This gentleman has been dead some years, or he might have thrown some further light on the matter:—

“College of Arms, London, Jan. 5th, 1818.

“Accept my thanks for the favour of your very kind and friendly letter on Frobisher, about which family I have taken considerable pains, but have not yet been able to bring to a satisfactory issue. I shall be much obliged by a loan for a day or two of your extracts from the registers of Wakefield when complete, although I remember they go no higher than 1612, and I rather think they will relate chiefly to the branch of Frobisher who settled at Thornes, in Wakefield parish, a draft of whose pedigree, so far as I have been enabled to prove, I have given on page 1 of this letter.

“Whether the present Frobishers of Normanton and Crofton descend from the above Thornes branch, or from the Normanton branch which I have drawn out on page 3, I cannot at present determine, but in all probability your extracts from Wakefield register will settle that question; certain it is that a branch of Frobisher now living at Heath and Featherstone (in very humble circumstances, I believe) descend from Michael Frobisher, who was mentioned in the will of Thomas Frobisher, of Altofts, in 1662, as his kinsman, but in what degree yet remains to be discovered. Jeremiah Speight, of Thornes Lane, Wakefield, married a descendant of that Michael, and I should have pleasure in affording him every information on the subject in my power.—I remain, &c.,

“WILLIAM RADCLYFFE, Rouge Croix.

“To the Rev. M. J. N.”

I have copies of the two pedigrees referred to in Mr. Radclyffe's letters, but they are too long for insertion at the present time in your valuable pages.

H. E. WILKINSON.

Monser, in his *History of Doncaster*, says Martin Frobisher's father was Mayor of Doncaster in 1535; undoubtedly he was born in that town. The registers, however, do not commence till the year 1558, which was long after his birth, but they contain the baptisms of some of his relations. His grandfather, Francis Frobisher, purchased some lands in Doncaster, and in the absence of direct proof it may be assumed that that town was his birthplace. The Harleian MSS. prove that Sir Martin purchased lands in Altofts (three miles from Pontefract), where he built a house, and it is there Mr. Boyne (see *Yorkshire Library*) says he was born.

JANE FISHWICK.

In *The Register and Magazine of Biography*, published by Messrs. Nichols & Sons monthly during the first half of 1869, there are two very interesting articles on this worthy, one in the February number, the other in that for June. C. B. will probably find there all, or nearly all, that has yet been discovered concerning Sir Martin's origin and family history.

CLK.

LUCY WENTWORTH, COUNTESS OF CLEVELAND (6th S. ii. 408; iii. 50, 72, 96, 115, 153).—I can confirm MR. VINCENT's statement as to the date of the death of Margery, Lady Roos. In the calendar of a MS. Sarum Breviary which I have there is entered, opposite to April 20, “Obitus Marg'ie do<sup>e</sup> de Roos a<sup>o</sup> d'i m<sup>o</sup>cccc<sup>o</sup>lxxviii<sup>o</sup>.” The following entries are also made:—

“Feb. 16. Obitus d'ne Elizabeth Spenser quondam filie d'ni Roberti Tiptoth.

“May 18. Obitus Phi' Wentworth militis a<sup>o</sup> d'ni 1464.

“June 20. Obitus Phi' Spenser militis a<sup>o</sup> d'ni 1424.

“Oct. 21. Obitus Rogeri Wentworth armigeri a<sup>o</sup> d'ni 1452.”

The MS. Breviary belonged, as appears by an entry at the end, to Thomas Wentworth, who was Rector of Barrow, co. Suffolk, in 1474. See *History and Antiq. of Suffolk*, “Thingoe Hundred,” by John Gage.

C. J. E.

“LEGENDA AUREA” (6th S. iii. 148, 177, 229).

—Let me warn H. P. against placing an exaggerated value on his book. Few old books are so plentiful as foreign editions of the *Golden Legend*, and they are generally of very small value. Such books as the *Legenda Aurea*, *Augustinus de Civitate Dei*, the *Old Fathers*, and *Decretals of the Popes* abound. I have seen above a ton brought into a bookseller's shop at once, and there are shiploads abroad. They are generally printed on paper of such splendid quality and so strongly bound that they defy ordinary means of destruction. Leaving them in damp cellars, or under a leaky roof where the wet soaks into them year after year, is almost the only effectual way of destroying them, otherwise some of them might grow to be valuable.

I once bought a “fifteener” so dirty that I took it to pieces and laid each leaf separately on a table and washed it thoroughly with a flannel and warm soap-and-water. I washed and scoured it until I found I was beginning to take off the printer's ink. I should be glad to see English paper that would bear such treatment. A few facts that I can vouch for may be of more service to H. P. than any quantity of surmises. A copy of the *Legenda Aurea*, Koburger, 1478, described as “very large and fine, with initial and elegant border illuminated in gold and colours, in the original oak boards, with clasps; a magnificent edition, not mentioned by Hain,” sold at Sotheby's, Feb. 10, 1870, for 2l. 1s. This was the most celebrated sale of early printed books which has taken place for many years, and brought all the great buyers together.

Arthur's *Catalogue*, May, 1874, has a copy printed by Eggestein, circa 1470 (a much rarer printer than Koburger), “a large copy in stamped calf” for 2l. 5s. Another, by a different printer, in May, 1873, for 1l. 15s. Another, with the date 1486, “with many large and curious woodcuts,”



2l. 2s. I bought a very fine large copy, 1478, a few years ago for two guineas. About the same time I bought an excellent copy of Koburger's Bible, 1477, in the original monastic binding, with clasps and corners quite perfect, for four guineas. Koburger was a fine printer, but his productions are more plentiful than those of any other early printer whatever. An excellent plan for H. P. to get to know the value of his book would be to put it in a sale at Sotheby's with a reserve upon it. They would describe it accurately in their catalogue, and if of any value, from rarity of edition or any other reason, some bookseller would bid the value of it. This would cost very little.

I know MR. PLATT is wrong when he calls attention to the "three English editions of this work," for the excellent reason that I have another edition besides those mentioned, printed by Wynkyn de Worde in 1512. Unfortunately it wants twelve or fourteen leaves, for any one of which I should be most happy to give a guinea, or twenty guineas for the whole fourteen. If any reader of "N. & Q." can tell me of another imperfect copy I shall take it as a very great favour. It has the rare title.

R. R.

Boston, Lincolnshire.

"JACK SPRAT" (6th S. iii. 149).—It does one good to learn that enthusiasts in folk-lore have been able to discern in the old rhyme "an emblem of a rapacious clergy and an equally greedy aristocracy devouring the substance of the commons," for it seems very unlikely that even the author of the lines himself was at all aware of the very deep meaning that was latent in them. I say this because latter-day research warrants the belief that the original story had reference to the domestic economy of individuals, and not to the rapacity of any class or classes whatsoever. It is not so many years ago since some literary journal—was it the *Athenæum*?—contained a paragraph very attractive to the scissors of newspaper compilers, which identified Jack Sprat; and woe is me that I have forgotten with whom. An early version of the rhyme, from Howell's *Collection of Proverbs*, published 1659, is given by Halliwell in *Popular Rhymes and Nursery Tales*, p. 17. It runs:—

"Archdeacon Pratt would eat no fatt,  
His wife would eat no lean;  
'Twixt Archdeacon Pratt and Joan his wife  
The meat was eat up clean."

ST. SWITHIN.

The earliest form of the rhyme which I know is:—

"Archdeacon Spratt could eat no fatt, his wife could eat no lean, and  
'Twixt Archdeacon Pratt and Joan his wife the meat was eat up clean."

"Topical Proverbs" in J. Howell's *Proverbs*, p. 20, *London*, 1659.

I have seen in the same collection, p. 18,  
"Barbers are correctors of capital crimes,"  
which I have not seen elsewhere.

ED. MARSHALL.

BOYS EXECUTED IN ENGLAND SIXTY YEARS AGO (6th S. iii. 148).—I suppose that down to the passing of Sir Robert Peel's Acts, 4 to 10 George IV. 1824-9, boys would be liable to be executed in the same lavish way that they were less than fifty years before that time. It may be remembered that Samuel Rogers saw a cartful of young girls on their way to be executed at Tyburn for the part they had taken in the Gordon riots, and that he said:—

"Greville was present at one of the trials consequent on those riots, and heard several boys sentenced, to their own excessive amazement, to be hanged. 'Never,' said Greville, with great naïveté, 'did I see boys cry so.'"  
—*Table Talk*, pp. 181-2.

ST. SWITHIN.

The following passage from Blackstone may help to elucidate this subject:—

"Thus also, in still later times, a boy of ten years old was convicted on his own confession of murdering his bedfellow, there appearing in his whole behaviour plain tokens of a mischievous discretion; and as the sparing this boy merely on account of his tender years might be of dangerous consequence to the public, by propagating a notion that children might commit such atrocious crimes with impunity, it was unanimously agreed by all the judges that he was a proper subject of capital punishment."—4 *Bl. Com.*, 24.

The marginal reference is to Foster, 72. See also Archbold's *Criminal Pleadings*, pp. 17, 18, ed. 1878.

EDWARD H. MARSHALL, M.A.

Allow me to mention the following circumstance in illustration of this subject, though it took place almost a decade earlier. On March 24, 1812, the factory at Westhoughton, in Lancashire, was burnt by rioters. Those, be it remembered, were the days when the Orders in Council prevailed, and everything was up at famine price. Several were tried by a special commission at Lancaster for the offence on June 1 the same year. Five concerned in the riot were sentenced to death, four of whom were adults and one of them a boy of only twelve years of age, named Abraham Charlesworth. He went on crutches to the place of execution at Lancaster, on June 11, 1812, and is said to have cried when there for his mother (see *Manchester Guardian*, "Notes and Queries" column, No. 623, Jan. 25, 1875).

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

—MERSHELL, WATCHMAKER (6th S. iii. 149).—The only Mershell or Marshall, for the name is the same, during the time mentioned by your correspondent MR. DOWLING, of whose identity the wills in the Prerogative Court of Canterbury afford any proof, was "Samuel Marshall, Citizen



and Clockmaker of London." Will dated Oct. 8, 1747, and proved by John Newbery, the executor named in the will, Nov. 13, 1750 (Greenly, 363). He mentions "my brother-in-law John Aris," "my half brothers William Marshall and George Marshall, and my half sister Mary Whittle." He was buried at St. Bride's, Fleet Street, Nov. 11, 1750, aged fifty-three. "John Aris and Sarah Marshall" were married at Somerset House Chapel in 1736.

The will of his grandmother, Mary Marshall, of St. Bride's, widow, is dated Oct. 13, 1742. Gives pepper-box and marrow-spoon to George (*sic*); "all my clothes to Mary Whittle, my daughter, and to my grand-daughter Mary Marshall, share and share alike"; mentions son William Marshall (I suppose the father of Samuel the clockmaker); to John Whittle, sen., three ells of cloth for a shirt; same to John Whittle and his brother Peter *if enough*; same to Sam. Marshall, "my grand-son."

Jan. 27, 1742, James West, of the parish of St. Bridget, otherwise Bride's, London, clockmaker, made oath that on October 13 last Mary Marshall, of the parish of St. Bride's aforesaid, widow, deceased, sent for him to take down her mind to make her children easy after she was dead. Deceased meant by George her son George. Administration in P.O.C. to George Marshall, the son, Feb. 4, 1742 (Boycott, 48).

There were other Marshalls in St. Bride's about this period, very likely related to these people. Administration of goods of Edward Marshall, of parish of St. Bride's, London, was granted to Sarah his relict, Nov. 15, 1714, in the Commissary Court of London. The will of Samuel Marshall, of St. Bride's, London, was proved in that court by Hannah Marshall his relict, August 24, 1732. If your correspondent will take the trouble to follow out the clues above given I fancy he will be able to identify his watchmaker with certainty.

GEORGE W. MARSHALL.

SOME POETICAL PAMPHLETS (6th S. iii. 107).—With regard to Mr. A. Cunningham, Burns, and his punch-bowl, the following may be of some interest. It is from the *Courier*, April 21, 1814:—

"The Bowl is of Black or Inverary Marble, and is elegantly mounted in Silver, around the rim the following verse is engraven:—

"Ye whom social pleasure charms,  
Whose heart the tide of Kindness Warms,  
Who hold your being on the terms,  
"Each aid the others,"  
Come to my Bowl! come to my Arms—  
My friends, my brothers!"

This valued and social relic had been presented, by the Brother of Burns, to one of the most esteemed of the Bard's surviving friends; and in consequence of that gentleman's death is now for sale at Mr. Morton's, Jeweller, Princes Street, Edinburgh."

From this extract it appears Burns's punch-bowl

was presented to Mr. Cunningham by the poet's brother, while C. R. R. says the gift was made by Mrs. Burns. I am not aware that the extract now given has ever appeared. I have also a newspaper with the account of a presentation made to the widow of the poet, of a pair of silver candlesticks, tray, snuffers, &c.; as also a succeeding number of the same paper, containing Mrs. Burns's letter of thanks. I shall be glad to give extracts, if of any interest.

ALFRED CHAS. JONAS.

Swansea.

"A LIVERPOOL GENTLEMAN," &c. (6th S. iii. 148).—I have heard of "a Liverpool gentleman," "a Manchester man," "a Hougham [an Oldham] chap," and "a Rachdill felly [Rochdale fellow]." The origin of such distinctions seems obvious enough—to a certain extent, at any rate. Liverpool's merchant princes and their sons are more commonly gentlemen than is your Manchester "business man." In other Lancashire towns the "British workmen" run so thick that they are thought of rather than their few resident employers, though what the precise difference between a "chap" and a "fellow" may be, I cannot say; but should suppose that a "chap" is a "fellow" of a rougher sort.

J. T. F.

Bp. Hatfield's Hall, Durham.

I have been told that the origin of these distinctions is as follows:—Old Herbert, a member of the firm of Jones & Herbert, of Chester, was driver and part owner of the coach between Chester and Birkenhead. One day in the summer of 1838, or thereabouts, on his return from Birkenhead, he pulled up, as usual, at Backford, about two and a half miles from Chester, and went into the inn. He was asked by some one in the parlour whom he had with him. He replied that he had "four of 'em, a gen'leman from Liverpool, a man from Manchester, a fella from Wigan, and a chap from Bowton [Bolton]." I should doubt, though, myself, whether Herbert did more than to put into neat collocation four already current local terms.

G. GLEADOWE.

95, Mount Street, W.

AN EARLY SPELLING REFORMER (6th S. iii. 166).—*The Arrainment of Christendom* is by George Fox, the founder of Quakerism, and it has already been referred to in "N. & Q." The advantages to be obtained by the improved spelling will be found set forth in "N. & Q." 5th S. ix. 105. MR. MACALISTER seems surprised that spelling reform should have been attempted so long ago. A whole library of books on the subject had, however, been published before Fox joined the reformers.

H. B. W.

CHURCHES POLLUTED BY MURDER (6th S. ii. 466).—The canon law originally provided for the consecration of a church after bloodshed (which meant



also homicide without actual bloodshed, Ayliffe, *Parergon*, p. 194): "Ecclesiis semel consecratis Deo non iterum debet consecratio adhiberi, nisi aut ab igne exustæ, aut sanguinis effusione . . . fuerint pollutæ" (Gratian, *Decret.*, pars i. dist. lxxviii. cap. iii., in Richter, *Corp. Jur. Can.*, pars i. col. 219, Lips., 1833; and *De Cons.*, dist. i. cap. xx. col. 1134). But it was subsequently provided by the reply of Pope Gregory IX. to the Archbishop of Compostella, who wished to avoid the necessity of reconsecration when loss of life ensued upon the quarrels of the pilgrims at the shrine of St. James, that reconciliation should be sufficient: "Fraternitati tuæ taliter respondemus, quod manente ecclesia et altari ipsa reconciliari potest per aquam cum vino et cinere benedictam" ("Decretal. Greg. IX.," lib. iii. tit. xl. cap. iv., Richter, *u.s.*, pars ii., col. 609, Lips., 1839). In England "the common method was a reconciliation only, as appears by innumerable instances in our ecclesiastical records" (Gibson's *Codex Jur. Eccl. Angl.*, vol. i. p. 213, note 6, London, 1713).

ED. MARSHALL.

CALDERON DE LA BARCA (6th S. iii. 209).—The following notes, which simply embrace editions to be found in the London Library, may be of some help to your Barcelona correspondent:—

*Life's a Dream: the Great Theatre of the World*, from the Spanish of Calderon, with an Essay on his Life and Genius, by R. Chenevix Trench [now Anglican Archbishop of Dublin], 1856. [New edition, 1880].

Calderon, *Six Dramas of*, translated by Edward Fitzgerald, 1853.

Calderon, *Two Lovers of Heaven*, translated by D. F. MacCarthy. Dublin, 1870.

Calderon, *Dramas: Wonder-working Magician, Life is a Dream, Purgatory of St. Patrick*, translated by D. F. MacCarthy, 1873.

Calderon, by E. J. Hasell [in Blackwood's "Foreign Classics for English Readers," edited by Mrs. Oliphant]. London and Edinburgh, 1879.

NOMAD.

Mr. R. Garnett has written an article upon Calderon in the new edition of the *Encyclopædia Britannica*, in which he says:—

"No language but the German, in fact, is adapted to render him . . . Shelley's version of some scenes of the *Wonder-working Magician* is incomparably the best English interpretation."

Some of the earliest English criticisms upon Calderon are in the *Quarterly Review*, vol. xxv., and in Hallam's *Literature of Europe*, part iii. chap. vi. EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

For an elaborate article on the "prince of Spanish dramatists," see Blackwood's *Edinburgh Magazine*, December 1839, vol. xlv.

P. J. MULLIN.

WILLIAM LAW (6th S. iii. 265).—Will you allow me to thank MR. PEACOCK for drawing your readers' attention to the contemporary notice of

William Law's death in the British Museum, which, perhaps, I ought to have referred to in my *Life of Law*? I know it well, and was so much struck with the old-fashioned quaintness of its design that I once thought of having a fac-simile made, and inserted in my *Life*; but Mr. Longman (whose advice on such matters I implicitly follow) thought this unnecessary. The reader will, however, find the notice word for word in my book. It was the joint composition of Mr. Ward and Mr. Langecake, and from a letter of the former to Miss Gibbon I gather that it was not, as MR. PEACOCK very naturally thinks it might have been, intended for an enclosure in a letter, or, in fact, for a sort of eighteenth century funeral card, but was inserted as it stands in some newspapers of the day. J. H. OVERTON.

Legbourn Vicarage.

THE "MAIDENHEAD" TAVERN (6th S. iii. 9, 192).—Walbourn, the original Dusty Bob in *Life in London*, which had so great a run at the Adelphi, kept the "Maidenhead," now the "Victoria" tavern, Great Northern Railway. The house, previous to his taking it, was doing a small trade, but when he became landlord he put out a sign with a portrait of himself in the above character, which drew many of that fraternity, for nearly opposite to the above house was Smith's large dust-heap, at which hundreds were employed, male and female. (*St. Pancras, Middlesex*, by Samuel Palmer.) EVERARD HOME COLEMAN.

71, Brecknock Road.

I have a coloured etching, nine inches by seven inches, by George Cruikshank, of Walbourn as Dusty Bob, published by G. Humphrey, 27, St. James's Street, London (no date), which is evidently a copy of the signboard referred to.

CHAS. A. PYNE.

Hampstead, N.W.

ANCIENT INN SIGNS (6th S. iii. 166, 233).—About a mile to the north of the town of St. Edmundsbury, at the spot where the Thetford road crosses the river Lark, stands a public-house called the "Toll-gate." Its sign furnishes a curious instance of the mode in which erroneous ideas spring up, and is also in itself an amusing specimen of that form of art. On one side is depicted a turnpike gate, one of its posts inscribed "No Trust," thrown wide open for the passage of a dignified clergyman in a shovel hat, mounted on his horse, to whom the gatekeeper makes a profound salute. On the other side is seen the same gate closely shut in the face of a sandman (?) who fumbles in his pocket for the toll, while his ass, laden with panniers, takes the opportunity of getting a bite of grass by the roadside. The painting is now fast decaying. I remember the late Dr. Donaldson, when head master of



King Edward VI. School, calling my attention to the sly contrast. There is not, however, nor so far as I know ever was, a turnpike-gate there; but the place derived its name, as is stated by Mr. Rokewode Gage in his *History of Thingoe Hundred*, from the toll-cote adjoining, where an ancient toll was payable to the Sacrist of the Abbey by persons passing Babwell Bridge. The toll appears to have existed up to the reign of Elizabeth.

VEBNA.

"GALLIRO" (6th S. iii. 188).—What is meant here is probably "galero," which is a rough kind of head-covering, made either of skin, leather, or even rushes. Why a person was fined 3s. 4d. in the good old days of Queen Bess for making use of a *galerus* on the Lord's Day is another question. The context might have helped us; but in default of that, I can only suggest that the unlucky man either kept on his hat in church, or wore his rough workaday hat instead of the neat and trim Sabbatical head-piece in vogue at the time. Or, yet one more suggestion, seeing that *galerus* in classic days (*Juv.* vi. 120) sometimes meant a wig, perhaps the fine was levied for disobeying St. Paul's strict injunction (1 Cor. xi. 4). However, I know of no mediæval instance of this sense of *galerus*, and Ducange does not notice the word except with regard to a cardinal's red hat.

To use false hair as a covering in God's house would certainly have been regarded with extreme disfavour in the early Church; and even in these days of liberty and licence I have seen confirming bishops most carefully avoid the *chignons* which used to be the fashion with the fair sex. But I may have been on the wrong scent altogether, and whatever the *galerus* may have been, I will relieve my mind by saying of the man, as I dare say his wife did when he got home, "Que diable allait-il faire dans cette galère?"

NE QUID NIMIS.

East Hyde.

EDGE PINE (NOT PYNE) (6th S. iii. 167).—H. P. will find a full account of this artist in Redgrave's *Dictionary of British Artists*. Robert Edge Pine was born in London in 1742; went to the United States in 1782; there painted the portraits of Washington and other American celebrities; and died at Philadelphia in 1790.

JAYDEE.

See Lippincott's *Biograph. Dict.*; Dunlap's *Arts of Design*, vol. i. pp. 316-21; Bryan's *Dict. of Painters*; Nagler's *Allgemeines Künstler-Lexicon*.

Philadelphia.

P. S. P. CONNER.

ELIAS DANNEY (6th S. iii. 167).—Probably HUGUENOT is acquainted with the references to Mrs. Grubbe, *née* Daney, in Mr. Agnew's *Protestant Exiles*, at ii. 207-8, and iii. 190. If not, the "reverentially preserved" letter from her

persecuted relative which is given on the last-named page will interest him. She is said to have come into England *circa* 1685, when she was about seventeen years old, with her uncle Dr. Donne. Were it not that the author of this statement was a contemporary, and well acquainted with her family relations, I should have suggested that the aforesaid Dr. Donne might be found to be identical with the Joseph Daney who was one of many refugees naturalized on March 5, 1691; for amongst names of French refugee origin instances of no less violent change and corruption to suit English eyes and ears are frequent. It was only this morning—to quote the latest case that has presented itself—that, at Somerset House, I found a will of Benoist appear as that of Bennett. In Dr. Howard's *Miscellanea Genealogica* for last August will be found the Huguenot descent of a Mrs. Grubbe of this present generation.

H. W.

New Univ. Club.

THE HALSHAM FAMILY (5th S. vii. 407; viii. 13, 239, 435; ix. 76, 275; xi. 315).—At the last reference I gave a pedigree of this family, and believe it to be very fairly correct, with the one exception that Matilda, the second wife of John Halsham, who died in 1415, was Matilda Mawley, and was mother, and not *grand-mother*, of the John Halsham found her heir in 1453, as given in the pedigree, which should therefore be

1. Philippa—John Halsham,=2. Matilda Mawley, died de Strabolgi. died April 16, June 14, 1453, then described as widow of Thos. Poynings, Lord St. John.

|                                                                                                                                         |                                                     |           |
|-----------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------|-----------|
| John Halsham,=Margaret<br>dead before Coumbe.<br>May 15, 1468,<br>s.p., found heir<br>to his mother in<br>1453, aged 22<br>and upwards. | Joan=1. Sir John<br>Bowne.<br>=2. Sir Rob.<br>Roos. | Margaret. |
|-----------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------|-----------|

What led me to infer that she was the *grand-mother* instead of *mother* was the reading of the inq. p.m. 31 Hen. VI., No. 28, that I had had copied for me, as to her heir, which was "John Halsham is son and heir of the said Matilda, aged 22." I have now obtained a more exact reading of the inquisition, and it should be "aged 22 years and upwards"; and as all the other heirs from the Poynings family are described in the same manner as aged twenty-two and upwards, I think we may take it for granted that it does not refer to their real age, but merely indicates that they were not minors.

Whilst on the subject of the Halsham family, I will throw out a suggestion that has occurred to me. As I have shown in "N & Q," 5th S. vii. 407, there is a great difficulty in the matter of the legality of Philippa de Strabolgi's marriage with John Hal-



sham, by reason that she was evidently betrothed to Ralph de Percy, who outlived her. Now, from the report of the commissary of the Bishop of Chichester, dated March 23, 1411, as to the legitimacy of her second son, Richard Halsham, wherein the first witness, Richard Daas, Rector of Combes, states that "about thirty years previous he had published the banns of marriage between John Halsham and Philippa Michell in the churches of Grynstede and Combes," it occurs to me that Philippa de Strabolgi, for some reason or another, objected to marry Ralph de Percy, and eloped with John Halsham, and was married to him under the assumed name of Philippa Michell. The date given in 1411 by the Rector of Combes as being about thirty years ago that he published the banns of marriage, would be that at which probably Philippa de Strabolgi was married to John Halsham, as she was born in 1362. The fact of her marriage under an assumed name would at once cause questions to arise as to the legitimacy of her children.

SYWL.

"CHARNICO" (6th S. iii. 126, 275).—*Charnico* or *charneco* was a common name for a sort of sweet wine in the seventeenth century, as appears from a passage in a pamphlet entitled *The Discovery of a London Monster called the Black Dog of Newgate*, printed 1612: "Some drinking the neat wine of Orleance, some the Gascony, some the Bordeaux; there wanted neither sherry, sack, nor *charneco*," &c. In the time of Shakespere it must have been esteemed a fine wine, being introduced with sack:—

"First Neigh. Neighbour Horner, I drink to you in a cup of sack.....

Sec. Neigh. And here, neighbour, here's a cup of *charneco*." 2 *Henry VI.*, II. iii.

In another pamphlet, entitled *Wit's Miserie; or, the World's Madness*, printed in 1596, it is said that "the only medecine for the flegm, is three cups of *charneco* fasting."

Again, in Beaumont and Fletcher's *Wit without Money*, Act II. :—

"Where no old *charneco* is, no nor anchovies."

So also in Decker's *Honest Whore*, 1630, pt. ii. iii. 457 :—

"Imprimis, a pottle of Greek wine, of Peter-Sameene, a pottle of *charneco*, and a pottle of Ziattica."

And again, in the *Fair Maid of the West*, 1615 :

"Aragoosa, or Peter see-me, canary, or *charneco*."

Steevens asserts that *Charneco* is the name of a village near Lisbon, where this wine was made (see the *European Magazine* for March, 1794). It is probably a Spanish wine, being mentioned with many other Spanish wines in a work called *The Philocothonista*.

WILLIAM PLATT.

115, Piccadilly.

STRAW CAPES WORN BY SPANISH PEASANTS (6th S. iii. 150, 234).—I was in Galicia, the N.E.

province of Spain, in the spring of 1879, and saw them frequently worn, especially south of Vigo, towards the Portuguese frontier. A friend procured and sent me one, which I now have here, in Stafford, and shall be glad to show to any one. It is neatly made of a long sedge-like grass, and formed exactly on the plan of an Inverness cape. A friend of mine, who saw it the other day, told me he had seen the same thing worn somewhere in the East—Ceylon, Fiji, or Japan. W. C.

"THE GOOD OLD CAUSE" (6th S. ii. 306, 437, 478; iii. 237).—I shall continue to think that this "well-sounding phrase," as R. R. calls it, applies, as I hoped when I first inquired about it, to the cause favoured by Raleigh and Lady Rachel Russell and disfavoured by James I. and Charles II., because any cause favoured by the former two must have been a good one. L. H. T. ought to receive R. R.'s correction of his remark about the Puritans with thanks, because if, as L. H. T. is of opinion, the "Puritans were believed to be profligate men," seeing that no one can doubt that the Cavaliers were known to be profligates, mankind in the two islands would have been in a bad way if the supposition or "belief" against the Puritans could indeed be proved true.

M. A. H.

There is the following allusion to it in *Hudibras*, part i. of which was originally published in 1663 :—

"Are not our liberties, our lives,  
The laws, religion, and our wives,  
Enough at once to lie at stake,  
For Cov'nant and the Cause's sake?"

Canto i. v. 733-6.

The biographical memoir of Algernon Sidney, who was decapitated in 1683, in Lodge's *Portraits*, concludes in the following manner :—

"It is needless to say that he was convicted and sentenced to die, and on the seventh of the following December he was beheaded on Tower Hill, glorying to the last in what he called 'the good old cause,' and exhibiting a firmness and resolution which to common observers seems surprising that a bad one should be capable of inspiring."—Cabinet edition, vol. vi. p. 129.

The inverted commas, which are those of the author of the memoir, showed the term to have become a stereotyped phrase.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

TERMINATION "HAM" (6th S. ii. 455; iii. 176).—The pronunciation of the termination "ham," by erroneously joining to it a previous letter, has been introduced under the correspondence upon "holt." I write this note a few miles from Greet-ham, Rutland, and Castle Bytham and Little Bytham, Lincolnshire. I heard the following conversation :—a gentleman, consulting the map, said, "I suppose that Little Bith'em will be my station?" "There is no such a place as Bith'em."



"I suppose you call it By-tham?" "No; we call it Bite'em." "That sounds rather snappish." "Perhaps so; but it is but a Little Bite'em."

CUTHBERT BEDE.

A NORWICH MS. SERMON (6th S. iii. 148, 177).—Had MR. TAYLOR given us the text of this sermon, we might have more easily formed a conjecture as to the meaning of the title, which has probably puzzled others besides DR. JESSOPP. I imagine that the word "square" alludes to the implement so called, used by carpenters and others, and that "Moses" should have the sign of the possessive case. We should then understand it to mean the rule according to which Moses in olden time was recommended by Jethro to choose his "judges." See Exodus xviii. 21, 22. Was this the text?

OLK.

SURREY WORDS (5th S. x. 222, 335; 6th S. i. 238, 344; ii. 255).—*Bis-milk*, sb. The first three milkings after calving. The milk then given is held not fit to drink, and is called bis-milk. See the word "Beestings" in Miss G. F. JACKSON'S *Shropshire Word-Book*.

*Carny*, adj. False or deceitful. "Eh, she was carny when she was a-sayin' that!"

*House-dwellers*, sb. This very expressive name is applied to the regular inhabitants of permanent cottages as a title of honour, to distinguish them from gipsies and other rovers who camp out in woods and on commons. "So you've got pea-pickers in yon wood, Mrs. Hill; very respectable-seeming folks, eh?" "Yes, sir, they be; a'most as if they was house-dwellers."

*Old*, adj. Ill-natured, and sly therewithal. "Aye, sir; folks does look so old at you, if you don't give 'em nothing when they come a-Christ-massing!"

*Skit-away*. I know not whether this be an imperative mood or an adjective used adverbially. It is used (as the verb *to cater* is used in Kent) of one who goes diagonally across a piece of ground, instead of going round it. "There, look at Old Johnny! He will go skit-away over that there grass-plot, though I've told him such a many times!"

A. J. M.

"JOLLY" (6th S. ii. 226, 330, 522).—There is much earlier evidence for the use of this word than any yet given. The following are a few instances collected at random:—

"For wel wene I there with hym be  
A faire and joly companye."

*The Romaunt of the Rose*, 619-20.

"Phebus the sonne ful ioly was and cleer."

Chaucer, *The Squires Tale* (F. 43, Skent).

"A doȝty iolyf bachelor; a yong man & a wȝt."

*Sir Ferumbras*, E.E.T.S., 1582 (about 1380).

"Preiere is betre herd of god bi compuncion & wepyng & stille devocion.....than bi gret cryyng &

*ioly chauntynge*," &c.—*The English Works of Wyclif*, E.E.T.S., p. 169.

F. C. BIRKBECK TERRY.

Cardiff.

THE JEW OF TEWKESBURY (2nd S. xii. 165, 479; 6th S. ii. 52, 318).—The following verses, in Latin and English, from "*Enchiridium Epigrammatum Latino-Anglicum: an Epitome of Essais*, &c. Doon by Rob. Vilvain of Excester. London, A.D. 1654," small 8vo. ("Mutualit Essais," fo. 138), may serve to complete the references to this historical personage:—

"Epig. xxxix.

*Judeus forica extinctus*. Anonymus. The 3 verses of a dirty Dialog betwixt a Christian and a Jew (which fel into a Jakes) at Tewksbury.

*Anglus*. Tende manus, Salomon; ego te de stercore tollam:

*Judeus*. Sabbata nostra colo, de stercore surgere nolo.

*Anglus*. Sabbata nostra quidem, Salomon, celebrabis ibidem.

A.C. 1228. Jew, reach thy hand to me; from Draugh I wil thee free.

Our Sabbaths I observ; and wil here rather sterv.

Then Jew sans more adoo, ther keep our Lords day too."

WILLIAM BATES, B.A.

Birmingham.

"TAM MARTI QUAM MERCURIO" (5th S. x. 269, 392; xi. 235, 258; 6th S. iii. 256).—

"*Second Antiquary*. Break we up this assembly with a loud declaration that Sir Matthew Mite is equally skilled in arts as well as in arms.

"*First Antiquary*. Tam Mercurio quam Marti."—Foote's *Nabob*, III. i.

H. K.

THE ETYMOLOGY OF "BEDFORD" (6th S. i. 173, 460; ii. 249, 334, 474; iii. 117, 250).—Without vouchsafing one atom of evidence, without any attempt at investigating the old forms, led only by superficial resemblances between modern Welsh words and English place-names, MR. PICTON assumes that a very large number of names of places in England are formed with a Celtic prefix and A.-S. suffix. According to your correspondent, Celtic tree-names with Teutonic suffix attached are to be found in the following names: 1. Darley, Darfield; 2. Ongar, Onley, Onborough, Onibury, Ingol, Ingon, Inhurst, Inworth; 3. Luffenham, Luffield, Luffincot, Luffton; 4. Fawley, Fawfield, Fawdon, Faugh, Fowey, Fowberry; 5. Bedwin, Bedworth, Bedmont, Bedford, Bedfield, Bedminster. Now it is impossible to be satisfied with such etymologies. Unsupported by proof they are nothing but ingenious guesses, and, as PROF. SKEAT well reminds us, "the true rule is *never to guess at an etymology*" (see *ante*, p. 249).

With regard to *Bedford*, I am sure no Celtic scholar will accept MR. PICTON'S explanation that



the *Saxon Chron.* form *Bedican-forða*—"the ford of the white birch tree." In Welsh *bedwen* is a birch tree (not *bedw*). *Bedw* is a collective, and means a birch grove; it is also feminine, so that *Bedw-can* would be ungrammatical Welsh. *Bedwgan* is true Cymric. A. L. MAYHEW.

EARLY ENGLISH DICTIONARIES (6th S. iii. 141, 161, 209, 269).—There can be no doubt that Daniel Lobo, the author referred to *ante*, p. 210, lived in Birmingham, where he would have had ample opportunities of learning all about trade terms and hardware phrases. I have two very rare, probably unique, directories of Birmingham, dated 1780 and 1781, and in both I find "Lobo, Daniel, notary public, Catherine Street," Birmingham. ESTE.

I have long suspected the truth of the story about Lemon and "the fat alderman" (*ante*, p. 270), having never been able to trace it to an earlier date than 1826, when it appeared in the December number of the *Monthly Magazine*, where the writer professes to give it as he heard it from Dr. Parr, who succeeded Lemon as master of the Norwich school, and was still living there when the book was published. One thing, at least, is unquestionable, namely, that if the anonymous writer in the *Monthly Magazine* did hear it from the doctor, he has reported it incorrectly, for he makes him confound his predecessor, the Rev. George Lemon, with Alderman Barnabas Lemon, who was a mere boy when Parr left Norwich, and whom Parr most probably never saw or heard of in his life. FR. NORGATE.

A HELL FIRE CLUB: THE PHOENIX CLUB AT OXFORD (6th S. iii. 127, 210, 271).—I was elected secretary of the P.C.R. (Phoenix Common Room) in 1853, and held that post until I left the university. For the sake of convenience, we always met after hall in my rooms on Phoenix nights, instead of following the old custom of taking the rooms of P.C.R. members in rotation. The dress was always dark claret-coloured coat with black velvet collar, pale yellow waistcoat, black trousers, and white tie. Guests were, of course, expected to appear in full evening dress. I have no recollection whatever of the vice-chair being left unoccupied at the P.C.R. wines, and I do not believe that it ever was so left during my time. All sorts of fiery traditions were handed down to us about the Hell Fire Club. We never believed in any sort of connexion between the two clubs, and we were not ambitious of such reputation.

The Phoenix Common Room is composed of members chosen among the undergraduates at Brasenose College, nor are any others eligible; election is by ballot. It is called the Phoenix because the association is never allowed to die out; vacancies are filled up as they occur. The

periodical large Phoenix dinners were always held out of college. LLEWELLYN E. TRAHERNE.

Junior United Service Club.

A STONE ALTAR IN IRELAND (6th S. iii. 186).—The illustration of an ancient Irish stone altar required by Mr. G. GILBERT SCOTT is probably that of Ballintubber Abbey, co. Mayo, which appeared in the *Builder*, Jan. 18, 1862, from a drawing by my brother-in-law, Mr. S. J. NICHOLL, architect. GUSTAVE BOUVIER.

1, Caversham Road, N.W.

GIBBS THE ARCHITECT (6th S. iii. 289).—As Mr. Fisher, the Keeper of the University Galleries, informs me, the original drawings of Gibbs are to be found in All Souls' College Library at Oxford.

H. KREBS.

Gibbs left his library of about five hundred volumes, with drawings in six volumes and in portfolios, to the Trustees of the Radcliffe Library at Oxford. There is a MS. list of them in the library of the Royal Institute of British Architects. In vol. iii. are "Designs for a church at S. Nicholas, Aberdeen," among which might *probably* be the drawing of which SCOTUS is in search. Gibbs, I find, did not carry out the design.

WYATT PAPWORTH.

AUTHORS OF QUOTATIONS WANTED (6th S. iii. 269).—

"Knowest thou yesterday," &c.

At the end of the fourth book of Goethe's *Zahme Xenien* you will find the following lines:—

"Liegt dir Gestern klar und offen,  
Wirkt du Heute kräftig frei;  
Kannst auch auf ein Morgen hoffen,  
Das nicht minder glücklich sey."

F. A. LEO.

Berlin.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Legenda Sanctorum: the Proper Lessons for Saints' Days according to the Use of Exeter*, compiled by John de Grandison, Bishop of Exeter, 1327-1369. Fasciculus II. Edited by Herbert Edward Reynolds, M.A. (Elliot Stock.)

The first fasciculus of this work was noticed at some length in our pages at its first appearance. In type and paper, and in the excellence of its press-work, this second portion maintains the high standard of the first. Two coloured illustrations enrich the present number: the one represents a statuette of King Edward II., the other a strange, weird figure of the Redeemer, standing on an orb, displaying the five wounds in hands and feet and side. To these are added plates of some remarkable bosses in Exeter Cathedral, and of "subsella or misericordes" from the stalls erected by Bishop Bruere in the thirteenth century.

The part now issued comprises about forty-six pages of text, containing the proper lessons for the saints' days from February to June, printed without contractions, but adhering to the division into lines of the original manuscript. In addition to the text we have a preface extending from p. i to p. xi, and a section entitled "Notes



on the Saints," extending from p. xlii to p. xliii. We would venture to suggest to Mr. Reynolds that it is hardly worth while to add these lengthy notes, derived mainly, as he very frankly says, from such familiar books as Baring Gould's and Alban Butler's *Lives of the Saints*. The readers of his book will not be of a class which needs such annotations; and even if any should require to be told something about St. Wulstan and St. Richard of Chichester, they might well be spared any notes upon the feasts of the apostles St. Andrew, St. Mark, and St. Paul. The preface, too, is somewhat diffuse; the two *excursus*, upon the contractions used in ancient manuscripts and upon the beauty of ancient illuminations in general, retard the progress of the book, and, whilst they add to the cost of its production (which must be very considerable), do not add much to the reader's information. That portion of the preface in which the editor argues that the volume which he is reproducing is in the autograph, the "very own hand," as he expresses it, of the "great and magnificent bishop," John de Grandisson, is of real importance. On the inside of the cover are some fac-similes of the bishop's known autograph writing to aid the student in appreciating the editor's argument. It is to be hoped that this plate will be reissued independently of the cover of which it now forms a part, so that when the book is bound, should the covers be omitted by any ill-disposed binder, this important piece of evidence may not be lost.

We heartily wish the editor success in his arduous and difficult undertaking. The criticisms which we have offered are intended in the most friendly spirit, with a view to reduce the outlay, which can hardly be reimbursed by the very moderate price at which each fasciculus is sold. Such care is the more necessary since the editor intends to reprint without contractions the twenty-one folios which in the first fasciculus were printed in an abbreviated form. All liturgical students will appreciate the value of a careful reprint of an ancient lectionary of the English Church.

We have been favoured with a copy of a little pamphlet, printed "for private circulation," entitled *Notes on Kensington Square and its Notable Inhabitants*. At an old bow-windowed house here (now No. 45) Thackeray wrote *Vanity Fair* and others of his works. Herring, the archbishop who sat to Hogarth and fulminated against the *Beggar's Opera*, was also an illustrious resident. So were Addison, Sir Richard Blackmore, Talleyrand, and J. S. Mill. The book contains two letters from Thackeray to Mr. Merriman, the well-known surgeon, with whom this modest but by no means uninteresting record originates.

*Anglo-Israelism and the Great Pyramid*, by Rev. Bourchier Wrey Savile (Longmans & Co.), is a carefully written essay in examination of the alleged claims of H.M. Queen Victoria to the throne of David—claims which it might be difficult to believe serious did we not know that with some they amount to an "articulus stantis vel cadentis Ecclesie." We are surprised to learn from Mr. Savile that the Queen's "real pedigree, set forth in the Heralds' College," assigns her a Hunnish descent through "Guelph, Duke of Bavaria, the younger brother of Odoacer, King of Italy." We had always hitherto understood that Odoacer was a Herulian, and were unaware that Welf was his younger brother.

*The Orders of the Reformed Episcopal Church Examined* (Malvern, Advertiser Office) may interest a wider circle than that for which it was written, from the circumstance that one of the questions involved is that of non-episcopal consecration. Consequently the author passes in review several historical questions, such as those of the Moravian, Jansenist, Old Catholic, and

Swedish Churches, some of which are still subjects of keen theological disputation.

In *The Physician's Leisure* (reprinted from the *Medical Times and Gazette*) Dr. Chevers pleads for the pursuit of archaeological studies as a recreation of which he has himself found the value, and in which his profession has certainly produced writers of the highest distinction. We are glad to think that to such a practitioner "the sight of a new number of *Notes and Queries*.....when he returns at night, almost worn out by toil,.....seems to renew the life within him."

*Healthy Homes*, by Stanley Haynes, M.D. (Baillière, Tindall & Cox), deals in a small compass with a subject of the highest importance in London and other daily growing towns. Dr. Haynes holds moderate views on the temperance question, and is, therefore, the less likely to win applause, but not, we should hope, the less calculated to produce lasting good where his advice is followed.

*The Scientific Roll and Magazine of Systematized Notes* (Bradbury, Agnew & Co.), conducted by Alexander Ramsay, applies Capt. Cuttle's recommendation to scientific literature. The first part issued deals with climate and embraces a general bibliography, from the *Imago Mundi* to *Transactions* of learned societies at the present day.

In the current number of *Tinsley's Magazine*, under the title of "The Untravelled Traveller," our friend Mr. W. G. Black discusses the question of Shakespeare's travels with special reference to Elsinore.

COLLECTORS in want of Penn's book-plate should apply to Mr. Edwin Parsons, of 45, Brompton Road, S.W., who has the original "copper." It is inscribed "William Penn, Esq: Proprietor of Pennsylvania: 1703."

### Notices to Correspondents.

**ZANONI.**—Presentation at Court, and the right of admittance thereto, and of invitation to State ceremonies stand on different grounds. For instance, after creation or succession to a peerage, the right to be presented to the sovereign would, we apprehend, be inherent in a peer, as a part of his right of access as one of the sovereign's hereditary councillors. And probably, *ex vi dignitatis*, the same might be said of Privy Councillors; so with the duly accredited representatives of a foreign State, when of the highest degree in the diplomatic hierarchy, i.e., ambassadors. As to the presentation at Court of the sovereign's own subjects, the regulations, no doubt, may vary in different countries. But we are not aware that any question as to armiger or *generosus* would have to be entertained, or that acceptance or rejection for presentation would depend upon any such question.

**VERNA** (Society for Photographing Relics of Old London).—Application should be made to Mr. Alfred Marks, Long Ditton, Surrey.

**ERRATA.**—P. 250, col. 2, ll. 9 and 10 from bottom, for "candida" read *Canidia*.

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6th S. III, APRIL 16, '81.]

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thirteen of Gregory Nazianzen, fourteen of Lactantius, fifteen of Tertullian, twenty-four of Chrysostom, irrespective of the Eton edition. The main value of the last (described *ante*, p. 102) lies in the prefaces and notes contributed by Casaubon and other scholars, as well as by Sir Henry Savile himself. The elaborate title-page, presented to the subscribers with the last volume in 1613, bears figures of Basil, Athanasius, Gregory, and Cyril, Savile's arms, and those of various colleges at the two Universities, and two small views of King's College and Eton. The school yard appears as it then was, before the Upper School was built, enclosed on three sides only, and separated from the high road by nothing but a low wall. Of Cyprian there is Bp. Fell's edition, 1682; of Clemens Alexandrinus there is the *princeps*; and of Gregory of Nyssa the completest one, Paris, 1615, besides many others of the three last-named authors. Of the above Benedictines Bishop Waddington, already mentioned as a munificent donor, presented no less than half. The bulk, indeed, of their theology these shelves owe to him, and many valuable volumes to Nicholas Mann, John Reynolds, and Provost Godolphin. The Bishop's gifts require a more detailed account.

They may be grouped thus:—(1) The Fathers. Out of a large number, amounting in itself to a small library, I select the following, omitting many of the well-known authors: Irenæus, Gregory Thaumaturgus, Hilary of Poitiers, Hincmar of Rheims, Leo the Great (sermons and decretal epistles), Prosper of Aquitaine, Marius Mercator (the last two wrote against Semipelagianism, on which there are several books), Optatus, Gregory of Tours, Methodius (*Convivium Virginum*, translated by Possin), Hildebert, Theodore, Theophylact (all the above are fine folios), Palladius on the *Life of St. Chrysostom*, 4to., Tollii *Insignia*, containing the poems of Gregory Nazianzen, 4to. There is a good set of Origen's, some presented by the three other above-mentioned donors, and among them a handsome copy of his work against Celsus, 1481, Rome, 4to., large paper. This was given by Provost Lupton. Continuing Bishop Waddington's books, we have (2) works on Jewish antiquities, e.g., by Menokkios and Lydekker, the *Mishna* (Surenhusius, 1698), *Excerpta Gemara* (Wagenseilius), Spence *De Legg. Hebr.*; (3) indices of prohibited books, Madrid, 1667, and Rome, 1667, and Limborg's *History of the Inquisition*; (4) a good set of histories of the Councils of Pisa, Constance, Basle, and Trent. (5) Later historical and exegetical works: Erasmus, a magnificent copy in 10 vols.; Baronius, with Raynauld's continuation and Pagi's criticism, 20 vols.; Crellius, Socinus, Cornelius Jansen, the Jesuits Vavassor and Petavius; Brant's *History of the Reformation in the Low Countries to the Synod of Dort*; the *Commentaries* of Louis Wolzogenius, an Aus-

trian baron, and the works of the Polish knight Przypcovich; Calmet's *Dictionary*; Vitringa, and much of the seventeenth century theology. Some of Mann's gifts have been named above. A handsome Josephus (Havercamp, 2 vols. fol.) and many curious specimens of the Dutch divines might be added. Among Provost Godolphin's valuable gifts are (a) Assemani *Bibliotheca Orientalis* (the author was a Maronite of Syria, who came to Rome about 1700 and was made keeper of the Vatican Library); (b) Canisii *Lectiones Antiquæ*; (c) *Magnum Bullarium*; (d) *Pontificale Romanum*; (e) a Salisbury Missal, Paris, 1555, besides two of the Vulgates mentioned in my last paper.

Bishop Waddington's collection of tracts bearing upon the Bangorian controversy may here claim some space. Tedious as that controversy was, the importance of the results produced by raising the question of free thinking was not slight. Foremost among them were the abated respect for Church authority, the decline in the study of patristic learning, and the practical suppression of Convocation for more than a century. In these tracts, bound up in four volumes, the history of the discussion can be traced, from Bishop Hoadly's *Preservative against the Principles and Practices of the Nonjurors* in 1716, and his sermon on John xviii. 26 in the following year, down to 1721, when the collection closes with Dean Hare's *Scripture Vindicated from the Misrepresentations of the Bishop of Bangor*. Probably no other sermon (says Lecky) ever produced so voluminous a controversy, or excited in clerical circles so prolonged an agitation. The controversy began with the letter addressed by Dr. Snape (Head Master of Eton, and afterwards Provost of King's) to the Bishop in 1717 (his *Sermons*, 3 vols., are here). Half the first volume of the tracts is taken up with a correspondence between him and Pillonnière, who, after having been a Jesuit, had become a Protestant, and was living with Bishop Hoadly. The writers in the next volume are Arthur Sykes and Dr. Sherlock. The latter, together with Dr. Snape, were deprived of their royal chaplaincies. The language employed was not always kept within proper bounds, and unseemly personalities were sometimes indulged in; e.g., "You, sir, have had greater things to mind than syllogism, and therefore you may be excused for erring against the first rules of logic. Your minor proposition is particular, and your consequence is universal." (Sykes's second letter to Snape). "Snap, thou art the worst fellow at a consequently that ever I knew" (anonymous letter, 1717). There is a dull anti-heroic poem, of several hundred lines, called the *Tower of Babel*, but there is much in these tracts that is not contained in the list of pamphlets on the subject in Bishop Hoadly's *Works*, vol. ii., which would be of value to any who wished to go fully into the history of the discussion.



Before leaving Bishop Waddington it may be worth while to advert to a small hymnal given by him, being the one that was used in the parish church and chapels of St. James, Westminster, in 1718. I notice it not on account of the psalms and hymns themselves (which are meagre enough, being a short selection from the Old Version, with the first four verses of Mardley's *Lamentation of a Sinner*, the *Te Deum*, and *Benedicite*), but for the table it contains of the prayers, sermons, and sacraments throughout the year. I select the following:—

"Prayers every Day, at Six (in the Winter at Seven) and Eleven in the Morning and at Three and Six in the Afternoon.

"Every 2nd Sunday of the Month, 1 Sacrament.

"Every Sunday from Palm Sunday to Whit-Sunday, 1 Sacrament.

"New Year's Day, 1 Sermon, 1 Sacrament.

"Palm Sunday, Easter Day, Whitsunday, Christmas Day, 2 Sacraments."

The above was for the parish church; for the two chapels there is a list of services not quite so full. When we consider the proverbial torpor and deadness of religious life in the early part of the eighteenth century, the exceptional state of this church is certainly somewhat remarkable.

To return to the College Library. It is well supplied with mediæval theology, *e.g.*, Anselm, Bernard, Lanfranc. Spanish writers, such as Tostatus, are here, and here the scholastic literature, with its obsolete searchings into the unfathomable, may be studied. We have the entire works of two out of the five schoolmen, viz., Thomas Aquinas and Bonaventura, and the *Life of St. Francis* by the latter, printed by Zarot at Milan, 1476, *ed. princ.*, a choice and rare specimen of early typography. There are four treatises of William of Ockham, two of Albertus, one of Duns Scotus; also the *Universæ Theologiæ Summa*, by Alexander of Hales. Coming to the Reformation period, Luther, Calvin, Beza, More, Bellarmine, are well represented, Bullinger and Melancthon partially (there are the *Loci Communes* of the latter); but Zwingli, Servetus, and Ecolampadius seem to be absent. Very much of the vast erudition of the seventeenth century is on these shelves, but some *lacunæ* may be observed here and there in the next century. One would wish to see a complete set of the works of Robert Boyle, John Hales, and South. Commentaries abound. There are two copies of Matthew Poole's *Synopsis*. The library is rich in standard works on ecclesiastical history, from Eusebius and Bede and Nicephorus down to Milman. With respect to Eusebius, we may specify two fine impressions of Robert Stephens, the *Ecclesiastica Historia*, 1544, and the *Preparatio Evangelica* and *Demonstratio*, 1545, in 1 vol., *ed. princ.* These are the volumes in which he began to use the device, afterwards adopted by all the *typographi regii*, "Thyrsus

cum Lauri ramo ac Serpente circumflexus," while at the end of the volumes is also the spreading olive tree, with the familiar motto, "Noli altum sapere." It would be tedious to give a list of all, or even the chief, writers under the head of Church History. But one book demands a special description. It is Parker *De Antiquitate Britannicæ Ecclesiæ*, London, 1572, 4to. This fine quarto, of which there are very few copies, and of which perhaps no two are found completely alike, is in some respects one of the chief curiosities in this library. It has a MS. note on the inside of the cover by Mr. T. Rawlinson, who was introduced into the *Tuller* under the name of Tom Folio, and is said to have so crowded his rooms with books that at last he had to sleep in a passage. It states that it had been collated and, "according to his best thoughts," was perfect. It contains more than any other single copy, especially the life of Augustine in four columns to each page, the long life of Matthæus (*i.e.* Parker himself) with several of the original proof-sheets corrected by Abp. Parker's own hand, agreeably to which corrections all the other copies are printed; also two vellum leaves, one entitled "Catalogus Cancellariorum," &c.; on the reverse are the arms of the University, the colleges, and halls, with the chancellor's seal. On the other is a platform of the schools, the arms of the kingdoms and of the University of Cambridge; on the reverse a portrait of Queen Elizabeth. Fronting the title is a print of Abp. Parker, done at Lambeth by Remigius Hogenberg. To become master of a copy with this original engraving was the despair of Dibdin. The title-page and the leaf containing the arms of the sees are both very curious. This book is in excellent condition. Strype, in his *Life of Parker*, folio ed., p. 416, thinks that probably Joscelyn, his secretary, was the writer, but that the Archbishop reviewed and completed it. I may conclude this portion of my subject by mentioning a handsome copy of Dugdale's *Monasticon* (5 vols. fol., 1655), bound in good old English morocco.

3. *The Caxtons*.—Among the treasures bequeathed by Anthony Storer, the Caxtons rank high. They are three. (a) *Les Fais du Jason*, by Raoul Lefevre; (b) *The History of Reynard the Fox*, first edition; (c) *Tully of Old Age; of Friendship; the Declamation of Noblesse*. (a) The first of these is attributed to Caxton, but Mr. Blades (*Life and Typography of Caxton*) gives reasons for thinking that it issued from the press of Colard Mansion, at Bruges, after Caxton's return to England, about 1476-7. The Eton copy, which is perfect, is the only one in England. There are two in Paris. (b) This is without printer's name, place, or date, though the date of translation in the Abbey of Westminster by William Caxton is given, June 6, 1481. The fable whence it was translated was obtained from



the union of two Flemish poems, which are traced to the French. There are four other copies in England, of which this is the least perfect. (c) This volume is in beautiful condition. The translation of the *De Amicitia* and the *Declamation*—the author of which last was an Italian, Bonnaversus de Montemagno (ob. 1429)—is assigned by Caxton to the Earl of Worcester. The translator of the *De Senectute* is unknown, but in both treatises of Cicero Laurence Premierfait's version was mainly followed. The colophon of *Tully of Old Age* has "emprynted by me symple persone William Caxton," Aug. 1481. Twenty other copies are known to exist. These were exhibited at the Caxton Celebration in 1877.

Of somewhat similar type and form are the three volumes, *Gesta Romanorum*, *Alexandri Historia*, and the *Tusculan Disputations* of Cicero, all *sine anno aut loco*. The first of these is attributed to Petrus Berchorius, a native of Poitiers, who died at Paris in 1362. It is considered to be one of the most ancient story-books extant, and the outline of some of the best tales in Chaucer, Gower, Lydgate, and Shakespeare may be traced to it.

FRANCIS ST. JOHN THACKERAY.

Eton College.

(To be continued.)

HENRY HALLYWELL, MINISTER OF IFIELD,  
AND HENRY HALLYWELL, VICAR OF COW-  
FOLD, SUSSEX.

I had long an idea that some of the works generally attributed to Henry Hallywell, of Cowfold, were written by another Sussex divine of the same name, who was vicar, or minister, of Ifield. A careful investigation has, however, convinced me that this was not the case.

In 1664 (Add. MS. Brit. Mus. 5698) Edward Mitchell was vicar of Ifield, and his successor was Henry Hallywell, who died in February, 1665/6, and was buried in the north nave of the church. His tombstone bears the following inscription:—

"Depo[s]itvm Henrici Hall[ywe]ll ecclesi[æ] hvivs paroc[h]i[æ]lis Pastoris qvi vixit hvivs.....brosa et acc.....svs. M.....stisatvns in placidior..... et quietis sp.....ritvm emisit vlll.....svi p[re]mivm el.....vm re[s]vrect..... fl..... iv..... etat feb' 14 [1665/6]."

The same stone records:—

"Here lieth the body of Elionor Hall[ywe]ll wife of Henry H[allywe]ll late mini[ster] of this Parish who deceased January 3<sup>d</sup> AD. 1666 aged 7....."

Henry Hallywell's will, dated Feb. 6, 1666, was proved at Canterbury, Feb. 27, 1666/7. In it he is described as "of Ifield Clerk." To his eldest son, Henry, he left "all his books, downe bedd & bolster, also a paire of pillowes, a paire of blankett ruggs, two paire of sheets ell-broad, a table cloth 6 quarters broad, a dozen flaxen napkins marked E W and the lease of *Parsonage of Ifield*"; to his daughters Anne Hallywell and Margaret Hally-

well, 120*l.* each; to Mary Grundy, 10*s.*, "she being provided for." Testator's son Arthur Hallywell is nominated executor and residuary legatee. Edward Mitchell\* and Thomas Grundy, who are called his loving sons (i. e., sons-in-law or stepsons), are appointed overseers.

On Nov. 14, 1669, the above-named Anne Hallywell, of Ifield, made her will and shortly afterwards died, as the will was proved in the year following. She bequeathed to her "loving brother Henry Halliwell 40*l.* foure pair of household sheets and a dozen layd worked napkins and a pair of Virginals." Testator names her sister Margaret, her brother Arthur, and her loving cousin Henry Hallywell. To the poor of Ifield she leaves 20*s.* She appoints as her overseer Henry Hesketh, of Charlewood.†

Henry Hallywell, the son of the minister of Ifield and brother of Anne Hallywell, I take to be the scholar who was admitted to Christ's College, Cambridge, May 11, 1657. In the *University Register* he is described as a native of Sussex, the son of Henry Hallywell, and as having been educated at the Grammar school of Horsham. He entered as a Pensioner under Mr. Rust; he was then aged seventeen. He graduated A.B. 1660, A.M. 1664, and, becoming a Fellow of his college, probably remained at Cambridge a year or two.

In 1667 he published anonymously ("N. & Q.," 4<sup>th</sup> S. xii. 255),—

"A Private Letter of Satisfaction to a Friend concerning,—1. The Sleep of the Soul; 2. The State of the Soul after Death till the Resurrection; 3. The Reason of the Seldom Appearing of Separate Spirits; 4. A Prayer for Departed Souls whether Lawful or no."

In 1668 appeared, also anonymously:—

"Deus Justificatus; or, the Divine Goodness vindicated and cleared against the Assertors of Absolute and In-conditionate Reprobation."

"A Discourse of the Excellency of Christianity. London, Printed for Walter Kettiby at the Bishop's Head in St. Paul's Churchyard," appeared in 1671, but also without the author's name.

A letter written by Henry Hallywell to Dr. Henry More (in possession of Mr. James Crossley, F.S.A., President of the Chetham Society) is dated from Ifield, March 17, 1671/2, where he had doubtless succeeded his father. He was still there in 1677, as on the title-page of *The Sacred Method of saving Humane Souls by Jesus Christ* he is styled "Minister of the Gospel of Ifield."‡

It would appear that early in 1682/3 he was

\* Edward Mitchell may have been the son of the vicar of Ifield who preceded H. Hallywell.

† Minister of Charlewood, in Surrey, in 1663, afterwards vicar of St. Helen's, London, and chaplain to Charles II. He was the author of several theological works (see "N. & Q.," 5<sup>th</sup> S. iii. 188, 339).

‡ Cartwright's *Rape of Bramber*, published 1830, names Isaac Lee as vicar of Ifield in 1673. Is the date wrong, or was Hallywell assistant curate to the vicar?



living at Slaugham (Sussex), as Mr. Crossley has several letters from him to Dr. More written from there, bearing dates between March 8 in that year and May 20, 1686. (Dr. More died soon after this date.) Hallywell's *Account of Familism as it is Revised and Propagated by the Quakers*, printed in 1673, is dedicated to Sir John Covert, of Slaugham, Sussex, Kt. and Bart., and his *Melampronæa; or, a Discourse of the Polity and Kingdom of Darkness, together with a Solution of the Chiefest Objections brought against the Being of Witches*, London, 1681, is dedicated to Sir James Moston, of Slaugham. In 1690 he published "*An Improvement of the Way of Teaching the Latin Tongue, by the English, &c.*" To which is added the Way and Manner of framing an Oration in all its Subject, fitted for the use of Young Beginners." This would rather lead one to suppose that at this time he was master of a school. I have not ascertained the date of his induction to the vicarage of Cowfold, Sussex,\* but George Vinter, B.D., was vicar there from 1651 to 1680, and on the title-page of "*The Excellency of Moral Vertue from the Serious Exhortation of St. Paul to the Practice of it*," in several Discourses upon Phil. iv. 8; to which is added a Discourse of Sincerity," printed in 1692, Henry Hallywell is described as "Vicar of Cowfold." The last work he published bears the date 1694, and is entitled *A Defence of Revealed Religion, in Six Sermons upon Rom. i. 16*. He died in March, 1702. The parish registers record—buried, "Mr. Hen. Halliwell, Minr. of Cowfold, March 9, 1702"; married, "Hen. Strudwick and Mrs. Eliz. Hallywell, Sept. 29, 1696." There was a Henry Hallywell matriculated at Brasenose College, Oxford, Mar. 15, 1648/9, who took his M.A. degree July 6, 1655. The register simply describes him as "Pleb. Fil." Was he the cousin of Anne Hallywell named in her will?

The following list completes the catalogue of Henry Hallywell's published works:—

A True and Lively Representation of Popery, shewing that Popery is only new modelled Paganism and perfectly Destructive of the great Ends and Purpose of God in the Gospel. [Anonymous.] London, 1679.

A Discourse of the Use of Reason in Matters of Religion, shewing that Christianity contains nothing Repugnant to Right Reason, against Enthusiasts and Deists. Written in Latin by the Reverend Dr. Rust, late Lord Bishop of Dromore, in Ireland, and translated into English by Hen. Hallywell. London, 1683. Dedicated to Dr. Henry More, of Christ's College, in Cambridge.

The Remains of that Reverend and Learned Prelate, Dr. George Rust, late Lord Bishop of Dromore, in the Kingdom of Ireland. Collected and published by Henry Hallywell. London, 1686.

Vindication of the Account of Familism. (See "N. & Q.," 4th S. xii. 255.)

H. FISHWICK.

\* Cartwright's *Rape of Bramber* gives 1692 as the date.

NATIVE AUSTRALIAN FOLK-LORE.—I extract the following from a letter recently received from a dear old friend I first met in Australia some forty years ago. He has remained there to this day, but the natives of the districts with which we were familiar have all departed for the happy hunting ground years and years ago, civilized off the face of the earth. My friend writes:—

"Some years ago I wanted to know something about the origin of the blacks, and asked one of the most intelligent I knew how they first got to Australia. He said, a long time ago a black fellow, 'only he was white then,' came up to a station, now called Prospect, on the ninety mile beach. He came in a canoe. Carrying his canoe on his head, he travelled inland; and as he went he saw an eagle-hawk kill a female kangaroo. On proceeding, he found his canoe grow gradually heavier, and he fancied he heard three gentle raps, but he would not set it down. He still went on, the canoe still increasing in weight, and he heard other three raps. He said to himself, 'What is that?' but still did not set down the canoe. As he proceeded, the canoe got very heavy indeed, and he heard three loud raps. Being very tired, he set his burden down, and in the canoe was a most beautiful *tubra* (young woman). As he described her charms his eyes sparkled with delight. I inquired how she came to be in the canoe. He replied that the eagle-hawk had made her out of the hind-quarters of the kangaroo and had placed her there. He said also that the black fellow was a 'poor fellow' at that time, without fire, but as they went along they saw an old crow, with a fire-stick in her mouth, sitting on the limb of a tree. They tried to make her drop it, but all to no purpose, she would not *yabber* (talk, open her mouth); so they danced a corrobbery, which made the old crow laugh, and she dropped the fire-stick and set the whole country in flames. This was what caused them to turn black, for 'before this fire the black fellows were all white.' There was no water in the land either, and as they journeyed they saw a monstrous frog, larger than the largest mountain, and his belly was full of water, which they tried by several devices to force him to disgorge, but without success. At last they danced a new corrobbery, which made him laugh so violently that the shaking of his sides forced out the water, which flooded the whole country, so that the like was never seen before or since, and was the cause of all the lakes and rivers."

G. H. HAYDON.

Bethlem Hospital.

COLIN CAMPELL, LORD CLYDE.—Now that General Shadwell's *Life of Lord Clyde* is attracting so much attention, it may be interesting to rescue from the ephemeral sheets of the *Glasgow Daily Herald* of 1863, and put on record in "N. & Q." the following recollections, signed "A Playfellow":

"During the summer evenings of the last year of last century, i.e., 1800, a number of little boys after school hours often met to play at 'sodgers' in a court or area on the west side of High Street, nearly opposite the University Buildings. Those youngsters were divided into two squads, or regiments, as they were called, of about a dozen each, one of them being commanded by the writer of this, and the other by a smart comely boy named James Cumming, who was the only son of his parents. He had only one sister, who was a few years older, and was a very pretty, handsome, and lively young lady, who became a play actress. One evening a brig



rosy-cheeked little boy, dressed in the Highland garb, and named M'Livor, appeared in Cumming's squad. At that period the war of the French revolution was progressing, and, young as we were, our juvenile minds were much excited by what was seen and heard daily—the marching of soldiers through the streets, the sound of drums and trumpets, and, with enthusiastic ideas as to the valour of Highland soldiers, we thought that one of them was a match for at least three Frenchmen. Therefore I said to Cumming that I wanted the Highland boy to be in my squad, but he replied that he would not give him to me, unless I would fight him for the Hielanman and win the battle. It was no sooner said than done, when the two colonels fought in the intervening space between the two squads, they being in line fronting one another. After a few fisticuffs, Cumming said, 'Own beat'; when I, going to his line, said to the little Highlander, 'M'Livor, come over to my squad,' which he did without uttering a word, for he was a very quiet, passive boy. The same Colin M'Livor entered the junior Latin class at the High, or, as it was then called, the Grammar School of Glasgow (which was founded in the twelfth century), on the following 10th of October, 1800, he being ten days less than eight years old, having been born on October 20, 1792, the writer of this reminiscence being a few months younger. James Cumming entered the 71st or Glasgow Highland Light Infantry Regiment as a bugler, fought under Wellington, and was killed in the breach at Badajoz when it was captured by storm on April 6, 1812. After Colin M'Livor had been some years at the Glasgow Grammar School, it is believed that he was removed by a maternal uncle to an academy in England. Clyde's name as Colin M'Livor may be seen in the class roll, which still exists. In the year 1808, Major Campbell, a brave and veteran officer, who had been with the Duke of York on the continent in the campaign of 1793-4, called at the Horse Guards, when the Duke, 'the soldier's friend,' said to him, 'Major Campbell, can I oblige you in any way?' 'Yes, your Royal Highness, I have a nephew who, I think, might have a commission.' 'Let us see him,' said the Duke; and on seeing him said to his secretary, 'Enter Mr. Campbell for an ensigncy.' And on going out the young ensign said, 'Uncle, they have entered the wrong name.' Not at all, said the major; 'you are booked as a Campbell, and a Campbell you shall be.' Lord Clyde's father, Mr. John M'Livor, was a native of the Island of Mull, and died near Granton, aged ninety-four, after his gallant son was raised to the peerage, but prior to his return from India. His mother was a Miss Campbell, whose father was a farmer in the Island of Islay. The Field-Marshal was an honorary burgess of his native city, and patron of the Glasgow Native Benevolent Society."

W. J. FITZPATRICK.

"ROBINSON CRUSOE" IN LATIN.—It may perhaps be worth noting, as a proof of the popularity of this work, that it has been translated into Latin. I have a copy of it; and, as it may be "not generally known," I transcribe the title-page:—

"Robinson Crusoeus. Latine scripsit F. J. Goffaux, humaniorum literarum professor in Lycæo Imperiali. Editio nova, cui accedunt annotationes. Londini: apud Geo. Wilson, Bibliop. Reg. Soc. Antiq. MDCCCXXXIII."

I cannot say much for the value of the notes, which are poor and trivial, being intended to explain the mysteries of cases, tenses, &c., to boys. Here is a specimen of the text, which is far better: "Interes Friday ciborum reliquiis in cella sepositis, Robin-

sonis jussu ad capras mulgendas abit." The translator tells us in his preface that the book "passed through four editions on the Continent, in the space of a few months, before being reprinted here."

E. WALFORD, M.A.

Hampstead, N.W.

#### A BOER WAR SONG.

"The following is a portion of the Boer war song:—

'Leave us alone, leave us alone,  
You shall not rob us of our own;  
We will be free, we will be free,  
Our right shall our standard be.  
Our fathers' sweat, our fathers' blood,  
Has soaked the ground on which they stood;  
Our mothers' tears, our mothers' toil,  
Has hallowed our African soil.  
This is our land, this is our land,  
Reclaimed by our fathers' hand;  
Reclaimed once, we claim it now,  
A garden made of it our plough.  
We ask what has to us been left;  
We will no longer be bereft  
Of Fatherland and freedom dear;  
We die, or live and vanquish here.'

*Echo*, March 8, 1881.

W. STAVENHAGEN JONES.

"ONLY"—"HAD IT NOT BEEN."—The following extract from a leading article on the assassination of the Czar in the *Standard* of March 16 seems worth preservation in "N. & Q.," from the use of the word "only" in the above sense, which I have always supposed to be a Lancashire provincialism:

"It is highly probable that only for the personal influence of Alexander II., the two empires [Russia and Germany], long since engaged in diplomatic contest, would have been arrayed in open hostility against one another."

W. R. TATE.

Worplesdon, Guildford.

A PROVERB.—A justice of the peace for the parts of Lindsey, in the county of Lincoln, who is well versed in rural matters, repeated a short time ago in my hearing this proverb: "Ax near, sell dear." That is, if you have corn, cattle, or other matters to sell, you are more likely to get their full market value if you do not ask too much.

K. P. D. E.

QUAINT EPITAPH.—On a flat stone in Shottesbrooke churchyard, north of the chancel, is the following laconic epitaph:—

"Hic jacet  
Peccatorum Miserrimus  
23 Septembris  
Anno Dom. MDCCX3."

On inquiry, I was told that it was in memory of a former rector of Shottesbrooke, but on searching the registers, on one of the fly-leaves of which is a complete list of rectors from the thirteenth century to the present time, I was unable to assign the above to any one in the list, that is, reading the date as 1713.

F. A. B.



"VIRAGO."—In Wyclif's (later) translation of Gen. ii. 23, we read :—

"And Adam seide, This is now a boon of my boonyis, and fleisch of my fleisch; this schal be clepid *virago*, for she is taken of man."

We may pardon Adam for his inexperience, but must be permitted to regret that he gave Eve so ominous a name.

CELER.

OUR WOODEN WALLS.—The following note, from the *Cuckoo*, records a fact which it may be well to place on record in "N. & Q." :—

"The best firm of builders of wooden ships on the Wear, once a great mart for this class of vessel, has been driven into iron shipbuilding. The last wood ship built at Sunderland was launched last year, 1880."

The name of the firm alluded to is not given.

MUS URBANUS.

PUBLIC SCHOOL WORDS (*ante*, p. 286).—I am happy to say Mr. A. Percy Allsopp, of Hindlip Hall, Worcester, has undertaken the collection of public school words, and will gladly receive any communications which may be forwarded to him on the subject.

W. D. PARISH.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"ACTA HISTORICA REGINARUM ANGLIÆ."—Travelling in Brittany I came upon an old print purporting to represent an episode of the time of the union between England and Scotland. The original painting is supposed to be by Gerhard of Düsseldorf. Perhaps it would be possible to give me answers to the following questions: 1. Is there known to exist in any collection a series of *Acta Historica Reginarum Angliæ*, of which this engraving professes to be plate xii.? 2. Is it known whether or not the painting from which plate xii. has been engraved exists, and in whose possession? 3. If the answer to either of these two queries results in the history or the present abode of either series or original painting being ascertained, then does any key, tradition, or other information accompany series or painting, so as to enable one to identify the personages represented, who look like portraits?

MATTHEW SETON.

MEDICAL FOLK-LORE: AN "EAGLE STONE."—Among the relics in the possession of my family is a dark-coloured, heart-shaped stone, an inch and an eighth long, pyramidal on one side to the height of three-eighths of an inch, and flat on the other; it is pierced in its upper edge with a hole for suspension by a thin cord. The tradition that has descended with this stone relates that, worn by women

before childbirth, it confers exemption from those accidents to which the daughters of Eve are liable.

In the course of a perusal of a large collection of family letters I first find "the eagle stone" mentioned with much respect by the worthy spouse of a Norfolk vicar in the time of William III. It is constantly spoken of throughout the last century, and seems to have borne a high character for its efficacy, though, possibly from having been too freely lent and unduly relied upon, success was occasionally somewhat indifferent; but reliance upon its merits did not pass away until the early part of this century. What is the origin of this piece of superstition, and is it a common one?

A. H.

#### A NURSERY RHYME.—

"The following is very familiar, but I cannot call to mind the home lines, and a foreign station does not afford the help that the English student finds so ready to his hand.

#### LITTLE CHICKENS.

An old story, an old story!  
Clever Brahman, an old story!  
What shall I say?  
I know none.  
Little chickens! Little chickens!  
Sing me a song!  
What can I sing?  
Pyong! Pyong!"

I quote the above from Gover's *Folk-Songs of Southern India*, 144, and should be much obliged by a reference to the English parallel, which Mr. Gover cannot call to mind. I cannot hit upon it in Chambers or in Halliwell.

G. L. GOMME.

NORBORNE BERKELEY, BARON DE BOTETOURT.—In the parish church of Stoke Gifford, Gloucestershire, there is a very long monumental inscription (given at full length in Rudder's *History of Gloucestershire*, p. 700) to the memory of this distinguished nobleman, part of which runs as follows :—

"In 1768, the government of Virginia was committed to his care. During his residence in that colony he was seized with a fever, which on the 15th of October, 1770, in the fifty-third year of his age, put a period to his life. His body was deposited in the college of William and Mary, in the town of Williamsburg. How much the Virginians owed to his paternal and well-conducted government they have gratefully testified by unanimously voting in their Council and Assembly a magnificent statue to his memory. Thus were his public virtues acknowledged."

Is there any other memorial of him on either side of the Atlantic, and is there any biographical record in separate form or otherwise? I shall feel very much obliged for any particulars or references. *Bis dat qui cito dat*, as I desire the information with as little delay as possible.

ABHBA.

"SWEALING."—Walking, a few days since, some miles to the north of Bury, in this county, I noticed large volumes of smoke on a neighbouring



hill. Meeting two lads I asked them what works the smoke came from. One of them replied, "They are *swaling*, sir." By this time an idea as to the true source of the smoke was dawning upon me, and I suggested, "That means burning the gorse." This turned out to be correct. The word strikes me as being a good one, and very suggestive of its own meaning. Is it known, or is it a stranger?

CHARLES CROFT.

Manchester.

"LIVRE ROUGE" AND "BLACK BOOK."—These are among the commonest of volumes to be met with on bookstalls. They deal chiefly with the alleged abuse of the civil pension list. The information they afford is sometimes curious, and cheap at the money (usually a few pence) asked for the books, if only it were trustworthy. I should be glad to have the opinion of any one who knows how these volumes were produced, as to what confidence, if any, may be placed in the statements they contain.

ALEX. FERGUSON, Lieut.-Col.

JOHN CAMPBELL, CIRCA 1700.—Information is desired as to the parentage and early history of John Campbell, a graduate of the University of Edinburgh, who left Scotland and went to Boston, U.S., about 1717. He filled a very large place in the establishment and building up of one of our thriving Massachusetts inland towns, and was for more than forty years the only minister of the place and very efficient.

GEO. F. DANIELS.

Oxford, Mass., U.S.

"FOIN"; "FOINSTER."—Both in the *Life* (1838) and in the *Correspondence* (1840) of Wilberforce, he and his friends use the word *foining* in the sense of idling and trifling. Pitt, in writing to Wilberforce, Dec. 24, 1784, ends with saying:—"I must conclude, having no time for *foining*." In the next letter, from Eliot, 1784, "I am very anxiously longing for the time of your return to us, but, besides what is common to all the other *foinsters*, there is a point or two....." The word *foin*, with old English writers, means to thrust with a weapon; but the sense in which it is used by Wilberforce and his friends is altogether different. Was it merely a fanciful word, playfully used among themselves?

J. DIXON.

"DEUX-ACE," "SIX CINQUE," &c.—Can any of your readers explain the meaning and name the author of two hexameter lines quoted in a note by Burton, *Anat. Mel.*, 1, 2, 4, 6?—

"Deux-ace non possunt, et six cinque solvere nolunt:  
Omnibus est notum, quatre tre solvere totum."

WILLIAM PLATT.

115, Piccadilly.

SIR EDWARD KNEVIT, Sheriff for Norfolk and Suffolk, 31 Henry VIII.—Wanted, names of his

wife and daughters and their husbands. Sir Edward was son of Sir John Knevit, Knt., by his second wife, Joan, daughter of Humphrey Stafford, Duke of Buckingham, and widow of William, Viscount Beaumont.

S. P. MAY.

Newton, Mass., U.S.

NUMISMATIC.—What is the best kind of paper and pencil for taking rubbings of coins?

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

CRIMPSALL: CRUMPSALL.—What is the origin and meaning of this name? We have in the neighbourhood of Doncaster a large tract of low-lying land, adjoining the river Don, called "The Crimpsall." The name occurs on p. li of Jackson's *History of St. George's Church, Doncaster*, as Kinermundes-hale, and is also variously spelt Crimpsall, Crimpsal, Crimsall, Crimsal, and Crimsale. There is, I believe, a Crumpsall in or near Manchester. Is there any connexion between the two names?

JOHN BALLINGER.

Free Library, Doncaster.

MACAULAY'S "SORTES VIRGILIANÆ."—In what number of the *Times* shall I find Macaulay's *Sortes Virgilianæ*? His *Political Georgics* is in the *Times* of March 18, 1828, signed "Malcolm Macgregor, jun." Why Malcolm Macgregor, jun.?

PEREDUR.

A PARLIAMENTARY RETURN OF REGISTERED MEETING-HOUSES.—Where is it possible to see a copy of the Parliamentary Return, ordered in 1811 or 1812, of the Meeting-houses Registered under the Toleration Act up to that time? The library of the House of Commons does not contain a copy.

WILLIAM TUCK.

Bath.

"PERSEVERÆ."—This word by old English writers is commonly accented on the second syllable; and that this mode of accentuation was general amongst the poets of the Elizabethan era is clearly shown by the works of Spenser, Shakespeare, and even the later writers of that period. Milton, however, accents it in the same manner as we do at the present day, as in the following passage:—

"Whence heavy persecution shall arise  
Of all who in the worship persevere  
Of Spirit and truth."

*Paradise Lost*, bk. xii.

Can any of your readers inform me when the modern mode of pronunciation first came into use?

W. H. T.

Hull.

WIG CURLERS.—I have in my possession four pieces of hard-baked pottery, in length varying from two to three inches, of cylindrical shape, thinner in the middle than at either end



were found lately, whilst making excavations for building purposes in Kilburn, at the depth of about twenty feet below the surface. After many fruitless inquiries I have now been told that they are wig curlers of the latter part of the seventeenth century. Can any of your correspondents give me any further information about them? If they were wig curlers, how were they used? I might add that they are all four stamped with different marks at each end, and that a good many old clay tobacco-pipes were found not far from them.

G. F. R. B.

A MEDIEVAL TENTERDEN SEAL.—In the Mayer Museum, Liverpool, there is a brass seal with a considerable amount of gilding still remaining upon the metal. It is engraved in very good taste, and exhibits below an esquire's helmet (a heaume) and mantling a shield *couché* of quartered arms; first and fourth, on a bend three birds; second and third, an escarbuncle of eight rays flory. The crest is, on a wreath a harpy with wings expanded; and the legend, in Gothic characters, reads, "Sigillum Roberti de Tentirden." Who was Robert, where was his property, and what is the quartering?

J. P. R.

EPIGRAM, "THE WITCHES' PRAYER."—In No. 16 of the *Spectator*, May 10, 1711, Addison mentions having been shown

"A little epigram, called the Witches' Prayer, that fell into verse when it was read either backward or forward, excepting only that it cursed one way and blessed the other."

Has this been preserved, and where?

MERVARID.

LEGRAND LE LORRAIN, FRENCH ARTIST.—I have a small engraving or etching, "Rue de l'Intérieur du Port de Marseille," which is "Des. et grav. par Legrand Le Lorrain." Who was this artist? Had he any connexion with Claude?

W. H. PATTERSON.

Belfast.

MISS L. M. BUDGEN ("ACHETA DOMESTICA"), authoress of *Episodes of Insect Life*, *March Winds and April Showers*, *May Flowers*, *Live Coals*; or, *Faces in the Fire*. I shall be glad if some reader of "N. & Q." will inform me of any account of this lady and her works.

W. G. B. PAGE.

MORNING AND EVENING SALUTATIONS.—At what period was the custom of using morning and evening salutations—such as "Good morning" and "Good evening"—first introduced into England? It is said that in some of the northern counties this custom is even now not always observed.

C. M. P.

FAMILY OF REDDISH.—Can "N. & Q." throw any light on the family of Samuel Reddish, Esq.,

who died at Trelawney, Jamaica, August, 1813? He was the son of the tragedian Reddish by his wife Mary Anne, widow of George Canning, of the Middle Temple, barrister (and who was the mother of George Canning, the statesman, by her first marriage). Who was Reddish the actor, and what was his Christian name? Is it likely that he was any relation of the family of Reddish (co. Lanc.)? The family of Reddish of Reddish Hall, co. Lanc., were supposed to be extinct about 1516; but this is not so, for I have been told that my great-grandmother (who died in 1818) was the last of her family. One branch of the Reddish family became extinct about the middle of the seventeenth century, when two daughters were left coheirresses, the elder of whom married Clement, sixth son of Lord Chief Justice Coke, and ancestor of the Cokes of Holkham.

B. F. S.

THE "OXFORD MAGAZINE."—I can remember, more than forty years ago, having seen an odd volume of a periodical bearing this title. To the best of my remembrance it was in point of size a largish octavo, and had full-page engravings, some of a political kind, caricaturing the ministry of that period. The date was either the first or second decade of the reign of George III. Were many volumes of it published?

JOHN PICKFORD, M.A.

Newbourns Rectory, Woodbridge.

AUTHORS OF QUOTATIONS WANTED.—

" 'Tis the night before the bridal,  
And to-morrow she will wear," &c.

I believe it is called *The Night before the Bridal*. B.

"Woman's faith, and woman's trust!  
Stamp the characters in dust," &c. B. D.

### Replies.

#### NINETEENTH CENTURY CRITICISM OF "LYCIDAS."

(6th S. iii. 285.)

I have to thank C. AND F. for pointing out an evident blunder or slip of the pen in the plural form of "strokes" for "stroke" in a little book of mine. They do not appear to wish for any further explanation on the main point to which they refer, and it is certainly not my business to inform them what will pay in the examination for which they appear to be preparing. As, however, the question raised is probably of interest to others for its own sake, I may say that the interpretation of the "wolf with privy paw," as meaning the Church of Rome, can hardly be doubted by any one who has read Con's despatches, in which are very curious accounts of the numerous conversions made under the influence of the Papal agent at the very time when Lycidas was written. In investigations of



this kind there must be a division of labour, and I know Prof. Morley too well to doubt that he will be ready to welcome the light thrown by MS. authorities on a difficulty which he has, in my opinion, failed to solve by his own unaided acumen.

With respect to the meaning of the two-handed engine, the vagueness with which I referred to it was intended to express my disinclination to be dogmatic. I rather suspect that Milton intended not to be too clear. I doubt the reference to axe. Nothing of the kind was in the least degree probable two years before the Short Parliament met, and even when it did meet no impeachment of Laud was proposed. SAMUEL R. GARDINER.

If MESSRS. C. AND F. will consult Appendix II. of the edition of *Lycidas* published for me by Messrs. Longman & Co., 1874, they will find a tolerably complete examination of the passage as to which they are in doubt. I have there sought to identify "the grim wolf" neither with the devil nor with the Roman Church, but have in the main adopted Prof. Masson's interpretation, with certain reservations and additions. I may add that no subsequent criticisms that I have as yet seen have induced me to change the opinion I had then formed after a careful study of the passage in all its bearings. Whether my elucidations will "pay" in the coming examination I cannot say, my edition not having been made with any such special object; I have striven, however, to produce a nearly exhaustive criticism on every point of interest throughout the poem, and have had the satisfaction of finding my efforts judged in most instances successful. C. S. JERRAM.

See the edition of *Lycidas* by C. S. Jerram, Longmans, 1874. No reasonable examiner would require more than what is contained in the notes to this excellent book. WALTER W. SKEAT. Cambridge.

THE DOUBLE HIGH TIDE IN THE SOUTHAMPTON WATER (6th S. iii. 209).—The two tidal hours in a small part of the English Channel are due to the two tide waves, one of which passes up the English Channel and the other from the North Sea through the Straits of Dover. The space over which the points of meeting and separation move has been called by Admiral Beechey, who first described them, *the intermediate tide*; it produces an apparent *tidal* and a *half tide*, though the wave is in reality stationary. The *Admiralty Tide Tables* give the following description of the phenomena:—

"In the Solent, and as far to the westward as Portland, there are what are termed the *first* and *second* high waters. This double high water is probably caused by the tidal stream at Spithead, for as long as that stream runs strong to the westward the tide is kept up in Southampton water, and there is no fall of consequence until the stream

begins to slack at Spithead, but when the stream makes to the eastward at Spithead the water falls rapidly at Southampton. After low water, the tide rises there pretty steadily for 7 hours, which may be considered as the *first* or proper high water; it then ebbs for an hour about 9 inches, at the end of which time it again commences to rise, and in about 1½ hours reaches its former level, and sometimes higher; this is called the *second* high water. To the mariner, the knowledge that the high water at Southampton remains nearly stationary for rather more than 2 hours may, in some cases, be important. Similar *first* and *second* high waters occur on either shore of the Solent."

The places for which two tidal hours are given in the *Admiralty Tide Tables* are Poole, Christchurch, Hurst (Camber), Yarmouth (I.W.), West Cowes, Lymington, Beaulieu, and Southampton.

W. H. R.

The port of Poole, in Dorsetshire, also enjoys a similar advantage. TINY TIM.

"THE ASS LADEN WITH BOOKS" (6th S. iii. 109).—There are very similar illustrations in which the ass with his special burden is introduced, to give point to the sentiment which it is sought to explain. One, made use of by Aristophanes in the *Frogs*, ὄνος ἄγων μυστήρια, is a familiar Greek proverb. *Seil. ὄνος ἄγει μυστήρια.*—Ἐν τοῖς μυστηρίοις ἐξ ἄστεως ἐκόμιζον μετὰ τῶν ὄνων τὰς χρεῖας. Διὸ καὶ ἐκακοπόθον δι' ὄνου. Ἐπὶ τῶν οὖν ἀναξίως τι βασταζόντων λαμβάνεται (*Gaisf., Paroem. Græc.*, p. 210, Oxon., 1836). Plutarch refers to a rich and covetous man who makes no use of his wealth in these terms: ὥσπερ ὄνος βαλάνειος ξύλα καὶ φρύγανα κατακομίζων, αἰὲ καπνοῦ καὶ τέφρας ἀναπιμπλάμενος λουτροῦ δὲ μὴ μετέχων, μηδὲ ἀλέας, μηδὲ καθαριότητος ("De Cupid. Divit.," *Opp. Mor.*, p. 525 E, fol.). In both these the ass is brought in to illustrate the case of those who labour for others, but derive no profit from this for themselves, and in either of these there is reference to the particular burden borne by the ass in relation to the subject.

ED. MARSHALL.

The ass laden with books is the counterpart of the ass in the *Frogs* of Aristophanes carrying articles of value destined for celebrating the Eleusinian mysteries (ὄνος ἄγων μυστήρια, v. 151), giving rise to a proverb, which was applied to any one placed in a false position, as would be, for instance, an illiterate man were he to be appointed to the post of a librarian. The comedy of Aristophanes was performed 405 years before, and the *Sura* lxii. written 626 years after, the Christian era. Cf. *Erasmii Adagia*, ed. MDCXXX., p. 175, col. 1; *The Frogs of Aristophanes*, by J. Mitchell, spec. note, p. 39 (London, MDCXXXIX.).

WILLIAM PLATT.

115, Piccadilly.

ROMAN VAN HOOGE (6th S. iii. 208).—He is mentioned in Phillips's Dictionary of Biogra-



phical Reference, with the approximate dates 1638-1720; and for fuller accounts of him reference is made to Didot's *Nouvelle Biographie Universelle*, Nagler's *Künstler-Lexicon*, Rose's *New Biographical Dictionary*, and Michaud's *Biographie Universelle*.

EDWARD H. MARSHALL, M.A.  
Library, Claremont, Hastings.

"POYLE": "POLE" (6th S. iii. 187).—If MR. DIXON refers to a query, *ante*, p. 168, about the Scotch in Poland, he may possibly come to the conclusion that "Pole" in Elyot's book means Poland, and, presuming that the Scotch were very numerous there at that date (*circa* seventeenth century), that they drank ale there as well as their own people at home. I think it probable that Elyot in naming Poland meant it to include Germany as well.

G. S. B.

ASKEW FAMILY (6th S. iii. 168).—A member of this family wrote a book entitled—

"A Historie conteyning the Warres, Treaties, Marriages, and other Occurrents between England and Scotland, from King William the Conqueror untill the happy Union of them both in our gracious King James, with a Briefe Declaration of the first Inhabitants of this I-land, and what several Nations have sithence settled themselves therein, one after another. Imprinted at London by G. Eld, 1609." Sm. 4to.

The volume is dedicated "To the Prince, by Edward Ayscu, Coatham, Lincolnshire." In the body of the book, incidentally speaking of religious persecutions in both countries, the author instances the case of "Anne Ayscu, the daughter of Sir W. A. of Lincolnshire, who, being not above 25 years old, for the defence of the same truth was first most barbarously tormented on the rack, and (not prevailing that way) burned with others at Smithfield."

"Mine Aunt Anne," says the author, "was unwillingly delivered into the bloody hands of her persecutors by him that loved her and the religion she professed, but was neuertheless over-come with feare, for he had much to lose;"

apparently meaning her own father, whose "sonne and heire," he continues, "in a few years thereafter was ruined thro' the unbridled vanities of another Anne Ayscu, his wife"; implying a just retribution upon the pusillanimous father. I do not see that Fox or Bale remarks upon this cowardly abandonment of the young martyr to her enemies. Perhaps your correspondent may not have met with my book.

J. O.

CREMATION AND BURIAL (6th S. iii. 186).—

"In fact, from the close of the republic to the end of the fourth Christian century, burning on the pyre or rogn was the general rule. Macrobius says it was disused in the reign of the younger Theodosius (Gibbon, v. 411)."—*Encyclopædia Britannica*, s.v. "Cremation," ed. 1877.

"As a rule, accordingly, it may be held that inter-

ment, with or without embalming, according to local custom or the rank of the deceased, obtained from the first in all Christian churches."—Smith and Cheetham's *Dictionary of Christian Antiquities*, s.v. "Burial."

EDWARD H. MARSHALL, M.A.  
Library, Claremont, Hastings.

"TO SET BY THE EARS" (6th S. iii. 185).—This phrase is very much older than the example quoted by your correspondent, as the following passages show:—

"All th' Elements, breaking the bands of Order,  
Were by the Eares; and in their old Disorder."

Sylvester's *Du Bartas*, 1633, p. 508.

"Me thought within a Bearards charge, among the dogs  
and Beares,

A sudden Mastiffe set them all together by the eares,"

N. Breton's *Strange News*, 1622.

"When Xantippe had pulled awaie her housebandes cope from his backe, euen in the open strete, and his familiar companions gaue hym a by warnyng, to auenge soche a naughtie touche or pranke, with his tenne commaundementes: gailie saied (quoth he) Yea Marie, that while she and I be touzing and topleyng together, ye maie crie to vs, on, now go to Socrates, an other holde thynne owne Xantippe.

For, with soche maner woordes doene the lookers on, chere and barten two parties, matched and sette together by the eares. But this wise man, thought better to shew of himself an example of patient suffraunce then to shewe a gase or sight, for folkes to laughe at, in striuyng or contending with his wife."—*Apophthegmes of Erasmus*, 1542, reprint 1877, p. 27.

As to the origin of it there cannot be two opinions.  
R. R.

Boston, Lincolnshire.

This proverbial phrase is very much older than 1660. It occurs in John Daus's *Trans. of Sleidane's Commentaries*, 1560, fo. 118a: "tyll suche tyme as by their priuie practyse, they might fynde the meanes to set the Emperour and other kynges together by the eares." The phrase "by the ears" occurs in combination with several other verbs. Thus we have "to be by the ears" in *Gammer Gurton's Needle*, 1575, I. ii.:

"Eyther Tib and her dame hath ben by the eares."

In Taverner's *Prouerbes oute of Erasmus*, 1539, fo. 22, we have "to go by the ears":—

"Forthwith the apes, so soone as they sawe the nuttes .....tearynge a sunder theyr visours and maskyngs apparell skambled and went together by y<sup>e</sup> eares for the nuttes."

Heywood, in his *Proverbs and Epigrams*, 1562, ed. 1867, p. 45, gives:—

"Catts and dogs come together, by folkes recityng,  
Together by the eares they come (quoth I) cheerefully."

XII.

THE NEW ZEALANDER (6th S. iii. 208).—Sufficient has been said in your pages to show that the future visitor from the antipodes was foretold long before Lord Macaulay or Mrs. Barbauld. MR. C. A. WARD mentioned some years ago (6th S. v. 45) a collection of Poems by a Young Nobleman,



containing "the state of England, and the once flourishing city of London; in a letter from an American Traveller, dated from the Ruinous Portico of St. Paul's in the year 2199, to a friend in Boston, the Metropolis of the Western Empire." This book, which was published in 1780, is reputed to be the production of Thomas, Lord Lyttelton, son of George, Lord Lyttelton, the well-known author of the *History of the Life of King Henry the Second*. The younger peer is best known as the subject of a wonderful ghost story. Are there any grounds for the imputation of this book to him, or is the ascription as apocryphal as that of Combe's *Letters* or of the *Letters of Junius*, both of which have been fathered on Thomas, Lord Lyttelton?

C. W. S.

PASQUIN SHAVEBLOCK (6th S. iii. 186).—The real name of this worthy was John Macgowan. In his sermon for Fast Day there appears the following note:—

"The Shaver's new Sermon on Ezekiel V. for a Fast Day, respectfully inscribed to the Reverend and laborious Clergy of the Church of England, by their humble servant, Pasquin Shaveblock, Esqre."

ANDREW W. TIER.

The "Sermon for the Fast," "Church," and "King," with another in the same ironical style entitled "Priestcraft Defended," were by the Rev. John Macgowan, a Baptist minister.

J. O.

TEMPEST ARMS (6th S. iii. 168).—Tempest of Broughton, Bart., and Tempest of Tong both bear Argent, a hand between six martlets sable. These are both old families with authenticated pedigrees.

P. P.

QUARTERMAIN (6th S. iii. 188).—There was an Italian poet, Sestorio Quattromani, who flourished about A.D. 1550. Is not this the same name? Would Mr. CARTER tell us where he meets with it in 1300?

W.

GERVASE MARKHAM (6th S. iii. 167).—The passage quoted is in Markham's *Cavalierice*, 4to., 1617, pp. 9-10.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

"LOVE" AS APPLIED TO SCORING (4th S. xii. 268; 6th S. iii. 276, 298).—I have always understood the expression "ten love" at billiards, racquets, fives, &c., to be synonymous with "Let us play for love" at cards. In the latter case "love" means "nothing," hence the word "love" being used instead of "nothing" in the first-mentioned games.

EDWARD R. VIVYAN.

Reform Club.

INGEMANN'S NOVELS (6th S. iii. 168).—B. S. Ingemann (1789-1862) himself divided his literary life into three periods, the first (till 1814) being devoted to poetry, the second to dramatic

works, and the third (from 1824) chiefly to narrative poems and historical novels treating of the Middle Ages in Denmark. Of these last the best are *Valdemar Seier* (1826), *Erik Menveds Barndom* (1828), *Kong Erik og de Fredløse* (1833), and *Prinds Otto af Danmark* (1835). They are good imitations of Scott, and are very popular both in Denmark and Norway, where they are familiarly called *Kongebøgerne* ("The King-Books"). Ingemann's other novels are *Salomons Ring* (1839), *Kunnuk og Naja, eller Grønlanderne* (1842), *De fire Rubiner* (1849), *Den stumme Frøken* (1850), and *Landsbybørnene, en Nutidsroman* (1852). His collected works are in four sets, viz., *Dramatiske Digte* (6 vols., Copenhagen, 1843); *Historiske Digte og Romaner* (12 vols., 1847-51); *Eventyr og Fortællinger* (12 vols., 1847-56); and *Romaner, Sange, og Eventyrdigte* (9 vols., 1845-64).

A. P. DAVIDSON.

Edinburgh.

ANON. can see the collected, though not complete, works in Danish of this popular poet and novelist in the library of the Taylor Institution at Oxford, viz., *Samlede Skrifter: Romaner, Sange og Eventyrdigte*, 8 vols., small 8vo., Copenhagen, 1845; *Samlede Eventyr og Fortællinger*, second edition, 13 vols., small 8vo., Copenhagen, 1853-64. Besides *King Erik*, another tale of Ingemann, viz. *Waldemar*, has appeared in an English translation (3 vols., 1841). H. KREBS.

Oxford.

The two following are given in the *English Catalogue of Books*. *Waldemar*, a tale, 3 vols., post 8vo., Saunders & Otley, 1841; *King Eric and the Outlaws*, a tale, 3 vols., post 8vo., Longmans, 1843.

WM. H. PEET.

LAND RENT IN INDIA (6th S. iii. 187).—If Mr. WARD is not already acquainted with it, he will find some useful information upon the early taxation system of India in Mill's *British India*, vol. i. chap. v. EDWARD H. MARSHALL, M.A.

INGRAM OF YORKSHIRE (6th S. iii. 208).—I should consult Douglas's *Peerage of Scotland*. Charles, ninth and last Viscount Irvine, was son of Charles, youngest son of Arthur, third viscount. This Charles was colonel, Foot Guards, M.P. for Horsham, b. 1696, d. 1748. He m. Mar. 9, 1726, at Westminster Abbey, Elizabeth, dau. of Charles Scarborough, Esq., widow of Fras. Brace, Esq., by whom he had Charles, ninth viscount, Anna, b. 1730, d. young, Elizabeth, b. 1734. See Colonel Chester's *Westminster Abbey Registers*.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

THE LAST SLEEP OF ARGYLE (6th S. iii. 187).—Macaulay and all the other authorities have been able to consult give this



none of them mentions the name of the chief actor in it. This throws a certain air of doubtfulness around the narrative; as Fox puts it:—

"The name of the person to whom this anecdote relates is not mentioned, and the truth of it may therefore be fairly considered as liable to that degree of doubt with which men of judgment receive every species of traditionary history. Woodrow, however, whose veracity is above question, says he had it from the most unquestionable authority. It is not in itself unlikely; and who is there that would not wish it to be true?"—*Reign of James II.*, p. 405 (Bogue, 1846).

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

KERR FAMILY (6th S. iii. 264).—It is to be wished that more such Bibles could be found with the registers of a century or two ago still preserved. It is a wonder what becomes of them; many doubtless sleep on the shelves of strangers, who would gladly be rid of their intrusion. W. F. (2) must be thanked for rescuing and printing one such record. I can give him some light from the English side of the Border. Sir Robert Carr of Etal was in 1665 in America, and died, June, 1667, at Bristol, where his death is probably recorded. His eldest son was William Carr of Etall. Having some valuable notes of wills kindly given me by the Rev. W. Greenwell, of Durham, some years ago, I can strengthen the record by a reference to the will of this William Carr in 1687, proved 1689: "To my sister Kath. Carr's children 500*l.* out of Barmoor, i. e., to her son W<sup>m</sup> Carr 200*l.*, and 100*l.* each to her daughters Margaret, Alice (?), and Mary; to my sister Margaret Carr 300*l.*" Can the following tombstone at Dornock refer to this Margaret? So long after the deaths of Sir Robert Carr and William Carr these names might have been confused (Cp. Raine's *North Durham*, p. 228):—

"Here lyes Margaret Ker, daughter to William Ker, Esq., sister to Sir Robert Ker of Etal, both in Northumberland, spouse to James Moffat, minister of Dornock, who died June 25, 1708, aged 78."

It is at least certain that this Margaret and William Carr of Etal were contemporary,—and yet could Katherine have been her elder sister? Comparing these entries with a stone to the Karrs of Kippilaw (Bowers, *Melrose*, 1829, p. 81), the uncertain character of the spelling of the name may be noticed.

T. W. CARR.

Barming Rectory, Maidstone.

CHILDREN'S MINDS A SHEET OF WHITE PAPER (6th S. iii. 228).—To Lord Palmerston is also attributed the ninth-article-ignoring opinion that all boys are born good; which reminds me of a traditional saying of a Yorkshire ancestress of my own, who, when one of her children commended a playfellow to her favour with the assurance that So-and-so was "a good boy," exclaimed, "Ay, honey, they're all good boys; the wonder is where

all the bad men come from." Roger Ascham in *The Scholemaster* has something very like to the passage Mr. MARSHALL quotes from Locke:—

"If euer the nature of man be giuen at any tyme more than other to receiue goodness, it is in innocencie of yong yeares before that experience of euill haue taken roote in hym. For, the pure cleane witte of a sweete yong babe is like the newest wax, most liable to receiue the best and fayrest printing: and like a new bright siluer dish neuer occupied to receiue and kepe cleane anie good thyng that is put into it."—Arber's ed., p. 45.

ST. SWITHIN.

In the *Ethics of the [Jewish] Fathers* (Pirke Aboth), chap. iv., occurs a somewhat similar passage:—"Elisha ben Abuya\* said, To what may he be compared who teaches a child? To one who writes on clean paper. And to what may he be compared who teaches an old man? To one who writes on blotted paper." J. S.

A CARTULARY OF CANONS ASHBY PRIORY (6th S. iii. 287).—I should think that the person best able to give any information on the antiquities of Canons Ashby is the present owner of the estate, especially as he is one who takes a lively interest in all matters of this kind, and is regarded by the best judges as an authority safely to be trusted. This is Sir Henry Edward Leigh Dryden, Bart., whose address is Canons Ashby, Byfield, Northants.

EDMUND TEW, M.A.

This cartulary is in the possession of R. Orlebar, Esq., Hinwick, Wellingborough. It was exhibited in July, 1878, at the meeting of the Royal Archaeological Institute at Northampton.

A. H.

THE LORDS WENTWORTH OF NETTLESTED: MRS. PALMER, DUCHESS OF CLEVELAND (6th S. iii. 227, 271).—Barbara Villiers, born 1640, married, April 14, 1659, Roger Palmer, who by letters patent, Dec. 11, 1661, was created Earl of Castlemaine and Baron Limerick in the peerage of Ireland. The Countess of Castlemaine was on Aug. 3, 1670, created Baroness Nonsuch of Nonsuch Park, Surrey, Countess of Southampton, and Duchess of Cleveland in the peerage of England.

H. M. VANE.

74, Eaton Place, S.W.

BOOK-LENDING (6th S. ii. 307, 437; iii. 196, 217).—The lines are very well known and have been often printed. There is another version, which is perhaps to be preferred. In this the second verse runs thus:—

"Not that imparting knowledge doth  
Diminish learning's store,  
But books I find, when borrowers lend,  
Return to me no more."

The chief point of the notice is this, "I will lend

\* The Acher of the Talmud.



my books to my friends, but they must take care of them, and not in turn lend them to others." I feel the propriety of the lines, because I have lost books I could not replace when borrowers have thus lent my books to third parties. My old friend Sir Francis Ronalds when he lent a volume used to require a signed and dated "Promise to return" from the borrower, which he placed on the book-shelf whence the volume was removed.

EDWARD SOLLY.

TALLAND : TALLANT : TALLENT (6th S. iii. 28, 192).—I thank CLK. for his interesting note in reply to this query. The Rev. Francis Tallents, the eminent nonconforming clergyman and author, was a grandson of the Philip Tallent after whose ancestry I am inquiring, and his history is pretty well known to me from the several published accounts of his life; but I was not aware that his first wife was of royal descent. From family notes of mine I find that Mr. Tallents was married four times, but that his only child (a son) predeceased him. The Tallents family was for several generations—before the senior branch permanently settled at Newark—seated near and within the parish of Chesterfield.

My authority for the "John Talland" was Glover's *History of Derbyshire* (Stanley pedigree). I am glad to be now better informed as to the Stanley marriage in question. I am still in hopes that some other kind correspondent will help me in my researches indicated in the above query.

C. T. T.-B.

CHRISTMAS FOLK-LORE (6th S. iii. 26, 192).—In Guernsey and, I believe, in Normandy also the old people say :—

"A Noel à ses perrons ;  
A Pâques à ses tisons."

Meaning that if the weather is so warm at Christmas as to tempt one to sit at one's doorstep, one will be driven to one's fireside at Easter.

E. McC—.

Guernsey.

"TO THE BITTER END" (6th S. iii. 26, 193).—Perhaps your correspondent may not be aware of the expression "Bend to the bitter end." I copy it from *Falconer, Improved and Modernised* :

"*Bitter end*—the part of the cable which is abaft the bits, and therefore within board when the ship rides at anchor. They say 'Bend to the bitter end' when they would have that end bent to the anchor."

I shall be most thankful for any translations from ancient writers on the subject of navigation.

J. CORYTON.

THOMAS MITCHELL (6th S. ii. 288, 454 ; iii. 195).—Bishop Blomfield cannot be considered "a brother translator of the Greek drama" with T. M. We have no translation either of Æschylus or any other dramatist by Bishop Blomfield, as we have

of Aristophanes by Mitchell. The glossaries appended to the bishop's editions of five of the Æschylean plays are, or at all events used to be, too well known to need any word from me.

P. J. F. GANTILLON.

BOOKS ON PUNCTUATION (6th S. i. 177, 324 ; ii. 525 ; iii. 197).—Two articles on "The Bibliography of Punctuation" appeared in "N. & Q.," 4th S. iv. 512 ; v. 96 ; they give much useful information on the point, and lists of books upon the subject.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MNEMONIC LINES (6th S. iii. 86, 298).—The two hexameters quoted by HIC ET UBIQUE are much older than he supposes, for I learned them nearly fifty years ago. The version given *ante*, p. 298, is more nearly correct than any I have yet seen in print, but still needs a little mending. The second line should be :—

"Tit, Phil, Hëb, | Jäm, Pët, | Pët, Jöhn, | Jöhn, Jöhn,  
| Jüde, Rëvé | lation."

F. N.

The version of the couplet which I learned at school twenty years earlier than HIC ET UBIQUE supposes them to have been invented by an undergraduate at Oxford was as follows :—

"Rö, Cör, | Cör, Gäl, E | phë, Phil, | Col, Thëss, |  
Thëssälö, | Tim, Tim,  
Tit, Phil, Hëb, | Jäm, Pët, | Pët, Jöhn, | Jöhn, Jöhn, |  
Jüde, Rëvé | lation."

This appears to me to be a better version than HIC ET UBIQUE's, because the thrice-repeated John is in each case a long syllable, instead of the three making a dactyl—Jöhn, Jöhn, Jöhn.

W. M. BEAUFORT.

THE BONYTHON FLAGON : BONYTHON OF BONYTHON, IN CORNWALL (6th S. i. 294, 345 ; ii. 108, 138, 157, 236 ; iii. 295).—When I read Miss COLE's letter in "N. & Q.," and afterwards received from that lady a photograph, I was in great hopes that I had got on the track of the Bonython flagon. On communicating with Messrs. Sotheby, Wilkinson & Hodge, the auctioneers, I learnt that they sold the flagon on April 21, 1875. It was bought by "a Mr. Baker," but, as "he was a private gentleman and paid for it on the spot," they are unacquainted with his address. So I know no more now about the present whereabouts of the flagon than I did when I first wrote to you. Do any of your readers happen to include amongst their friends "a Mr. Baker," possessing a collection of relics of the past which may contain the Bonython flagon? Will they please think? They will have my thanks.

JOHN LANGDON BONYTHON.

Adelaide, South Australia.

"UTENSIL" (6th S. iii. 28, 214).—May it not be that the word is used in its ordinary sense to



express the ornaments, goods, or furniture of the church for which the rate was required, rather than the rate itself? Lindwood (*Prov. Angl.*, lib. i., "De Off. Archidiacon.") cites a constitution of Abp. Stephen (Langton), in which there occurs "omnia ornamenta et utensilia ecclesiarum" in the text; which has in the notes the explanation, "Utensilia, i. ad utendum apta sive necessaria . . . et per hæc utensilia intelliguntur vasa ecclesie quæcunque sacrata vel non sacrata" (fol. xxxvii, r., Lond., 1525).  
ED. MARSHALL.

A NORWICH MS. SERMON (6th S. iii. 148, 177, 318).—In reply to CLK., my query was simply for particulars respecting the author of the sermon. The text is from Deut. i. 16, 17. I shall be glad if CLK. can give me any particulars of the author. The sermon belonged to the Rev. J. Tayleur (an ancestor of mine), who was a Norfolk clergyman, and it has been in our family for about 120 years.

EDWARD J. TAYLOR, F.S.A. Newc.

BOYS EXECUTED IN ENGLAND SIXTY YEARS AGO (6th S. iii. 148, 313).—When Rogers's *Reminiscences* were published, some critic (I forget in what journal) remarked that the young girls, whom the old man fancied he had seen carted to be executed, were really on their way to Tyburn as spectators. In those days an execution was a show, to which young and old used to flock as a matter of course.  
J. DIXON.

FAIRS ON GOOD FRIDAY (6th S. iii. 287).—There was a paragraph lately in the *South Wales Daily News* relating how a fair was to take place in some Welsh town (I think in Caermarthenshire) on Good Friday, though some of the town councillors seemed shocked by the idea. On Good Friday, 1878, I saw a brisk fair going on in the little village of Perran's Porth (Cornwall), not far from the curious oratory of St. Piran, known as Perranzabuloe (Perran-in-Sabulo). In both cases the communities consisted mainly of Dissenters, which may explain this very odd practice.  
W. A. B. C.

"WINDLESTRAE" (6th S. iii. 88, 249, 309).—In a little book, *The Scottish Covenanters*, by James Taylor, D.D., published in Cassell's "Monthly Shilling Library," is the following passage (p. 89):—

"When the devastation wrought by the 'Highland Host' was reported to Lauderdale, he merely remarked, 'Better that the west bore nothing but *windle-straws* and sand-laverocks (dog-grass and sand-larks) than that it should bear rebels to the king.'"

THOMAS POWELL.

Bootle.

WOLVES IN ENGLAND (6th S. iii. 105, 253).—MUS URBANUS does not express himself clearly. As I read it, he seems to imply that Mr. Harting

borrowed the paragraph which he gives from the *St. James's Gazette* of Jan. 21, 1881. If so, and I hope I am mistaken, I feel it due to my friend Mr. J. Edmund Harting to say that *British Animals Extinct within Historic Times* was printed off in November, 1880, and published at Christmas, 1880. Furthermore, the words quoted by MUS URBANUS are not those of Mr. Harting, but of the reviewer in the *St. James's Gazette*.

EDMUND WATERTON.

VALENTINE'S DAY (6th S. iii. 150).—The custom of making a collection of money on this day is not confined to Cambridgeshire. In the last (Bohn's) edition of Brand's *Antiquities* it is stated that "In Oxfordshire the children go about collecting pence, singing:—

"Good morrow, Valentine,  
First 'tis yours, then 'tis mine,  
So please give me a Valentine."

But I must add that my close upon thirty years' acquaintance with this county does not enable me to corroborate the statement. Brand rejects the assertion of Wheatley as unauthorized.

EDWARD H. MARSHALL, M.A.

GEORGE JOYCE, PURITAN (6th S. iii. 149).—In *The History of King-Killers; or, the 30th of January Commemorated* (vol. i. p. 13), will be found a biographical account of "George Joyce, a most audacious Fanatick Rebel Saint. Jan. 4." Also may be consulted,

"The Rotterdam Quakers Excommunication and Damning of George Joyce. Who was formerly known by the stile of Cornet Joyce: Notorious for his carrying away of King Charles the First from Holmby House to the Isle of Wight. Faithfully Translated out of Dutch into English. Licensed according to Order, By Roger Lestrangle." London, 1671.

JOHN TAYLOR.

Northampton.

THE MEDAL OF HENRY VIII. (6th S. iii. 169) mentioned by MR. JONES is one of a series struck by a French artist, J. Dacier, in the last century, to whom the I. D. under the bust refers. They are when original not very rare, and I believe that imitations of them are not uncommon. I have in my own collection an imitation of the one of Edward IV. These forgeries are told by the peculiar roundness in the striking, not visible in originals, and it seems to me that one found in a dust-heap might very probably be a forgery thrown away. I do not remember ever having heard of tokens used in this way before.  
H. JOYCE.

"MAUND" (6th S. ii. 388; iii. 14, 278).—I have watched with interest the discussion in "N. & Q." as to the derivation and meaning of this word, but, being no philologist, I have not hitherto ventured to intrude. Feeling, however, inclined to believe that no correspondent has as yet hit the right nail upon the head, I take upon me to suggest that



the word should be spelt *maun*—as stated by MR. SLOPER to be the pronunciation and spelling in Somersetshire, a statement the correctness of which many years' experience enables me to confirm—and that on this point of pronunciation and spelling the whole question turns. In Somersetshire—at all events, in West Somerset, as also in Pembrokeshire—the word *main* is in constant use among the country folk, both as an adjective and an adverb, in the sense of *great*, *greatly*, being in this sense pronounced *maayne*. The same word, as I conceive, though in other connexions, is also pronounced and spelt *maun*. In support of this view I refer again to MR. SLOPER's communication, containing as it does very accurate remarks upon the large basket (the largest in ordinary use in the district) known as a *maun*, as well as to the fact that the chief hill in the immediate neighbourhood of the little town of Wiveliscombe is named Maun Down. Thus, as it seems to me, we have in the names of the principal hill of a district and of the largest basket in use there pretty clear evidence of the home character of this old—provincial, but not, as your correspondent R. B. S. says, “nearly obsolete”—English word. I observe that so high an authority as PROF. SKEAT pronounces against any connexion between the word in question and Maundy Thursday, while, according to the *Penny Cyclopædia*, that day takes its name from the baskets out of which the royal dole used to be distributed.

I should much like to know the root-meaning of the “Old Northumbrian *mond*.” The fact of its having been used, as stated by PROF. SKEAT, as the English equivalent of *κοφινος* in Matt. xiv. 20 and of *σπυρίς* in Mark viii. 8 would point to the meaning of a basket generally, irrespective of size or make or use. To an Asiatic source of the word there appear to be weighty objections, among which may be named the improbability of a word of such an origin becoming established in remote Somerset, a home of old words, and, until the era of railways, much cut off from the rest of the kingdom and the outer world. Again, unless I am greatly mistaken, the Eastern *maund* is essentially a measure, not a vehicle. E. A. B.

[Certainly a measure, not a vehicle.]

“MITCHAM WHISPER” (6th S. iii. 48, 193).—In this town an unearthly yell, given at the close of a convivial evening and as a sequel to a popular toast, is called a “Leigh whisper.” J. R. Leigh, Lancashire.

THE SURNAME UGLOW (6th S. iii. 148, 175, 197).—A clergyman of this name was living in Cheltenham very recently, and there are some persons of the name there still.

P. J. F. GANTILLON.

SUFFOLK PHRASEOLOGY (6th S. iii. 187).—I remember noticing when in Wales, about sixteen

years ago, the use of the third person by a servant in speaking to his master. In Germany, and elsewhere on the Continent, it is the usual form of address from an inferior to a superior.

ALEX. BEAZELEY.

[Not necessarily from an inferior to a superior. In Spain and Italy it is the usage of polite society, where the intimacy is not sufficient to warrant the use of the second person singular.]

“SALSIFY” (6th S. iii. 209).—In Gerard's *Herbal*, Englished by Thomas Johnson (folio, 1633), is a description of “Goats Beard or Go to Bed at Noone.” The author says:—

“Goats-beard is called in Greeke, *τραγοπωγων*; in Latine, *Barba Hirci*, and also *Coma*; in High Dutch, *Bockbaert*; in Low-Dutch, *Josephs bloemen*; in French, *Barbe de bouc* and *Sassify*; in Italian, *Sassefrica*; in Spanish, *Barba cabrera*; in English, Goats-beard, Josephs flour, Star of Jerusalem, Noone-tide, and Go to bed at noone.”

The spelling of *sassify* may be compared with *sassefrica*, and will, perhaps, answer the query.

ALFRED WALLIS.

Derby.

CULPABLE EMENDATIONS (6th S. iii. 24, 193).—“Tricker” is the word in North Lincolnshire, where “correctness” is not aimed at. J. T. F. Bishop Hatfield's Hall, Durham.

“Trigger” is given in Dyer and Pardon's *Dictionary*, tenth ed., 1759. What PROF. SKEAT calls the later and corrupt form nevertheless came into use very soon: “Our thoughts run nimbly upon such pleasant fancies like oyled wheels, and have need of *triggung*” (Flavel's *Practical Treatise of Fear*, London, 1682, p. 78). W. C. B.

ROYAL NAVAL BIOGRAPHIES (5th S. xii. 488; 6th S. i. 102, 505; ii. 138; iii. 293).—May I ask G. H. P., if in any of the biographies he mentions there is an account of the expeditions of George, Earl of Cumberland (seventeenth century); and in which of them? Some correspondent will, perhaps, say where the best account of this noted sailor is to be found. D. W.

PANMURE, FORFARSHIRE (6th S. iii. 107).—It is asked what is the meaning of *pan* in this word, of which the latter part is understood to be Mary. Your correspondent refers to the *Quarterly Review*, vol. cxxxix. p. 476, October, 1875, where it is said that *pan* is the same as the Gaelic *lann*, a church; also that *p* and *l* are interchangeable in Celtic. The writer's name is not given; it may be that of some one of great knowledge and authority in Gaelic matters, and who may have some reasons for this opinion which it did not occur to him to give. I humbly think that this is a mistake, and that it may have arisen in this way: in adopting a Celtic word, Latin sometimes prefixes *p*, as *plenus* from *tan* (full); *pater* from



*athair*; *privo* from *reub*; *pro* from *roi*; *per* from *ro*; *piscis* from *iasg*; *post* from *ais*. He says that the Spanish *lleno* or *leno* is from the Latin *plenus*; but this is only from the Spanish omitting the *p* in *plenus*. It looks as if *pan* had nothing to do with *lann*, a church. What can it mean? I have not been at Panmure, and do not know if there is any hill there; *pan* might be the Gaelic *beinn*, a hill (pron. *bänn*); but this is not very likely. Near Panmure is Panbride and Panlathy; Bride is St. Bride or St. Bridget; Lathy is the shortened name of a saint. It would be very interesting to find out the meaning of *pan* in these names; they are like those mysterious Standing-Stones, which for unknown centuries have survived their history. In *lann*, a church, *l* is an essential letter, and if it ever existed in the place-name Panmure, it would be there still. I have looked at Robertson's *Gaelic Topography of Scotland*, and also his *Historical Proofs about the Highlanders*; and Taylor's *Words and Places*, but Panmure is not mentioned.

THOMAS STRATTON.

SWIMMING (6th S. iii. 126).—The first of the *Hieroclis Philosophi Facetia* is:—

Σκολαστικὸς κολυμβᾶν βουλόμενος παρὰ μικρὸν ἐπνίγη· ὤμοσεν οὖν μὴ ὑφ' αἰσθῆναι ὕδατος, εἰδὼν μὴ πρῶτον μάθῃ κολυμβᾶν.

Hierocles, in *Aur. Pythag. Carm.*, p. 399, Lond., 1673. It occurs also in the more recent *Philogelos*, *Hierocl. et Philagr. Facetia*, ed. A. Eberhard, p. 7, Berol., 1869, with a slight variation:—

Σκολαστικὸς κολυμβῶν παρὰ μικρὸν ἐπνίγη· ὤμοσε δὲ εἰς ὕδωρ μὴ εἰσελθεῖν, εἰδὼν μὴ πρῶτον καλῶς κολυμβᾶν.

In the "critical commentary" upon these "facetiae vel potius ineptiae" it is remarked, "quo tempore Hierocles ille et Philagrius vixerint, non magis constat quam cetera" (*ib.*, p. 62).

ED. MARSHALL.

"COMMENTARIE ON TITUS": "BEAR THE BELL": "AGAINST THE HAIR" (6th S. iii. 125).—I suppose your correspondent sent the extracts from the *Commentarie on Titus* because they contained the above expressions, than which, probably, none are commoner in old literature; in fact they are both yet current, and instances of their use in these days are by no means rare. A few early examples will be sufficient:—

"It wolde not become them with me for to mell:

For of all barones bolde I bere the bell."

Skelton's *Magnificence* (about 1520), l. 1515.

"An horse because he draweth nerest to man's sense, and is conuersant amonges men, is therefore partaker also of suche myseries as men are subiecte to. As who not seeldome, whyles hee is ashamed to be ouer runne for the belle dooth tyre hym selfe."—*Prayse of Follie*, 1577, E viii.

\* Skelton often uses the phrase.

I believe Chaucer also uses the phrase, although I am not able just now to point to the passage.

"To grace the vngracious, is against the haire of a good wit."—N. Breton's *Strange Fortunes of Two Excellent Princes* (1600).

"but yf that I  
may haue trvly  
goode ale my belly full  
I shall locke lyke one  
by swete sainte John  
were shoron agaynste the woole."

Gamer Gurton's *Needle* (1575).

R. R.

Boston, Lincolnshire.

"TO MAKE A LEG" (6th S. iii. 149).—I think the following quotation is almost decisive for the meaning of bowing the head and shoulders forward, according to the traditional practice in Durham Cathedral and many other churches:—

"Moreover, when your altar was thus with excessive cost decked, and garnished, to the admiration of the beholders, you, Richard Hunt, Dean, calling the quiremen all before you, petty canons, singing-men, choristers, who by the statutes of the church are enjoined to doe reverence by making legs to the Dean, you, I say, told them, that you would have them doe reverence to the Altar, you car'de not whether they made legs to you or no, but you bade them be sure and make legs to the Altar: your self giving them an example, who, when you have done all your praiera to God upon your knees, then rising up and standing on your feet, before your departure, you will not be so unmanerly as to turne your backe to the Altar, having not taken your leave of God with a lowe leg to him at the Altar, which you make very solemnly, with marvelous devotion and humilitie."—Articles against John Cosin and others, printed in Cosin's *Corresp. Surtees Soc.*, lii. p. 179.

The words of the statute are: "Ad ipsum in Stallo constitutum inclinabunt omnes majores et minores ecclesie ministri chorum ingressuri vel egressuri." The present Dean of Durham and all the cathedral clergy, except three of the canons who were appointed by Bishop Baring, follow the custom so long unbroken of bowing towards the altar on leaving the choir. I suppose it was called "making legs" because to incline the body forward the legs must be very firmly planted on the ground and straightened as far back as they will go. So "bowing and scraping" is bowing forward, throwing one leg back in order to keep one's balance, and in so doing scraping the foot on the ground.

J. T. F.

Bp. Hatfield's Hall, Durham.

"To make a leg" seems equivalent to making a bow in the present day. Thus, in the *Parson's Wedding* (Act II. sc. vii.), one of the characters "beats about with three graceful legs," i. e. bows. The phrase is supposed in the first instance to mean an awkward clownish mode of salutation among the lower class, made by throwing out the right leg, so that in *Will Summer's Last Will and Testament* we read of "beggars making legs" after



being entertained. Behind the scenes it was so familiar, that in Chettle's *Death of Robert, Earl of Huntingdon*, 1601, the stage direction to the actor in the margin is "Make legs." "He made a leg and went away," writes Swift. And Locke observes, "If the boy should not put off his hat nor make legs more gracefully, a dancing-master would cure that defect." The expression in its entire and original form occurs in Marlowe's *Edward II.*, 1598, viz., "making low leggs to a nobleman"; and in Dekker's *Wonderful Years*, 1603, "Janus . . . made a very masterly lowe legge." *Vide* Shakespeare, *All's Well*, II. ii.; *Hudibras*, pt. iii. c. i. ll. 352-3; Beaumont's *Letter to Jonson*, E and F, x. 365; Dodsley's *Old Plays*, vols. xi. 509; ix. 69; ii. 340.

WILLIAM PLATT.

115, Piccadilly.

For a full explanation of this phrase take the following, from Smyth's *MS. Lives of the Berkeleys*, vol. iii., p. 855:—

"For the awing of her family, (I say not regulating the expense according to the revenue,) and the education of youth, she had no compeer, which I could much enlarge in many particulars. I will only mention one instance; that as myself in the 26th of Elizabeth (then about seventeen,) crossed the upper part of the gallery at the Fryars in Coventry where shee then dwelt, and walked having a covered dish in my hands with her son's breakfast, wherewith I was hastening, and thereby presented her, (then at the farther end,) with a running legge or curtesy, as loth too long to stay upon that duty, shee called mee back to her, and to make ere I departed, one hundred leggs (soe to call them) at the least; and when I had done well and missed the like in my next assay, I was then to begin againe."

J. H. COOKE.

Fifty years ago the proper way of saluting your pastors and masters was to shoot the hand up from below, just missing the tip of the nose, bending the head forward, and kicking the right leg well out behind. This was called "doing your obedience." Well-trained little boys are now taught to go through the same performance lacking the kick out behind, and it is, I believe, called "making your bow like a man," I presume because men do not bow in that manner. I think the memory of the old kick has something to do with the expression to "make a leg."

A. H. CHRISTIE.

This expression appears to be used upon very good authority in two ways. First, as we generally understand it now, as Johnson gives it, "an act of obeisance; a bow with the leg drawn back": of which he has examples from Shakespeare, Butler, Addison, Swift. Webster's *Dictionary* adds another, from Fuller. Secondly, Ben Jonson uses the words in another sense—of dancing:—

"Where? are there any schools for ladies? is there an academy for women? I do know for men there was: I learned in it myself, to make my legs, and do my postures."  
*The Devil is an Ass*, Act II. sc. viii.

"All things within, without them, move, but their brain, and that stands still! mere monsters! here in a

chamber of most subtil feet! and make their legs in tune passing the streets."—*The Staple of News*, Act IV. sc. ii.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

Old-fashioned dancing masters used to teach young gentlemen to scrape the foot along the ground when bowing. Thus "bowing and scraping" is to me a familiar saying. Can this be the making a leg your correspondent inquires after?

P. P.

In Yorkshire the phrase to "make a leg" was supposed to indicate the scrape of the foot which accompanied a juvenile or servile salutation.

J. K.

GOSPEL OAKS (6th S. i. 256, 403; ii. 18, 293; iii. 195).—This subject was dealt with in early volumes of "N. & Q.," and several interesting notes upon it were obtained. Although I do not think that these Gospel Oaks nearly always mark the boundaries of parishes, as Mr. WALFORD believes, it can safely be assumed that trees have fulfilled that object in many cases, as mention is often made to that effect. An extract from a guide to Stratford-upon-Avon relating to a "Gospel Elm" which marked the boundary of the borough is given in "N. & Q.," 3rd S. v. 306; and in 4th S. viii. 283, a note is made of the fall of a bare oak which stood just where the parishes and manors of Wargrave and Hurley in Berkshire meet, and the writer says that such oaks often mark boundaries in that county. The following lines occur in the 502nd poem of Herrick's *Hesperides*. The poem is addressed "To Andrea":—

"Dearest, bury me

Under that holy oak, or *Gospel tree*;  
Where, though thou see'st not, thou may'st think upon  
Me, when thou yearly go'st procession."

And Ebenezer Elliott, the "Corn-Law Rhymer," says:—

"The great unpaid! the prophet, lo!  
Sublime he stands beneath the *Gospel tree*."

It is evident from these lines that the trees were connected with religious observances. There is a place called Round Oak near Dudley, and another called Selly Oak near Birmingham.

GEORGE PRICE.

The Oak of Honour (Manning and Bray), of Blanch, Camberwell, and the Oak of Arnon, of Rocque, are of the Gospel Oak traditions. Manning and Bray, vol. iii., p. 402, say:—

"Here is the Oak of Honour Hill, from a tradition that Queen Elizabeth once dined under an oak here. An oak is still growing on the supposed spot, and under which, being within a few feet of the southern boundary of the parish, the 104th Psalm is sung on the septennial perambulation of the parish, and the ceremony of bumping the minister, churchwardens, &c., is most religiously observed."

At another boundary is the Vicar's Oak. Possibly it was hereabout—certainly at Hatcham, at



Fowle Oak—where Chaucer was robbed, as Mr. Selby informs us.

W. RENDLE.

**SUPERSTITIONS ABOUT FEATHERS** (6th S. iii. 165).—That in Sussex, Surrey, and Cornwall game feathers in a bed are supposed to protract the death agony was reported by correspondents in the very first series of "N. & Q." (see *Choice Notes: Folk-lore*, pp. 43, 44, 90). One of the writers says that Cheshire has a like belief as regards pigeons' feathers; and Mr. Henderson tells us that the avoidance of such bedding is among the superstitions which the north shares with the south, adding that in Yorkshire the plumage of the cock is also considered objectionable. "The Russian peasantry have a strong feeling, too, against using pigeons' feathers in beds. They consider it sacrilegious, the dove being the emblem of the Holy Spirit" (*Folk-lore of the Northern Counties*, Folk-lore Society, p. 60).

A servant hailing from March, Cambridgeshire, seeing peacocks' feathers brought into her master's house for decorative purposes, remarked, "We shall never have no more luck now." One wonders if the present craze of "æsthetes" for this plumage will help to assure those who are afraid, that the feathers have really no malignant influence. According to one of the high-art charmers lately introduced to us by *Punch*, these suspected conductors of misfortune are to be bought in Kensington for a penny each. I know of a happy valley, far away from Babylon, where the potentiality of becoming miserable by the same means can only be purchased by those who will pay double or treble that price.

ST. SWITHIN.

No such superstition can exist in Scotland, as peacocks' feathers are not unfrequently used there in farmers' houses for decorative purposes. In a little romance of Tweedside, written by myself, which appears in the *Book of Scottish Story* (Edinburgh Publishing Company, 1876), under the title "How I Won the Laird's Daughter," the parlour in Laird Ramsay's house, "The Haugh," is described as adorned with a spreading trophy of peacocks' feathers over the mantel-piece. As superstition generally lingers longest about farm and cotter houses, it may be taken for granted, from what I have said, that the peacock is not regarded as a bird of "omen ill" in Scotland.

DANIEL GORRIE.

La Belle Sauvage Yard.

[Further replies next week.]

**AUTHORS OF QUOTATIONS WANTED** (6th S. iii. 289).—

"To griefs congenial," &c.,

are the last four lines in the ninth stanza of Dr. Warton's *Ode upon Suicide*, commencing thus:—

"Though doom'd hard penury to prove,  
And the sharp stings of hopeless love."

WILLIAM PLATT.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Memoir of the Public Life of the Right Hon. John Charles Herries, in the Reigns of George III., George IV., William IV., and Victoria.* By his Son, Edward Herries, C.B. With an Introduction by Sir Charles Herries, K.C.B. 2 vols. (Murray.)

THIS *Memoir* is a defence of Mr. Herries against certain misstatements and misrepresentations alleged to have been made by Mr. Spencer Walpole in his *History of England from 1815*, by Lord Palmerston in his *Autobiography*, by Mr. Greville in his *Memoirs*, and by Sir W. Napier in his *History*. It is a noble monument of filial affection, and we are bound to say that the editor abundantly proves the charges of inaccuracy and carelessness which he makes. But it may be doubted whether it was necessary to enlarge the book by a sketch of the whole of Mr. Herries's public life, for, though he was no doubt a most valuable public servant and a very high authority on all financial matters, he cannot claim a place in the front rank of the statesmen of his day; and some mercy should be shown to the unhappy future historian of the first half of this century, who, it is no exaggeration to say, will be all but overwhelmed by the huge masses of printed matter which have lately appeared in the shape of *mémoires pour servir*. Each no doubt contains documents and details of great value, but the proportion of chaff to wheat is something amazing. Mr. Herries's career was remarkable. Starting in life as a Treasury clerk, he became successively Commissary General-in-chief (1811-16), Auditor of the Civil List (1816), Secretary to the Treasury, and M.P. for Harwich (1823). He was Chancellor of the Exchequer for four months in 1827, and was repeatedly mentioned for that office. He became Master of the Mint (1828) and President of the Board of Trade (1830-1). He was Peel's Secretary at War during his short tenure of office (1834-5), and President of the Board of Control (India Office) in the Derby Ministry of 1852. His policy and opinions in office and in opposition are minutely described by his son, but it is to be regretted that it was not thought proper to give us an account of the man himself, and not only of the Minister. Mr. Herries was a strong Tory and Protectionist, and does not seem to have always hit it off very well with Sir Robert Peel. It is curious to compare his apprehensions of the evil effects of the Reform Bill and Free Trade with the reality, though the reader should be on his guard against the very strong party feeling of Mr. Edward Herries, which finds vent in many foot notes and passing remarks. The most valuable parts of the book are the detailed account (i. 153-236; ii. 1-59) of the formation and dissolution of the Goderich Cabinet (September, 1827, to January, 1828), derived from Mr. Herries's correspondence and memoranda, and the narrative (i. 23-107) of the complicated duties of the Chief Commissary during the latter years of the great war. A very curious episode is the history (ii. 131-158) of the assumption (1815-31) by Great Britain of a Russian loan from some Dutch bankers, which will not be entirely paid off until 1915. In conclusion, while thanking Mr. Herries for publishing much valuable information, we cannot but regret that he has thought fit to imbed it in a mass of details, naturally most interesting to himself, but of little or no historical importance.

*English Odes.* Selected by Edmund W. Gosse. (C. Kegan Paul & Co.)

It was certainly a fortunate thought that suggested this opportune anthology, and few men could be better fitted than its editor for the task of introducing it to the



public. Mr. Gosse has a special charm of style, invaluable at all times, but indispensable where it is necessary to create an interest in a given theme. His bright enthusiasm and lightly-borne research at once win the heart of the reader, and place him on the best of terms with the author. Then, like Horace, Mr. Gosse himself is *numerosus*, and speaks with the authority of a craftsman. In a few gracefully written prefatory pages he tells us all that it is requisite to know of the history of the "English ode" from Spenser to Swinburne, not (we are glad to see) omitting to note the hitherto unrecognized part that Congreve played in its development. Many of the poems that follow are naturally classic; but, as might be anticipated, there are also some which deserve a better fame than they have received. Ben Jonson's nobly virile address "To Himself," after the failure of the *New Inn*, can scarcely be called unfamiliar, but it is not sufficiently known, while Randolph's delightful stanzas "To Master Anthony Stafford" are in the nature of a discovery. For reasons which he gives, Mr. Gosse has made no selection from Herrick. Nevertheless we cannot but regret that the charming lines "To his peculiar friend Mr. John Wickes, under the name of Postumus," have not been contrasted with Randolph's. On the other hand, Prior's clever parody of Boileau's *Ode sur la Prise de Namur* makes a pleasant variety among the graver utterances. But in the main the great odes are written by the great poets; and the "Contents" proves conclusively how large a proportion of the best examples of this loftiest and most sustained of English forms is due to Dryden and Milton, to Shelley, Keats, and Wordsworth. The final arrangement brings into almost immediate comparison the Laureate's *Ode on the Death of the Duke of Wellington* and that of Mr. Swinburne *To Victor Hugo in Exile*. Mr. Tennyson had a splendid national subject, which he has treated in a stately and memorable way; but the rushing verses of the younger singer show unmistakably that, when the subject comes, his instrument, too, is grandly strung. We congratulate Mr. Gosse upon this elegant little addition to the "Parchment Library." To value it rightly will be a test of taste.

*The Provincial Letters of Pascal*. Edited by John De Soyres. (Cambridge, Deighton, Bell & Co.)

THE *Provincial Letters* are not certainly Pascal's great work, but nevertheless their literary excellence as well as the character of their contents have secured for them an enduring interest. At the period of their first publication in France the state of religious feeling was this. The rigid and inflexible school of the Jansenists was seeking to gain a new power for religion by a recurrence to its first principles, reforming the doctrine without breaking the unity of the Church, referring all that was of good to the absolute sovereignty of grace, arbitrary and irresistible in its access and results. Side by side with this was the old orthodoxy, content with its traditional faith, not denying the power of grace, but recognizing the freedom of the will, the value of good works, and the vocation of all. There was also the presence of the great and powerful order of the Jesuits, seeking to adapt the ancient faith to the necessities of modern life, having a supreme advantage in the perfect obedience of its members and the Papal faculties which it had received. It proposed to itself no destruction of the moral sense, but a reform in the method of controlling its exercise. Abandoning the severer aspect of religious discipline as suited only to particular minds, it aimed at making the principles of religion acceptable to all, and available in every condition of life by direction of the conscience. And an ethical laxity was the not unnatural effect of this. When Pascal retired to Port Royal, the stronghold

of Jansenism, it was greatly in need of his support, and in defence of its principles he proceeded to attack the casuistry of the rival system of the Jesuits, as that by which the moral sense was perverted and the commission of crimes justified. Nor did he merely propose a conflict with theologians. He desired and obtained a more general and popular success. And so in the *Letters* the very actors in the scenes of human life and interest are vividly represented. And these, by their freshness of thought, their power of language, their force of wit and argument, were possessed of an irresistible charm. In the first three he dealt with the difficult question of grace, rendered more difficult still by the treatment which it had received from those whom he undertook to defend. In the rest he had an easier and more congenial task, exposing the evils of his opponents' casuistry in its most dangerous forms, its injury to the moral sense, its justification of wrong. The letters have passed through a variety of editions and translations, but the English reader has now for the first time an opportunity of studying them in the original under the guidance of so able an editor as Mr. De Soyres, and with the valuable help which he supplies. Besides a carefully revised text, there is a preliminary introduction in which, after the writer's own examination of the subject, there is a very complete reference to the authorities who may be consulted for further study or the identification of his own statements; and after each letter there are illustrative or explanatory notes. Some passages from the authors cited are still unverified; we beg to offer two. The reference to St. Chrysostom (p. 237) is to the terms *καυμωδῶν* and *εἰρωνευόμενος*, which he makes use of in the Homilies on St. Matthew (Homm. xv., xxx., al. xxxi., *Opp.*, t. vii., pp. 186c, 351a. ed. Ben.); while "les lois mêmes semblent offrir leurs armes" (p. 292) is a translation of "aliquando gladium nobis ab occidentum hominem ab ipsis porrigi legibus" in Cicero's oration for Milo (c. iii. *fin.*). The volume has the further advantage of a most attractive appearance.

MESSRS. LONGMANS & Co. announce as preparing for publication, Vols. IV. and V. of Ihne's *History of Rome*,—*The Bronze Implements, Arms, and Ornaments of Great Britain and Ireland*, by John Evans, D.C.L., &c.,—*The Fall of the Monarchy of Charles I.*, by S. R. Gardiner,—and *Greek and Roman Sculpture*, by Walter C. Perry.

### Notices to Correspondents.

H. T. E.—The words of the conundrum seem to be well known.

J. M. C. ("Fig Sunday").—See "N. & Q.," 2<sup>nd</sup> S. i. 227.

E. McC.—(Guernsey).—Thanks for your letter; it shall be attended to.

A. C. S.—Forwarded.

E. H. H.—"Overree," i. e., over the river.

N. N. N.—Please send those of general interest.

W. H. S.—Yes. Proof will be sent.

W. C. B. (Malvern Link).—Declined with thanks.

### NOTICE.

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6th S. III, APRIL 23, '81.]

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LONDON, SATURDAY, APRIL 30, 1881.

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## Notes.

## AN ENGLISH BOOKSELLER'S CONTRIBUTION TO BIBLIOGRAPHICAL LITERATURE.

A *General Catalogue of Books offered to the Public at the affixed prices*, by Bernard Quaritch, London, 1880, is the unpretending title of a publication which is as creditable to Mr. Quaritch as it is to the English book-trade of which he is so distinguished a member. Lord Macaulay said that Nares's colossal *Life of Buryleigh* filled him with astonishment similar to that which Captain Lemuel Gulliver felt when first he landed in Brobdingnag and saw corn as high as the oaks in the New Forest, thimbles as large as buckets, and wrens of the bulk of turkeys. What would Macaulay have said of this Brobdingnagian tome? At any rate, we are sure that he would have treated it more respectfully than he did Nares, and would most likely have rushed out at once with a healthy desire to purchase as many of the books described in the *Catalogue* as possible. The favourite exclamation of Dominie Sampson is the first remark which arises to one's lips at the sight of this more than portly tome: "Prodigious," indeed! It is 6½ inches thick, which is about one inch thicker than the *Post Office London Directory*; it weighs 9lb. 15oz.; it contains about 2,400

pages; and it includes 22,000 numbers, representing about 35,000 books, or say 200,000 volumes, which might be valued at 90,000*l.* or 100,000*l.* A special word of praise is due to the very complete and elaborate index of names and subjects, which consists of 229 pages in treble columns, giving about 90,000 references. But these vulgar statistical details afford no idea of the intrinsic value of the contents, describing a large number of marvellous books and manuscripts, some of which we will call attention to further on.

This is the third and largest of the gigantic catalogues with which Mr. Quaritch has for some years been astonishing the book-buying world. But the happy possessor of the former catalogues of 1874 and 1877 should on no account part with them, as they contain some important classes which are but poorly represented in that under our notice. In the catalogue of 1874, for instance, is to be found the richest collection of romances of chivalry ever offered for sale, arranged in a novel manner to show the literary genealogy of all the romances, together with a remarkable series of block-books and incunabula. A chief feature of the 1877 issue consisted of its Oriental literature.

We will now turn over the pages of Mr. Quaritch's latest achievement, stopping occasionally to dwell upon some of the most remarkable articles. The *Catalogue* fitly commences with the class of manuscripts, among them being some of very great value, leading off with an *Evangelistarium*, written, probably, in the abbey of St. Michael at Verdun about the year 870—a magnificent specimen of ancient art, supposed to have been executed for Charles the Bald, whose passion for fine MSS. is well known to the student of palaeographical history. This is followed by a number of Greek and Latin Gospels of the tenth and eleventh centuries, remarkable alike for their antiquity and artistic merit. We then come to a *Lectonarium*, written about 1160 in the great Benedictine abbey of Ottobern in Bavaria, which remained in the abbey library until the fifteenth century; it is of unusual splendour in decoration and calligraphical beauty.

The English collector will find a number of objects of great interest. One is a *Missale Gallicanum* of the thirteenth century, which bears marks of having been written in Anjou about the time of King John's accession to the English throne. In the "Memento for the Dead" there is added a memorandum of Edmund Plantagenet, grandson of King John; and on the margin of the "Memento for the Living" are the names of "Edwardi regis anglie" and "Margarete de Clere, comitisse cornubie," and other persons, showing that the book must have been used in some connexion with the royal family of England. The liturgical peculiarities of the manuscript were the



subject of a dissertation by Dr. Todd, of Dublin, to whom it formerly belonged. A volume containing *Gregory's Homilies* and four other works, written about 1230 in the house of the Grey Friars at York, is highly interesting for what it tells us of the prices of books. It is marked as having been assigned (about the year 1300) to the Friars Minors of York at the value of 5s.; one hundred years later it was given in pledge for 30s.; and two hundred years later, or about the beginning of the sixteenth century, it came into the possession of John Vicars, Rector of Newton Kyme, near Tadcaster, who added a "priced catalogue" of his library on one of the fly-leaves. We thus learn that the rector owned forty-five books or volumes, valued at 14l. 6s. 11d., among the books being the works of St. Augustine, 4 vols., 3l.; St. Jerome, 4 books, 1l. 13s. 4d.; St. Gregory, 1 book (the present MS.), 13s. 4d.; Bede, 2 books, 10s.; Macrobius, 12d., &c. After turning over pages of lengthy descriptions of valuable manuscripts, the eye is struck by a notice of a volume containing two romances of chivalry—*Lancelot du Lac* and *Hippomedon*, written by John of Dorkingge about 1320. The excessive rarity of such specimens is well known. A little further on is one of the chief gems of the collection, being the "New Testament, translated into English by John Wyclif." This precious manuscript, written about 1390, is the only perfect codex of Wyclif's work which is ever likely to be offered for sale, as there are but seventeen genuine copies of the New Testament in existence, of which fourteen are in great public libraries, the fifteenth being that of Lord Ashburnham, and the sixteenth at Middle Hill. Mr. Quaritch's copy may be said to be unique, as it is the only perfect copy contemporaneous with the reformer. Another book which deserves a resting-place in this country is Gower's *Confessio Amantis*, written about 1400—a splendid old manuscript, presenting a valuable text of the poet who ranks next in importance to Chaucer in early English literature; it contains some characteristic verses on Richard II. which do not appear in Dr. Pauli's edition. We will now call attention to perhaps the most remarkable article of the whole collection, being Lydgate's *Boke of the Sege of Troy*, a magnificent manuscript in royal folio, executed about the year 1425, containing seventy large miniatures illustrative of English manners and customs in the time of Henry V. There is no other such manuscript of Lydgate in existence, and Mr. Quaritch must be congratulated on having owned so splendid a monument of English art and literature. The *Siege of Troy* has only been printed twice at length—in 1513 and 1555—and both of these editions, which are, moreover, defective and incorrect, have become excessively rare; the manuscript is, therefore, nearly equivalent to an unpublished work by the disciple of Chaucer.

Mr. Quaritch was one of the largest buyers at the sale of the famous Didot library in 1879; and, as we are on the subject of manuscripts, we will turn to another part of the catalogue, where a number of trophies of extreme interest from that great collection are described. Attention is at once attracted to a lengthy notice of "The Prayer Book of John Talbot, first Earl of Shrewsbury," in French, Latin, and English, an illuminated folio written between 1425 and 1433. The book was a wedding present from the Duke of Bedford to his friend Talbot, on the occasion of the marriage of the latter to the sister of the Earl of Warwick. This precious and genuine relic of the great English warrior renowned by Shakspeare, the *Livre d'Heures* which shared the fortunes of its owner on the battle-field, is worthy of preservation in a noble shrine. The manuscript is described with elaborate care in a learned dissertation which contains a variety of interesting details of the life of Talbot. Another of the Didot treasures is the *S. Beati Commentarius in Apocalypsim*, a splendid manuscript full of large miniatures, written in Northern Spain about 1150. According to the well-known authority Count Bastard, there is no twelfth century codex in existence which can rival this grand volume in artistic value. Another gem is a manuscript of the Apocalypse, of about 1350, containing ninety-six most beautiful miniatures of rare beauty and finish, evidently the work of one of the great Italian painters of the school of Giotto. Classical codices of early date are so excessively rare that one of *Cicero de Amicitia* of the ninth century demands attention. This interesting manuscript was probably written in eastern France in the time of Charles the Bald.

We have thought our readers would be glad to learn something of a few of the wonders described in the volume before us, but there is *embarras du choix*, and many pages might be occupied in discoursing of precious manuscripts representing the various artistic schools of England, France, Germany, Italy, and Spain. The arrangement of this catalogue is peculiarly arbitrary, and doubtless obeys alone the stern law of business expediency. We thus pass from manuscripts to periodicals, where the journals of science and art, the transactions of learned societies, issues from private presses, and the various great national collections of chronicles form a remarkable show in a class in which sets are difficult to procure, and almost impossible to make complete when imperfect. This section is followed by one devoted to works on natural history, physics, mathematics, engineering, mining, &c., including that complicated chapter of bibliography, scientific voyages and travels. The division of fine arts, which succeeds, is full of objects of interest. It comprehends 220 pages, and is rich in books of prints, the engraved galleries



of Europe, numerous very rare books of ornaments and pageants, so dear to the French collector, original copies of Hogarth and Gillray, architectural views arranged according to countries, books of engravings by famous French artists of the eighteenth century, and a number of old books of woodcuts, headed by a block-book Apocalypse, which forms an excessively rare example of ancient German xylography. The same disdain for regular systems of classification already spoken of leads us, in the following order, through bibliography to games, sports, music, military and naval sciences, law (!), diplomacy, numismatics, antiquities, archeology, history, genealogy, and heraldry to the Greek and Latin classics, where we find some fine Aldines and early editions. We next meet with European philology, with treatises on linguistics, and works in most of the minor languages and dialects of Europe. This section is followed by one devoted to the religious books of the world, mythology, Christian theology, liturgies, and Bibles, including the Complutensian Polyglott, many rare English versions, and other editions in about sixty different languages; then a division entitled "*Bibliotheca Geographico-linguistica*," in three parts, the first containing the history and geography of the East in general, and an ample collection of books in Turkish, Hebrew, Persian, and in the Indian languages; the next contains works on the further East, and the literature of China and Japan; and the third contains American books, such as De Bry, Hulsius, &c., and other treasures for the Transatlantic collector. English literature follows, including editions from the presses of Caxton, Wynken de Worde, and Pinson, the four Shakspeare folios, fourteen of the quartos, and the poems of 1640; then French, German, Italian, and Spanish literature. The last department contains some rare editions of romances of chivalry, *romanceros*, and chronicles, together with a *Lectio-narium* of the tenth century, a fine example of Visigothic calligraphy. The *Catalogue* finishes with a long list of miscellaneous accessions, including many incunabula and Scottish rarities as well as some costly specimens of historical and ancient bindings.

After having hurried the reader through about 2,400 pages, we hope to have pointed out enough to denote that the book is of real and permanent value as a contribution to bibliographical literature, and that it will prove an indispensable accession to the working tools of every book collector, paleographer, bibliographer, and librarian. The numerous interesting notes relating to special copies, the extracts from manuscripts, the collations, and other items of practical information might be sought for in vain among the stock bibliographical handbooks. But, however admirably it may have been compiled, of course the chief function of this volume is, after

all, to dispose of a bookseller's wares. Whether or not Mr. Quaritch can persuade the public that he sells his books at prices "beneath those of other booksellers," it is not our purpose to inquire, but some very sensible remarks in the preface deserve quotation. These are:—

"The prices of palæographical and bibliographical curiosities are no doubt in most cases high, that, indeed, being a natural result of the great rivalry between English, French, and American collectors. But the time is not far distant when both scholars and collectors will vainly try to buy the books I now advertise, even at prices higher than are marked upon them here."

Good books are certainly increasing in price and interest, and there seems no tendency to a fall. More than ever do rare books in fine condition and choice binding make one of the safest and pleasantest investments of capital.

Such a stock as that under review could only be acquired by the labour of years. To Mr. Quaritch's energy, taste, and great business capacity is due the credit of bringing together this marvellous collection of books and manuscripts; but we believe the compilation of the catalogue has been the work of several persons, and, as would naturally be the result in such a case, it shows considerable variety of excellence. Whilst many of the books are but loosely described, certain parts of the catalogue are admirably done, being compiled in a masterly manner, and showing an unrivalled acquaintance, both literary and bibliographical, with books and manuscripts, the notes displaying so much felicity of language and breadth of learning that any blemishes we may have hinted at will escape excused if not unnoticed.

#### THE HEPBURN MSS.: A LETTER OF QUEEN ELIZABETH TO THE EARL OF BEDFORD.

The following letter from Queen Elizabeth to the Earl of Bedford and Sir John Forster, bearing date July 17, 1564, is selected from what for shortness may be termed the Hepburn MSS. (6th S. iii. 283). The Earl of Bedford was Francis, the second earl, who was appointed Governor of Berwick in February 1563, who took so active a part in the marriage negotiations between Elizabeth and Mary in 1564-5, and went to Scotland in 1566 as the representative of Elizabeth, with a golden font, to assist at the christening of the young prince (James the First). There are few points of history at this time of more interest than Elizabeth's invitation to Mary to marry the Lord Robert Dudley. The matter was discussed at Berwick on Nov. 18, 1564, when, though the Earl of Bedford acted as Queen Elizabeth's agent to promote the match, he also appears to have acted as Dudley's agent to do all he could to prevent it. Sir John Forster (or Forrester), of Bamborough Abbey, was Governor of Bamborough Castle, Deputy Governor of Berwick, and Warden



of the Middle Marches, an office he held for a period of thirty-seven years. The letter now printed refers, apparently, entirely to the arrangement of border disputes, but it had, no doubt, relation to more important matters:—

ELIZABETH R.

By the Queene. s.

Right trusty and right welbelouid Cosin and Counsellor, and trusty and welbelouid we greete you well. Where we haue thought it convenient for the weale of our Realme, and namely of those our frontiers (as the Scottische Queene our good Suster for her parte hath declared her self well inclynid thervnto) to haue all the grownds vpon o' frontiers in our East and Middle marches now in variance, to be on both parts determined, and the lymits and Bounds betwixt both our two Realmes to be appointed and made certain: We haue thought good to appoint yo' two for vs, to treat and conclude that mater. And for that purpose do send vnto yow herewith our Com'ission vnder our hand and greate Seale, to meete, treat, and conclude w' such as our said good suster myndith to send for that purpose on her parte. Whom we vnderstand to be the M' of Maxwell, and Justice Clerke. And therefore—appointing a tyme for your meting in either of those our East or Middle marches, or otherwhere, Our pleasure is that by vertue of this our Com'ission yo' shall proceede to th'execution of o' intention therein. For which purpose ye shall do well, first to acquainte your selfs with the whole Bounds of both marches, and specially with the grownds which haue ben com'only called the Threax grownds, or that ar knowne by any other name to be claymid or chalengid by either parte from the other. And to cause a draught in maner of a Charte to be made therof. And to enforme yo'selfs of as good p'ouces and reasons as ye can, to mayntayne the demands of vs or of our Subiects, and thervpon to proceede to treat. And if yow shall perceyue that the claymes be doubtfull, or that it wer expedient for both the Realmes to haue the bownds in some poynts to be alfred for cleerenesse and quyetnesse heerafter: we ar content to comitte the whole resolucion therof to your selfs, either by yelding or by changing in some parte, or by dyvising of new lymits and bounds. Not doubting but ye will forbear to make any alterations or Innouations but where the same shall be seene necessary and profitable for both our Realmes. And we wold that where new bounds shalbo, that there ye cause some notable newe marks to be se... to remayne as good monyments to our posteritye. And that s... good order be taken that the perambulations be made certain... writing, and that the same be participatid to dyvers on both part... and be yerely heerafter at certein dayes prefixed, viewid, vsid... and kept in knowledge. And generally we do remitte according... to our Commission all other things to be done and executid by... your discrecion that yo' shall thinke best for avoyding of contro... betwixt our Subiects, and for mayntennance of Justice vpon our frontiers. We wold also that ye shuld not forget to see the former ordres prescribid for Inclosures of those contrees, and for the strengthening of the same, to be executid, and furdrid as far furthe as the seasons of the yere from tyme to tyme will suffer. given vnder o' Signet at our Manor of Greenwich the xvij<sup>th</sup> of July 1564, the Sixt yere of our Reign.

L. of Bedford and S<sup>r</sup> J. Forster.

In relation to this letter it may not be improper to refer to Queen Elizabeth's letter to Randolph

\* At the places indicated by dots the edge of the paper is worn away.

on the appointment by Mary of Commissioners to meet the Earl of Bedford and Sir John Forster (Sir H. Ellis's *Original Letters*, Second Series, ii. 303), showing how, in the first instance, Mary proposed as her representative Lord Hume, who was objected to as being of less dignity than the Earl of Bedford, and when in place of him Mary proposed the Earl of Bothwell, Elizabeth objected also to him as being one "for whom she had no good liking," and, therefore, even less desirable than the Lord Hume. E. S.

#### SHAKESPEARIANA.

##### TENT.—

"Mar. I have some wounds upon me, and they smart To hear themselves remember'd."

Com.

Should they not,

Well might they fester 'gainst ingratitude,  
And tent themselves with death."

Cor., I. ix. 31.

Dr. Schmidt explains this word as meaning (1) to search, to probe (as a wound); (2) to cure. He supposes that in this passage the meaning is that they (the wounds) "cure themselves, cure by dying." But *tent* was formerly used as the name of a liniment applied to a wound, either to favour a discharge or simply to soothe it and to unite the edges of the wound. In my youth it was always so used in the west of England. A wound was said to be *tented* when some emollient bandage was applied. In Migne's edition of Ducange *tenta* is explained by "linamentum quod vulneribus apponitur; compressa, bande de lin, olin, tente." In Clark's edition of Whithals's *Dictionary* (1602) the medical term *emmaton* is said to be "that wherein they dippe their *tents* before they use and apply them to the wounds, it is a soft and liquid medicine" (p. 307). In Cockeram's *Eng. Dict.* (1623) the double meaning of the word is explained as (1) "a tent for warre, pavilion; (2) a tent for a wound, linament." At a much earlier date, in the fifteenth century, the word was used in the same sense. In the *Prompt. Parv.* we find "tente of a wounde or a soore, magadalis" (a plaster of a roller form). The meaning, then, of the passage is that the wounds might drug themselves by some poisonous application. In *Lear* (I. iv. 322) the word *untented* does not mean, as Dr. Schmidt supposes, incurable, but undressed. The passage is:—

"Blasts and fogs upon thee!  
The untented woundings of a father's curse  
Pierce every sense about thee!"

##### OVERTURE.—

"When steel grows soft as the parasite's silk,  
Let him be made an overture for the war."

Cor., I. ix. 46.

This is the reading of the folios, but the passage is generally supposed to be so corrupt as to justify any amount of alteration. *Couverture* is substituted by some editors, *ovation* and *nurture* by



without giving any appropriate meaning. night changes *when* into *where*, and *him* to connecting the lines in question with the ing:—

"When drums and trumpets shall  
The field prove flatterers, let courts and cities be  
The all of false-faced soothing!"

It does not seem to be any good reason these alterations. Coriolanus is speaking fully, implying that what he assumes impossibility, or something too absurd to be considered by reasonable men. He is against any future wars on account of gratitude of the Roman people, and wishes notably that the sword may only be drawn as beginning of a war when it has become "soft parasite's silk," i. e. never, "ad Græcas calen-

It is objected to this explanation (1) that Shakespeare uses the word in the sense of "dis- g," not of beginning, or prelude; and (2) there is no instance of the word being used in this latter sense so early as the time of Shakespeare. But the word, I need hardly say, means beginning, and this bears the double sense of beginning as in the opening of a play, and also of being known. Cotgrave (1611) has "Ouverture,verture or opening, beginning made, path n or beaten unto; also manifestation, dis- y, uncovering." In Bullokar's *Dict.* of the first edition was published in 1616, the word appears in this sense, "Ouverture, an opening, nce, or way made unto; a motion or offer t." The word, then, might be used by Shakespeare in any of these meanings, and this sense of ing or prelude is the only one that can give a reasonable explanation of the passage. The pun need not cause any difficulty. In line 61 is scene Shakespeare uses *him* where we now id say *it*, and in our Authorized Version we "And thou shalt make a candlestick of pure .....his shaft and his branches.....shall be of same" (Exod. xxv. 31). The preceding part ie passage is in the same strain. Drums and pets do not flatter on the field of battle; call to stern duty; but when they do flatter, courts and cities may well be made *a fortiori* false-faced soothing." J. D. laize Square.

#### THE HARRISONS OF NORFOLK.

(Continued from p. 304.)

Robert,\* son of the first-named Roger Harrison, adopted by his uncle Arthur Womack, Esq.,

He was related to Ambrose Harrison of Cowldham, born about 1780, who married Mary Creak, of and Surlingham, Dec. 24, 1807, and is thought to have in Australia after 1840. She died Aug. 1, 1829, 46, and was buried at Surlingham, where their son ph was born in April, 1808, and married Mary Ann bard, April 8, 1831. He was living in Norwich

of Mautby Hall, who apprenticed him to a boat-builder at Hickling, and established him at Thurne, from whence he removed to Ludham in 1800. He married at Yarmouth, June 26, 1787, Sarah Moor, of Bramerton, whose brother's son, Joseph Moor, was living in Calvert Street, Norwich, in 1871. This Robert died June 1, 1829, aged 72, and his widow (at Skepton) Nov. 9, 1849, aged 90; both were buried at Ludham.

John, younger son of the first-named Roger and Elizabeth, married at Stokesby, April 14, 1789, Judith, sister to Thomas Florence of Horsey (who married there Ann Cater, Nov. 25, 1783), also sister to Mary, wife of William Harrison, sen., of Yarmouth (*ante*, 5<sup>th</sup> S. x. 271-2), and widow of Samuel Ward of Stokesby, who died Jan. 17, 1784, aged 53; she died Feb. 22, 1828, aged 81, and was buried with him and their infant son James in that parish. This Mr. Harrison died issueless June 21, 1838, aged 80, and lies interred at Ludham. A Frances Harrison from Norwich, who died in 1829, aged 31, and her son Joseph, who died in 1836, aged 11 years, together with the wife of Edward Smith, formerly of Upton, who was sister to Frances, were all buried at Stokesby, but could not have been connected with the family.

The issue of the last-mentioned Robert and Sarah Harrison were three sons and two daughters, all but the youngest born at Thurne, namely: 1. Robert Harrison, of Ludham, boat-builder, born Sept. 28, 1790, and who married, Feb. 10, 1820, Mary, daughter of William Duck, of that place, by Mary his wife, sister to William Moon,\* and widow of Thomas Crow, pilot, both of Yarmouth, deceased. 2. Hannah, born Nov. 7, 1792, wife of Martin Sandall, late of Ludham, and living at Sprowston in 1871, issue two sons. 3. Roger Harrison, of Ludham, merchant, afterwards Governor of Lingwood Union, and late of Fakenham, born Oct. 18, 1794. He married his cousin, Sarah Jenkinson Harrison, May 12, 1829, and had issue Thomas George Church Harrison, born 1830, buried from Fakenham, February, 1856; Mary Moore Harrison, born 1832; William Roger Harrison, born 1834, who is now living at Holt House, Fakenham; also Robert and Sarah, infant

about 1871, and had issue Jane, Amanda, and Ambrose, born at Surlingham October, 1831, November, 1833, and December, 1835, respectively; and Robert Creak Harrison, baptized at Ludham Dec. 17, 1843. A John Harrison of Surlingham (probably from Bramerton), buried there Jan. 27, 1683, made a nuncupative will (proved in Norwich) leaving all he possessed, "within doors and without," to Susan his wife.

\* He was the maternal grandfather of Mr. Henry Brand of that town, whose first wife was Emily, last surviving child of William Bensley, of Acle (a son of Robert Bensley, of Caister), and grand-daughter of William Harrison, of Acle, where with an only child she was buried in 1853, aged 27. Mr. Brand's second wife died in 1881.



children, buried from there October, 1838, and July, 1840, respectively; so also was their mother, who died July 25, 1840, aged 41. This Roger Harrison espoused secondly, at St. Giles, Norwich, Aug. 29, 1848, Mary Ann, daughter of Robert Davey, farmer (who had a son living at Ely), and widow of Dr. William Spooner, of Lingwood, and died Dec. 22, 1859. His relict, who is thought to have been born near Norwich, died Feb. 26, 1872, aged 75, and both were buried at Fakenham. 4. William Harrison, a mariner, born Oct. 15, 1797, and died at sea about 1824; and, lastly, Ann Harrison, born at Ludham, Sept. 16, 1803, died in London prior to 1830, both unmarried.

The last-named Robert Harrison died Oct. 14, 1866, aged 76, and Mary his wife, Jan. 8, 1850, aged 62. The issue were three children, viz., 1. Henry Robert Moon Harrison, of Ludham, only son, born Oct. 1, 1820, married, about Christmas, 1848, Elizabeth, daughter of David Hewett, of and at Mautby, farmer, and of Mary his wife, late Tubby, of Caister, spinster (she was born 1819); 2. Sarah, born 1822, unmarried in 1872; 3. Susanna, born and buried 1826. The said Henry R. M. Harrison and his wife have had seven daughters and one son, that is to say, Mary Elizabeth, Sarah Ann, Susan Sophia, Hannah Maria (buried February, 1858), Emily Jane, Hannah Maria (buried October, 1861), Ellen Amenda, and, lastly, Robert William Roger, all born between 1850 and 1864. Roger as a family name may be traced back certainly prior to 1650, when the will of Roger Harrison, of King's Lynn, was proved in London. He devised to his son Thomas. The will of Roger Harrison, of Heacham, was proved in Norwich in 1745.

The following solemnizations also took place at Ludham. Baptisms: July 3, 1608, Margaret, daughter of Oliver Harryson, clerk (he was vicar of Stoke Holy Cross, and kin to Anthonie Harryson, rector of Catfield). July 22, 1734, Sarah, daughter of Joseph Jenkinson. May 4, 1735, Mary Harrison, daughter of the widow Fulcher. July 18, 1810, Elizabeth Stewart, daughter of Edward and Elizabeth Harrison. Marriages: Dec. 15, 1756, Robert Mileham and Martha Whitaker, both single.\* June 2, 1766, John Bishop and Elizabeth Harrison. Oct. 26, 1767, John Gostling,† of Lowestoft, and Sarah Jenkinson, widow. Oct. 19, 1842, Israel Royall Garret, of Hickling, farmer, and Caroline Har-

\* They were the parents of Martha, the wife of William Harrison, of Acle, gentleman, formerly of Markshall. She was born at Potter Heigham, Jan. 1, 1758, and bore issue seven children, five of whom may have been buried at Catton.

† Samuel Gosling, of Horsey, married there, first, Nov. 26, 1755, Ann Riches, sister to Mrs. Deborah Daniel and Mrs. Susanna Harrison (both mentioned *hereafter*); and, secondly, the widow Elizabeth Balls in 1760. The family of Jenkinson, which intermarried

rison,\* spinster. Burials: Dec. 14, 1629, Thomas Harrison (his will, which was read in Norwich in 1847, must have been misplaced, as it cannot now be found upon the file), and June 24, 1632, Mary Harrise, widow, thought to have been his relict. June 3, 1733, Lucy, wife of Robert Mileham. Nov. 30, 1737, Ann, wife of Richard Harrison;† and Nov. 12, 1766, Elizabeth Harrison, his widow, but there is no entry of his burial. Nov. 8, 1743, John Harrison. June 17, 1744, —, the daughter of John Harrison. Nov. 12, 1766, Elizabeth Harrison, widow. And in 1866 Mary Sophia Crowe, Mr. Robert Harrison's wife's daughter, aged 54.

WILLIAM HARRISON RUDD.

(To be continued.)

"SUZERAIN."—Earl Cairns, in his speech on the Transvaal in the House of Lords on March 31, was very severe on the Government for their coining a meaning for the word *suzerain*, and giving it a special sense for a particular purpose; and the noble earl made the peers laugh by the remark, "Why, you might as well take the word archimandrite, and by that mean that foreign relations are reserved." It may be interesting to ascertain, if only as a matter of literary or philological concern, whether the accusation of the ex-Lord Chancellor against the Government may have any foundation in fact. Let us first hear Sir Evelyn Wood's interpretation of the word

with those of Trivett, Grymes, and Grapes, was for many years, before and after residing at Ludham, associated with Potter Heigham.

\* Her father, William Harrison, was a son of John and Susanna Harrison, of Walpole St. Peter, and was baptized there Feb. 3, 1791. He was an Inland Revenue officer from 1816, and had a sister at Cambridge, and a brother Fletcher, a wine cooper at St. Ives, Hunts, recently deceased. Mr. Harrison, who was stationed at Lowestoft prior to his marriage at Yarmouth, Jan. 17, 1819, with Mary Ann, daughter of John Clarke, anchor-smith, and sister to Caroline, wife of Peter Beccroft, all of that town deceased, subsequently lived at Loddon, Ludham, and Kenninghall, where he died March 17, 1870, and was buried. His relict died Dec. 6, 1874, aged 77, and was interred at Hickling. Their son, John Harrison, formerly of Yarmouth and now of Claremont House, Leeds, had two sons drowned in the Thames from the ill-fated steamer Princess Alice, Sept. 3, 1878. The elder son, Charlton William, aged 24, sank, notwithstanding the support which for three miles had been afforded him by Ella Hanbury, his *fiancée*, who was rescued a few minutes afterwards, only to survive the event a fortnight. Arthur, the younger son, was but 29 years old. In a church at or near Terrington St. Clement there is an inscription to the memory of the said Mrs. Susanna Harrison's mother, Maria, Lady Charlton.

† His will, dated April 8, 1765, and proved at Norwich, May 18 same year, shows that he was a farmer at Ludham, and that he had then living a sister Elizabeth Boyce, a kinswoman Elizabeth Foreman, and a kinsman Richard Doughty, whose son of same names was co-executor with Elizabeth, the testator's wife. The witnesses were John Bowles and William Stanford.



*suzerainty*. It may be found at p. 29 of the Transvaal papers. He defines *suzerainty* to mean this, "that the Transvaal is to have entire self-government as regards its own interior affairs, but that it cannot take action against or with an outside power without permission of the *suzerain*." Earl Cairns maintains that here there is given to the word *suzerain* a conventional, an unreal, meaning, in order that it may be jingled in the ears of an unthinking people. Is this the case? I think the following passage will show that Sir E. Wood, far from coining a meaning for *suzerain*, has honestly and accurately used a term in the exact technical sense in which it occurs in the treatises of writers on international law. The passage is from secs. 18, 19 of Heffter, *Droit International de l'Europe* (French translation, 1873):—

"L'Etat mi-souverain soumis à la *suzeraineté* d'un autre Etat parfaitement souverain....Il faut convenir que l'idée d'une mi-souveraineté est très vague et présente même une espèce de contre sens, le mot de *souveraineté* excluant toute dépendance d'une puissance étrangère. Néanmoins, comme la *souveraineté* a une signification double: *souveraineté* extérieure par rapport aux puissances étrangères; *souveraineté* intérieure par rapport au régime intérieur de l'Etat, il est permis de parler d'un Etat mi-souverain pour indiquer la nature bâtarde d'un corps politique soumis dans ses rapports extérieurs à une puissance supérieure."

In Heffter's German text, p. 39, sect. 19, *suzeraineté* occurs in this passage as the equivalent of *Oberhoheit*. Cp. also Wheaton, *International Law* (1866), sect. 34, on semi-sovereign states, and sect. 36, on the *suzeraineté* of the Ottoman Porte.

A. L. MAYHEW.

Oxford.

Mr. Gladstone, in speaking of the future of the Transvaal, drew a distinction between "*suzerainty* and *sovereignty*;" Lord Cairns, in the House of Lords, denied that any such distinction existed. The *Times*, in a leading article, April 5, maintains that Mr. Gladstone is right:—

"Lord Cairns's speech and the speeches of the peers who followed him in the discussion of the Transvaal treaty approached the term in a spirit of careful ignorance of its technical feudal signification. A *suzerain* is properly the holder of a fief on which other fiefs depend. The name is popularly used as equivalent to *sovereign*, or as expressive of a still more exalted rank. In its stricter sense it was applied rather by mediæval law to the position of a superior who himself was subject in his own degree to the authority he exercised over inferior lords. An English king might claim, as Duke of Normandy, to be *suzerain* of many powerful Norman barons. As Duke of Normandy he owed homage to the King of France. On the other hand, it is indisputable that the title was bestowed by feudal jurists upon lords paramount above whom there were none as well as upon those who had superiors. A King of France, or a King of England as King of England, is described as *suzerain*, though no allegiance could be due from him in that capacity. In the view of feudal lawyers a fief was the unit and model of tenure. A denomination applying to the possessor of a fief, which presumed subordination and homage, was given to a sovereign relatively to his

vassals, as if his own tenure were on the pattern of theirs."

E. LEATON BLENKINSOPP.

"MUM."—In his recent speech on the Budget Mr. Gladstone, dealing with the great beer question, mentioned a certain liquor called "mum," which has been named in tariffs from time immemorial, but the nature of which is unknown to him, and, indeed, to the oldest official in the Revenue Department. The *Rock* observes:—

"It is needless to say it is not a dictionary word, and a mystery hangs about it which we had better leave to the Egyptologists. These learned owls tell us that brewing is as old as the Pyramids, and if so it is possible that 'mum' is Egyptian. Who can say! It came in with the Zingaris, and it is not impossible it is one of their passwords."

Mr. Gladstone may thank me for telling him that he will find a full account of the decoction called "mum" in *Once a Week*, vols. xiii., p. 727, and xiv. (vol. i., new series), p. 364. Pepys mentions it in his *Diary* under date May 3, 1664; and Sir Richard Steele, in writing to his wife, Dec. 4, 1717, says that the previous day he "took some tea and bread and butter and two glasses of Mum.....at the House of Commons." Full instructions for making "mum" will be found in *The Natural History of Coffee, Thee [sic], Chocolate, and Tobacco*, 1682, reprinted in the *Harleian Miscellany*. From the same work we learn that "mum" originally came from Brunswick, and was introduced into this country by General Monk. From *England's Improvements by Sea and Land*, by Andrew Yarranton, in 1677, we learn that it was contemplated to establish the "mum trade" at Stratford-on-Avon. E. WALFORD, M.A.

Hampstead, N.W.

No less universal a scholar than the present Chancellor of the Exchequer lately made this statement in the House of Commons in speaking of ways and means:—

"I trust that no member of the House will be so injudicious or so obtrusive as to ask me what the article called 'mum' is. My ignorance of what it is is shared by the whole Revenue Department. None of them can throw the smallest light upon the meaning of the term. ...I remember that forty years ago in going over the tariff we were confronted with the word 'inkle,' the meaning of which we could not make out; and I believe that no human being from that day to this entertains the smallest notion of what 'inkle' is, though perhaps we may yet gain some information about it."

It is a curious mental incident that no one of the persons referred to should have thought in all the time of finding a solution of the perplexing puzzle as to what an English word meant by looking for it in Johnson. The old editions explain both words:—

"Inkle, a kind of narrow fillet, a tape.

'Inkles, cadiesses, cambricks, lawns.' Shakespeare.

'Inkle blue.' Gay's *Pastorals*.

Mum (*mumme* German), ale brewed from wheat.



'In Stanbank upon the river Elbe is a storehouse for the wheat of which mum is made.' Mortimer.

'With bowls of fatning mum.' Phillips.

'The clam'rous crowd is hush'd with mugs of mum, Till all tunc'd equal send a general hum.' Pope.

Johnson's *Dict.*, ed. 1785.

Wedgwood examines both of these words.

ED. MARSHALL.

[For "Inkle," see "N. & Q." 5<sup>th</sup> S. ix. 7, 153, 299; x. 156; xi. 156; and "Mum," 5<sup>th</sup> S. iii. 308, 354, 434.]

COWSLIPS AND PRIMROSES.—When I was a child, Lincolnshire elders used to tell me that if I set a cowslip root wrong end upwards a primrose plant would be the result. Naturally I did not leave this horticultural experiment unmade, though, as I seem to remember, I was incredulous as to the possibility of its success. Successful I was not, and nothing but the assurances of other folk that they had produced primroses by this method ever gave rise in my mind to anything like an expectation of the topsy-turvy triumph. I have just been reminded of this by reading the following passage in Mr. Jefferies's *Round about a Great Estate*, pp. 144, 145:—

"Under the damson tree the first white snowdrops came and the crocuses, whose yellow petals often appeared over the snow, and presently the daffodils and beautiful narcissus. There were cowslips and primroses too, which the boys last year had planted upside down that they might come up variegated."

ST. SWITHIN.

ETON COLLEGE LIBRARY.—To the account of Bp. Waddington's donations it should be added that, besides those bearing on the Bangorian controversy, he gave a very voluminous collection of tracts, containing sermons, pamphlets, and miscellaneous theological publications. They belong to the last part of the seventeenth and the beginning of the eighteenth century. At p. 323, col. 2, l. 22 from the bottom, read "probably Joscelin, his secretary, was the writer of the *Life of Mathæus*."

F. ST. J. THACKERAY.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CLERGYMEN HUNTING IN SCARLET.—I have met many clergymen in the hunting-field, but I do not remember ever to have seen one of them clad in scarlet. Is there any part of England where this is the custom? The late Mr. Mortimer Collins, in one of his novels, says:—

"The Rev. Dr. Courtenay..... was a famous theologian and foxhunter, whom his parishioners loved to see in scarlet at seventy, almost as much as they loved his wise words from the pulpit."—*Blacksmith and Scholar*, i. 253.

Collins was no ordinary novelist. His strangest statements have commonly a pretty sure founda-

tion in the world of fact. I shall be glad to know if he has tripped here. In future time Collins's novels will be quoted as authorities for the manners and customs of the Victorian era; it is, therefore, not quite unimportant to know whether he was right or wrong in this trivial matter. ANOX.

A CHARLES I. RING.—I am anxious to gather information respecting an heirloom which has lately come into my possession. The said relic is a ring formerly belonging to Charles I., and, according to a parchment in my possession, it was given by the king to one of the maids of honour attached to his Court on his way to execution. It has from that time descended to my family, and was given to my late father by his mother on her deathbed; at my father's decease my eldest brother had it, and at his death it came into my possession. From the account given it will be seen that two links are missing in its history, viz., the name of the maid of honour, and also the date of the death of Mr. Francis. A sketch of the ring, with the particulars as far as I have them, appeared in *Ring Lore*. The ring, from all appearances, is evidently a mourning one, bearing traces of black enamel. Of the thirteen diamonds in the ring, nine form the letter C, being brilliants cut in a peculiar fashion, flat on the top, and with sloping sides. There is a stone of the same kind in either shoulder. A heart in the centre of the C is filled with a beautifully cut rose diamond. A jeweller has informed me that the intrinsic value of the stones is from 35*l.* to 40*l.*, though from its associations and antiquity the value of the ring is very much greater.

"This ring was given by my Godmother, Mrs. Wright, who received it from her father, Mr. Francis, who married the daughter of the Maid of Honour to whom King Charles presented it on going to the scaffold. The said Mr. Francis died in his hundredth year, and is interred in Temple Churchyard.

(Signed), "A. GABRIEL."

A. W. GABRIEL.

SHAKESPERIAN FORGERIES BY W. H. IRELAND.—I shall be much indebted to any of your correspondents who can put me in the way of obtaining information relating to the history of this "fabricator" as he was pleased to call himself, other than that which is contained in the following books and pamphlets:—

Malone's Inquiry.

Authentic Account. By W. H. Ireland.

Confessions of W. H. Ireland.

Letter to Steevens.

Shakespeare's MSS. examined. By Philalethes.

Waldron's Free Reflections.

Investigation of Malone's Claim.

I shall be glad to receive the titles of any other controversial tracts on the subject of the forgeries, but especially any particulars of the life of Ireland.

J. ELIOT HODGKIN.

Childnall, Richmond, Surrey.



**THE BELLS OF ST. HELEN'S CHURCH, WORCESTER.**—In "N. & Q." 3rd S. viii. 204, MR. HUSK mentions a "catch" or "round" on these bells "made" by Mr. Henry Hall, organist of Hereford Cathedral, and printed in the *Monthly Mask of Vocal Music* for Feb., 1707. Can any reader of "N. & Q." kindly put me in the way of procuring a copy of this publication; or will any benevolent reader lend me a copy of it? The greatest care shall be taken of it, and it shall be returned immediately. In his note MR. HUSK gives the words of the "round" but not the music; it is that which I am so anxious to see.

J. B. WILSON, M.A.

St. Helen's, Worcester.

**AN IVORY AMULET.**—A small bequest of coins, shells, fossils, &c., has recently been made to this museum. It includes a singular small nude ivory figure, about two inches in height. It resembles a fat boy with masculine features, in a standing position, arms bent at right angles, the fore finger of the right hand pointing upwards, the rest closed; the left hand holds a globular object. The figure is perforated between the shoulders, apparently with a view of inserting a silken band, to be suspended and worn round the neck. It appears to be of great age, judging from the colour of the ivory and the primitive carving. Can any of your readers inform me of what this figure is emblematical and its probable intended use?

J. H. PHILLIPS,

Hon. Sec. Philosophical and Archæological Society,  
Scarborough.

**JOHN DE SPRAT.**—In Allen's *History of Lambeth*, p. 422, St. Matthew's District, I find the following statement:—"Stockwell has been at times the residence of many celebrated characters. Several of the acts of John de Sprat, Lord Bishop of Winchester and Lord Chancellor, are dated from Stockwell," &c. I cannot find this statement confirmed by any other authority, nor can I find the name among the list of bishops or chancellors. Perhaps some of your readers may be able to throw light on this subject and furnish the required information.

SPERO.

**ARMS WANTED.**—A ducal coronet, issuant therefrom two branches of bay; in base, two swords crossed saltire, hilts downwards; over, a bishop's hat (six tassels on either side). These arms are upon a book-plate.

F. S. WADDINGTON.

16, Clapton Square.

**MORRIS OF FISBLEIGH, CO. DEVON.**—Is there anything further known of this family than the short notice of them in Burke's *Landed Gentry*, third edition? Col. Morris, who commanded the 17th Lancers in the charge of Balaklava, is stated to be the ninth descendant in a "direct" line from

Morys ap Morgan, ancestor of the Morrises of Werrington and Betshanger. Are there any of the family or connexions who can give me this descent or any more details of the family?

G. T. WINDYER MORRIS.

Portsmouth, Southampton.

**"A SPODE'S FONT."**—I have a memorandum of "Archdeacon's Orders" made concerning this church some forty years ago, in which one of the things directed to be supplied is what looks like "a Spode's font." But it seems impossible. The rest of the writing is plain, and no one can make anything else of this line. Is there, or was there ever, any expression at all like it? J. S. J.

Enham Rectory, Andover.

**FIRST MENTION OF STEAM ON THE THAMES.**—In Luffmann's *Chronology* is the following:—

"July 1, 1801. An experiment took place on the Thames for the purpose of working a barge, or any other craft, against tide by means of a steam engine, which was effected."

Can any correspondent furnish particulars of the event? GEORGE ELLIS.

St. John's Wood.

**HORSESHOES AT OAKHAM CASTLE.**—The *Times* of March 8, 1881, has this paragraph:—

"In accordance with an ancient custom the Princess of Wales has presented a horseshoe to Oakham Castle in commemoration of her visit. The shoe, which was manufactured at the works of Lord Aveland, and is gilt, has just been fastened to one of the walls of the castle, the inscription being as follows: 'Her Royal Highness the Princess of Wales, 1881.' The position the shoe occupies in the wall was chosen by her Royal Highness."

What is this custom? What records are there of its having been observed?

W. E. BUCKLEY.

**"QUEST" OR "QUIST" = WOOD-PIGEON.**—These words are given in Mr. J. Y. Akerman's *Wiltshire Glossary*. Are they in use in any other county? I suppose they are etymologically connected with *cushat*, the North Yorkshire, &c., word for the same bird. Of course *cushat* is from A.-S. *cūscote*. Mr. Akerman, however, says, s.v. "Quest":—

"A wood-pigeon, a strange person. 'Thee bist a queer quest.' The vulgar explanation of this phrase is that a half-witted fellow got up a tree to rob what he supposed was a wood-quest's nest, when he discovered it was the nest of an owl full of young ones, who, when the fellow attempted to take one of them, manifested their indignation by hissing and pecking, upon which he exclaimed, 'Thee bist a queer quist!' It seems, however, more probable that it originated in the remark *pu cpyrt, thou sayest*, addressed to a person who talked strangely or incoherently."

This derivation is amusing, but surely false.

F. C. BIRKBECK TERRY.

Cardiff.



"PRUNELLA" OR "PRUNELLO"?—Webster, Todd's *Johnson*, Latham, and Ogilvie all spell this word with a final *o* instead of an *a*. Richardson does not give the word at all. Latham and Todd's *Johnson* quote Pope as having made use of the word "prunello" in his writings, the former quoting in full:—

"Worth makes the man and want of it the fellow;  
The rest is all but leather and prunello."

Both Roscoe and Elwin, however, in their editions of Pope give "prunella." Is this not a culpable emendation of the dictionary makers in order to improve the rhyme? I may mention that in none of the above-mentioned five dictionaries is the use of the word with the meaning of "a preparation of purified saltpetre" given. It was but a few days ago that I came across the word in this sense in Buckland's *Natural History of Fishes*, p. 3 of the new edition. G. F. R. B.

[Our editions of Webster and Ogilvie spell the word both ways, and also give the definition mentioned.]

ROOKS FORSAKING ROOKERIES.—There is an old idea that if a property is sold and a new master enters on it, rooks will forsake a rookery. Can any one give me an instance to account for such a belief? K. H. B.

ANGELS BUILDING A CHURCH.—I have a curious old print representing the Holy Family in the foreground, Joseph at work at a carpenter's bench; some angels above are reading books. In the background is a church in the course of erection, while angels carrying stones and timber on their backs are flying up to the steeple, which is the only unfinished part of the building. In taking up long beams two angels—one at each end—carry on the work. The margin is cut away, and with it the names of the painter and engraver. Maybe some correspondent can kindly supply that information, for which I should feel greatly obliged. GEORGE ELLIS.

DYNASTIC NOMENCLATURE.—The writer of an article on the new kingdom of Roumania, in the *Spectator* for April 2, speaks of "a Hapsburg" and "the Hohenzollerns," just as one would talk in this country of "a Percy" or "the Nevilles," "a Jones" or "the Smiths." Can this be correct; and, if so, may our gracious Queen be described as "a Hanover," the king of Italy as "a Savoy," and the royal family of Holland as "the Oranges"? J. H. CLARK.

WORDSWORTH=TOWNSEND.—I should be indebted for the parentage and issue, if any, of John Wordsworth, of St. Dunstan-in-the-East, London, Esq., who married at St. Peter le Poer, London, Jan. 17, 1758, Judith, daughter of Chauncey Townsend, of St. Peter le Poer. This John Wordsworth does not appear in the pedigree of Wordsworth printed in the *Miscellanea Genealogica*

et *Heraldica* for April, 1881, compiled by Mr. Edwin Jackson Bedford.

REGINALD STEWART BODDINGTON.

A PLAY: "COMTE D'ARTOIS," BY T. F. WILKINSON.—Where can I see a copy of this play? It was acted at Sadler's Wells about 1845.

E. D. S.

BOTANY IN ANGLESEY.—Some botanists say that this island is productive of a greater variety of plants than many of our large English counties can show, as, for instance, that of the thirty-seven genera of the Cryptogamous plants named in the third volume of the *Flora Britannica* Anglesey produces no less than thirty-four, and that of the 424 genera of Phaenogamous plants, 318 are indigenous to Anglesey. Is this a fact?

C. A. WARD.

Mayfair.

THE DUKE OF MARLBOROUGH, 1758.—I desire information respecting a trial which is recorded in the *Annual Register* for 1758. The then Duke of Marlborough received some threatening letters which induced him to go to Hyde Park and to Westminster Abbey, where he met a Mr. Barnard, who all along denied being the writer of the letters, though the evidence was strong against him. I wish to know whether this mystery was ever cleared up, whether it occurred in the winter of 1757-8 or 1758-9, and whether it happened to Charles, Duke of Marlborough, an elderly man, or to Duke George, a very young man. In fact, any information concerning the adventure and subsequent trial will be thankfully received. F. HARRISON.

AUTHORS OF BOOKS WANTED.—

*Anne Pauline de Noailles, Marquise de Montagu.*  
Paris, Dentu, 1866. W. M. M.

AUTHORS OF QUOTATIONS WANTED.—

"Cane Decane, cāne; sed ne cane, Cane Decane  
De cane; sed cānis, Cane Decane cane."

"Quedam homo in hispaniam natura naturam visum vitium." It will be recollected that "homo" is of the common gender. H. T. E.

"What! keep away a week?

Eight-score eight hours! and lovers' absent hours!" P.

### Replies.

THE ETYMOLOGY OF "BEDFORD," &c.

(6th S. i. 173, 460; ii. 249, 334, 474; iii. 117, 250, 318.)

At the risk of wearying your readers I must crave space for a few words in reply to MR. MAYHEW. I am accused of making assertions "without vouchsafing one atom of evidence"; I am "led only by superficial resemblances"; I have "made no attempt to investigate the old forms"; &c.



speculations are "unsupported by proof," and "are nothing but ingenious guesses." May I gently ask, Where are MR. MAYHEW's proofs? What has he given but simple round assertions? He says "I am sure" of this, that, and the other. The oracle has spoken; let the world be silent. This may be so; but long-formed opinions, based, as I believe, on sound reasoning, are not to be so summarily put down.

In justice to myself I may be allowed to state that on questions of this nature I am not quite the tyro MR. MAYHEW seems to suppose. The etymology and history of place-names have been a favourite study with me for many years. I have consulted every available authority over a very extensive range. Articles of mine on the subject will be found in the published *Journals* of the British Archaeological and Cambrian Archaeological Associations, the latter embracing very eminent Welsh scholars. If, therefore, I have gone wrong, it is not without the utmost care and endeavour to be right. As Brutus says, "I shall be glad to learn of noble men."

Now for a few words in self-defence. Philological questions do not admit of the same kind of demonstration as a problem in Euclid, or a chemical experiment. They must be settled by an inductive process of historical inquiry, analysis, and analogy; and even then what will carry conviction to one mind may leave another in doubt. The evidence is of a cumulative character, and every additional illustration of a given principle strengthens the general conclusion.

I suppose the most sceptical person will not question the axiom that every name when first applied had a meaning in the language of those who applied it. I imagine I may further assume that in the migrations, or in the expulsion of one people by another, the names of many places remained, and furnish evidence of their former occupants.

Again, it is not a "guess," but a statement capable of proof, that the new-comers frequently retained the radical part of the previous names, adding a suffix of their own. In this way the Celtic races, pushed westward by the advancing Teutons, have left indications of their presence all over Europe. These compound words are the fewest in Germany, owing to the homogeneous character of the population, but such names as *Hall-stadt*, *Ross-berg*, where the prefix is Celtic and the suffix Teutonic, sufficiently indicate the practice. The Romans, both in Gaul and Britain, adopted the same principle. *Corio-vallum*, *Eburo-dunum*, *Brivo-durum* in Gaul, and *Eburacum*, *Camolo-dunum*, *Lon-din-ium*, in Britain, are instances. The Anglo-Saxons, and after them the Norsemen, carried out the same system, which, indeed, has been adopted by emigrants everywhere, both in ancient and modern times.

Anybody who would venture to deny that most of our rivers, mountains, and prominent features have Celtic names, would expose himself to ridicule. These river and hill-names are found combined with A.-S. suffixes, e.g., Pendle-hill, Wern-side, Stour-port, Avon-mouth, &c., English; and Pen-hoe, Esk-dale, Dur-beck, &c., Norse. But place-names are not confined to rivers and mountains. They arise from position, or from any prominent object which fixes attention, e.g., *Nant*, a valley; *Sych-nant*, the dry valley; *Cwm*, a hollow; *Cwmcoch*, the red hollow; *Tal*, end; *Talybont*, Bridgend; *Tre*, homestead; *Tredegar*, the ten homesteads. It was natural, and, indeed, inevitable, that the Teutonic immigrants should apply the same principle of combination to these as to the other names. *Nant-wick*, for instance, is a name compounded from the two languages.

We find *Tal-sarn*, the end of the causeway, in a Welsh name, and *Tal-worth* in an English name. *Tal* has no meaning in A.-S. in a connexion like this. Where is the difficulty in considering it a survival from the British period? *Tre* is a common prefix, both in Wales and England. Why should we doubt the identity of *Tre* in *Tremadoc* with *Tre* in *Tre-borough*? So with numerous other prefixes, such as *March*, *Man*, *Cwm*, or *Combe*, *Glan*, *Bettws*, &c.

There are no prefixes more common, both in Welsh and English, than those derived from trees. To prove this is needless. Instances abound on every side. In my previous communication I mentioned a selection. Now, I ask any reasonable person, Is there anything inherently absurd, or even improbable, in the inference that the same combination of Celtic prefixes and A.-S. suffixes should apply in this case as in the others? The instances I have brought forward may be illusive or demanding further inquiry. That is for every reader to judge for himself. But to visit any attempt to elucidate an important philological question with such a sweeping denunciation is neither candid nor philosophical.

A word or two, before I conclude, on the grammatical aspect of the case. I am charged with making no "attempt at investigating the old forms, led only by superficial resemblances between modern Welsh words and English place-names." This would imply that there is great difference between ancient and modern Welsh. Let us see what is the opinion of Prof. Rhys, the first Welsh scholar of the day. He says:—

"There can be no question at all, and we need not hesitate to assume the identity of the Welsh language of the ninth century with that of the nineteenth. Nor is there any occasion to prove its identity in the first and sixth century, though it must be admitted that would, owing to the scantiness of our data, be only less difficult than to establish the negative."—*Lectures on Welsh Philology*, p. 149.

MR. MAYHEW says my Welsh is ungrammatical;



"*Bedw* is a collective, and means a birch grove." Very well; so much the better for my quotation. In combined words only the radical is usually employed, the inflexions being discarded. The congenital tongues have—Gaelic *beth*, *beith*, Cornish *bedho*, Breton *béz*, Latin *betu-la*.

I must now leave the question to the candid judgment of your readers, and will conclude with a quotation from Mr. Kennedy's *Linguistic Essays* (p. 43):—

"It appears to me that there must have been left in all parts of England large portions of the ancient inhabitants, who became mixed up and amalgamated with the constantly increasing swarms of German invaders, and who with them formed the English language, which presents in itself the most convincing proofs of this amalgamation."

J. A. PICTON.

Sandyknowe, Wavertree.

WHEN WERE PHEASANTS INTRODUCED INTO ENGLAND? (6th S. iii. 68).—It would, perhaps, be impossible now to get at the exact date when the pheasant was introduced into this country. It is very distinctly stated by Dugdale, as quoted by F. W. J., that W. Brewer was licensed, and to have "free warren throughout all his own lands for hares, pheasants, and partridges," so that there can be no doubt that the bird was then wild in the woods (in 1199). Mr. Yarrell, quoting Echard's *History of England*, says the "price pheasants bore A.D. 1299, being the 27 of King Edward the First, was fourpence." Yarrell further says:—

"In the Book of the Privy Purse of the Lestranges of Hunstanton, from A.D. 1519 to 1578, the first reference to our present subject is—Item, to Mr. Ashley's servant for bringing a Fesant cocke and four Woodcocks on the 18th day of October in reward fourpence."

In "A Collection of Ordinances and Regulations for the Government of the Royal Household made in divers Reigns from King Edward III. to King William and Mary," the first mention of pheasant in the king's menu is in the seventeenth year of Henry VIII., 1526, where the pheasant is coupled in the second course with the herne, bitterne, and shovellard. The second mention is on April 3, 33 Henry VIII., where for one "fessant" is charged eightpence. From its so seldom appearing at the king's table, I should presume that it was either scarce or was not regarded of sufficient delicacy. Partridges, bustards, swannes, cranes, and snipes were very general. The bustard sold for 2s. to 4s. 8d., and swannes, 6s. and cranes, or, I presume, hernes, sold for 2s. 4d. to 4s. 8d. each. In searching over this household book I thought to have found some early mention of the turkey, so as to help Prof. Newton in the history of the early introduction of this valuable bird into this country. The first mention made of it as a royal dish is on April 1, 1689, William and Mary, where it is entered in the dinner menu.

After this time it is found frequently as a dish on the royal table.

In reference to one of the authorities given by Pennant, namely Baker's *Chronicles*, fifteenth year Henry VIII., Pennant says:—

"It was from Mexico or Yucatan that they were first introduced into Europe, for it is certain that they were imported into England as early as the year 1524 the 15th of Henry VIII. We probably received them from Spain, with which we had great intercourse till about this time."

It is true, as stated by Baker, that the king and queen received some handsome presents from the Emperor Charles at this time, consisting of mules in gorgeous trappings for the king, and five brace of greyhounds for the queen, and high chairs after the Spanish fashion, and this is all that is mentioned, so far as I can discover. Referring to Anderson's *Dictionary of Commerce*, vol. ii. p. 45 of edition 1787—Pennant gives vol. i. p. 354, which evidently refers to another edition—I read:

"Turkies, or guinea cocks, as then called by some, and by others Indian fowls, were said to have been first brought into England in this fifteenth year of King Henry VIII., which though a tender species of fowl, have since multiplied exceedingly."

From this I think there can be no doubt but that it refers to the pintado, *Numida meleagris*. Pursuing this inquiry further to another reference given by Pennant, viz., Hakluyt's *Voyages*, vol. ii. p. 165—the article is headed "of the Upper India; and Province of Mancy"—the city where the observations were made is called "Ceuskalon."

"There are the greatest, and the fairest geese, and most plenty of them to be sold in all the whole world, as I suppose; they are as white as milk and have a bone upon the crown of their heads as bigge as an egge, being the colour of blood; under their throat, they have a skin or bag hanging down half a foot."

The editor of this collection has added a marginal note to this, and says, "He meaneth Pellicans, which the Spaniards cal Alcatrazzi." It would seem from this that Pennant was led away by the red crown and red neck, which would, eliminated from the context, agree with the male turkey, but taken the whole paragraph as it stands it agrees better with the editor's note, or with some bird nearly like it; it would suit the pelican except the large caruncle on its head, which the pelican does not possess.

Latham, vol. ii. pt. ii. p. 677, says that it is supposed to have been introduced into England about A.D. 1524. It is certain that the name does not occur in the list of Archbishop Nevil's feast, nor is it mentioned in the Earl of Northumberland's *Household Book* so late as the year 1512. London, in his book, the *Encyclopedia of Agriculture*, pp. 1041-2, says positively that the turkey was introduced into this country from Spain soon after the discovery of America. Dr. Fleming, in his *History of British Animals*, p. 45, says distinctly



and without doubt that the turkey "was first imported into England in 1524." Pennant was probably right in his conjecture that we received the bird through Spain, but, so far as I can discover, there is no positive evidence.

EDWARD PARFITT.

Devon and Exeter Institution, Exeter.

THE PRONUNCIATION OF "ER" AS "AR" AND OF "E" AS "A" (6th S. iii. 4).—This pronunciation is not confined to us English, it is common in French; but our neighbours are more consistent than we are, for they never, I believe, write *er* when they pronounce *ar*, as we sometimes do. Change of spelling has with them followed change of pronunciation.

Thus\* an accented Latin *e* (followed by *r*) has become *a* (followed by *r*) in French in the words *par*† (per), *lizard* (lacerta),‡ *lucarne* (lucerna).

And an unaccented Latin *e* (followed by *r*) has become *a* (followed by *r*) in *appartenir* (appertinere), *effarer* (effarare), *farouche* (ferocem), *marché* (mercatus), *marchand* (mercator), *marcotte* (mergus),§ *parchemin* (pergamenum), in two of the last four of which we have the *a* in English also, viz., *market* and *parchment*. We seem to beat them considerably when an *r* follows the *e*, but, if so, they beat us still more when there is no *r* following.

Thus a Latin accented *e* (not followed by *r*) has become *a* in French in *banne*‡ (benna), *cran* (crena), *courant* (currentem), *rame* (remus), *vendange* (vindemia), *viande* (vivenda). And an unaccented Latin *e* (not followed by *r*) has become *a* in French in *amender* (emendare),‡ *arracher* (extrahere), *dauphin* (O. Fr. *dalphin* from *delphinus*), *faon* (fetonem), *glaner* (glenare), *jalous* (zelosus), *rançon* (redemptionem), *satin* (seta), *soulager* (sublevaré),‡ *tancer* (tentiare).‡ In three cases at least they have emulated our inconsistency, for they write *e* and pronounce *a* in *femme*, *solennel*, and *évidement*.

There are also a few instances in which *e* has become *a* within the bounds of the French language itself. These are *amande*, *andouille*, *dimanche*, *langue*, *rangle*, *sanglier*, and *tanche*. In Latin, indeed, the original vowel was *i* or *y*—*amygdalum*, *inductilis*, (*dies*) *dominica*, *lingua*, *cingulum*, *singularis*, *linca*; but this *i* first became *e* in French (*dimanche*, *langue*, &c.), and then later on this *e* became *a*.

\* I have taken all, or nearly all, my examples from Brachet's *Dict. Etymol.* (see s.v. "Amender," "Amande"), but I have arranged the materials there found in my own way.

† And in many words, chiefly verbs, compounded with *par*, as *parfaire*, *parcourir*, *parfaire*, *parfait* (adj.), *parfum*, &c.

‡ In this word the Latin *e* has become *a* in French, and the Latin *a* has become *e*.

§ Brachet gives *mergus* among the words in which the *e* is unaccented, yet I do not see where else the accent can be.

Brachet tells us (s.v. "Amender") that this *e* had even in classical times occasionally become *a* in the language of the people, and he gives as one instance *lucarna* for *lucerna*, and if this is so the French do not seem to have been altogether the originators of the practice. But my principal object in writing this note is to inquire whether we have not borrowed our practice from the French, for I can find but little trace of the practice in the Low German dialects.\* At all events, it should not be called "that singular habit of English," as PROF. SKEAT calls it in "N. & Q.," 6th S. ii. 411, for I have shown that the English language shares the habit with others.

The French have very frequently changed a Latin *a* into an *e*, as in *père* (pater), *sel* (sal), &c., and see note ‡, or into *ai* (pronounced similarly to the *e*), as in *chair* (carnem), &c., and they seem to have recouped themselves by changing a Latin *e* into an *a*, just as our poorer classes dock the *h* off the words that have it, and then, feeling the want of an *h* somewhere, clap it on to other words that should not have it.

F. CHANCE.

Sydenham Hill.

In addition to the instances mentioned by PROF. SKEAT of the pronunciation of *er* passing in English into *ar*, may I refer to one in which the transition is, I believe, not quite completed? At least, I have several times heard old women speak of "sweeping up the *herth*," although the word *hearth* is usually pronounced *harth*. It would be interesting to know whether *herth* is general in any dialects. The modern German is *herd*, the Dutch *haard*. The verb *starve* may formerly also have been pronounced *sterve*, being undoubtedly connected with the Dutch *sterven* or the German *sterben*, to die, in which sense it is, as is well known, used in Chaucer and other old English writers.

W. T. LYNN.

Blackheath.

NORBORNE BERKELEY, BARON DE BOTETOURT (6th S. iii. 327).—About a year ago I saw a portrait (I think an engraving) of this nobleman at the shop of Mr. White, a dealer in old books, &c., in Gloucester.

Since writing the above I happened to take up an old book lying on the table, and found it to be *A Complete Collection of the Genuine Papers, Letters, &c., in the Case of John Wilkes, Esq.*, Paris, 1767, and in it a letter from Wilkes, dated Oct. 5, 1762, by which it appears that Col. N. Berkeley was the second of Earl Talbot in a duel between the earl and Wilkes in consequence of some reflections on the earl in the *North Briton*. The duel took place at Bagshot, two or three hours before the letter was

\* I observe, however, that in PROF. SKEAT'S list the majority of the words are of Teutonic origin. Still, the habit may have been derived from the French.



written, and it appears that after firing at each other with horse pistols, without effect, the parties supped together very amicably.

J. J. P.

See Ripley and Dana's *New American Cyclopaedia*, s.v. There is also some account of him in Anderson's *History of the Colonial Church*, vol. iii. p. 148, ed. 1856. He died unmarried, and the barony passed to his sister Elizabeth, who was married to the fourth Duke of Beaufort. Anderson's marginal reference is to Campbell's *Virginia*, 140, and Collins's *Peerage*, i. 241, ix. 436.

EDWARD H. MARSHALL, M.A.

EDWARD MARSHALL, PREBENDARY OF PETERBOROUGH (6th S. iii. 304).—Please allow me to correct an error in my note on this divine. For "Caston" should be read Castor. The register extracts are from Castor, not from Maxey, as stated. There is, therefore, no reason for supposing that Edward Marshall at any time resided at Maxey. I was led into making this blunder by the carelessness of a friend who transcribed the register notes for me.

G. W. M.

"SARSAPARILLA" (6th S. iii. 149).—I am afraid MR. BIRKBECK TERRY will experience some difficulty in finding out anything about Parillo, who I believe existed only in the imagination of the gentleman who derives *sarsaparilla* from his name. The earliest instance I know of the word is in Lyte's *Dodoens*, 1578, p. 396, where, s.v. "Rough Bindweede," he says, "The roote of this plant is the *zarsaparella*, or, as some do write, *sparta parilla*." In Gerard's *Herbal*, bk. ii. ch. cccxvi. p. 860 (ed. 1633), we read of bindweed that "It is named in Greek *σμίλαξ τραχεία* . . . Of the Castilians in Spaine, as Lauina saith, *Zarza parilla*, as though they should say *Rubus viticula*, or Bramble little vine; *Zarza*, as Matthioli interpreteth it, doth signifie a vine, and *Parilla* a small or little vine." In Minshew's *Span. Dict.*, 1623, are given "*çarçaparilla*, f. rough-bindweed" (not "bird-weed"), and "*çarçaparilla*, f. a root vsed among the Apothecaries." There can, therefore, be no doubt that the etymology of the word is the Spanish *çarça*=a bramble, and *parilla*=a little vine.

XIT.

"The root of *sarsaparilla* was brought into Europe from the West Indies about the year 1530. Monardes\* says that, when the Spaniards first saw it, they called it *çarça-parilla*, on account of its resemblance to the *çarça-parilla* of Europe (*Smilax aspera*). The Spanish term *zarsaparilla* (from *zarza*, a bramble, and *parilla*, a vine) signifies a thorny vine."—Pereira, *Elements of Materia Medica*, third edit., 8vo., London, 1850, vol. ii. pt. i. p. 1153.

D. A. S.

"*Sarsaparilla*" in Spanish is spelt *zarsaparilla*, with a *z*, as well as *çarçaparilla*, with a cedilla,

\* *Clusii Exoticæ*, lib. x. cap. xxii. p. 317.

and derived from *zarza*, a briar, and *parilla*, a little vine. Writing in the sixteenth century, Montaigne mentions it as a medicine (iii. 215), but the root, together with its Spanish name, was introduced into Europe towards the end of the fifteenth century.

WILLIAM PLATT.

115, Piccadilly.

LADY FERRERS, WIFE OF THOMAS POYNTZ, 1520 (6th S. iii. 167).—This lady was Johanna, relict of Walter Devereux, Lord Ferrers, as appears from the Inq. p.m. of Thomas Beynam, taken at Hereford on June 12, 15 Henry VII. The jury found that the said Thomas and Alice (Wallewen) his wife held *inter alia* the manor of Bykerton of Thomas Poyntz and Johanna his wife, late wife of Walter Devereux, Lord of Ferrers, Knt., as of his castle and manor of Webley, by knight service. I presume she was the second wife of Lord Ferrers, and I do not know that she is mentioned in any of the peerages. Can any one tell me whose daughter she was? She seems to have held the manor of Webley conjointly with her husband. Did she inherit it or acquire a joint right under marriage settlement?

Since writing the above I find that in 19 Henry VI. Walter Devereux had a grant in fee of three acres of meadow in Webbeley, in co. Hereford, which had belonged to John Oldcastle, Knt., attainted.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

"CLERE" (6th S. iii. 168).—The sense of the termination "clere" as a royal residence seems to have arisen from the communication of Mr. WALCOTT in "N. & Q." 2nd S. i. 400, from which it was taken, with an insufficient reference and therefore one not capable of being easily verified, by Is. Taylor, *Words and Places*, p. 486, ed. 1863. A more likely conjecture is that of Mr. F. Edmunds, *Names of Places*, p. 190, ed. 1872:—"Clere, Engl. clear, indicating a cleared place in a forest. Examples: High-clere and Kings-clere, both in Hants." To which may be added Burgh-clere in the same county.

The word *clear* seems in use now with builders and surveyors in a similar sense to denote a free space, as when they say of the surface that it is ten feet in the clear. As a question of fact, Kings-clere is stated to have been a royal residence before the Norman conquest.

ED. MARSHALL.

H.M.S. AJAX, 1807 (6th S. iii. 187).—The Ajax, 74 guns, was one of the squadron despatched to Constantinople in 1807, but there was no act on the 14th of February; on that day the *s* unfortunately took fire in the cockpit, the *s* spread rapidly, and in twenty minutes the blew up. At the time of the accident *s* lying at anchor in the mouth of the Dardanelles. Capt. Blackwood and about 400 officers &



were saved, whilst about 250—including Mr. Donaldson, the master, Lieuts. Mitchell and Sibthorp, Capt. Boyd of the marines, and Mr. Owens the surgeon—perished. A note in the *Gentleman's Magazine* (lxxvii. 369), mentions Mr. Potter as one of those lost. Not long previously the *Nautilus* sloop had been wrecked on a rocky island, and many of the crew lost; the survivors were rescued by the ill-fated *Ajax*, and were on board her at the time of the fire (*European Magazine*, li. 313). Admiral Duckworth passed the Dardanelles two days subsequently. Capt. Blackwood after the loss of his ship volunteered in the *Royal George*, and obtained honourable mention in Sir J. T. Duckworth's despatch of Feb. 21, 1807.

EDWARD SOLLY.

The *Ajax*, 74 guns, Capt. the Hon. Henry Blackwood, formed part of the squadron under the command of Sir John Duckworth, but was destroyed by fire when at anchor off Cape Janizary on the night of the 14th of February, 1807, five days prior to the passage of the Dardanelles. The flames spread with such rapidity that in ten minutes after the alarm was given all hope of saving the ship was abandoned. The origin of the fire was never decisively ascertained. About 250 souls perished out of her complement of 633. A full account of the disaster will be found in James's *Naval History*.

J. C.

A ROMAN INSCRIPTION (6th S. iii. 127).—This Ventimiglian memorial inscription is not in Dr. Mommsen's *Corpus Inscr.* Unless a better account of it be forthcoming, I suggest that it may be read as follows (with two substitutions of *f* for *e*):—

D. M. NU. JUNIO TRANQUILLO BENEFIC[IA]RIO PRAEF[ECTI] FABRIC[IA] PECULIARIS MATER FILIO PIENTISSIMO FEC[IT].

"Fabricia Peculiaris, his mother, has placed [this memorial] to her most loving and dutiful son Nu, Junius, a *beneficiarius* of the prefect."

I cannot say of what "Nu." may be an abbreviation. "Beneficiarii," soldiers who had received certain privileges for good conduct, are frequently mentioned in the inscriptions. Dr. Mommsen enters "Peculiaris" among the cognomina in his index.

C. B. M.

There are several errors in the transcription. The *o* in the third line should be *q*, and in the fourth line *e* is twice incorrectly given for *f*. As it is by no means certain that the rest of the inscription is correct, even after the above alterations, I hardly like to offer an authoritative translation. The following words are, however, plain enough: D(is) M(anibus). Junio Tranquillo Beneficiario Praef(ecto) Fabric(ae?), Peculiaris Mater Filio Pientissimo Fec(it). The sense, then, appears to be "Sacred to the memory of Junius Tranquillus, privileged soldier, 'clerk of the works.' Erected, at her own cost, by a mother to a most

affectionate son." I desire, however, to state most emphatically—1. That I can make nothing of NU in the second line; 2. That I do not feel at all sure about FABRIC in the fourth line; 3. That I have learnt from the *Antiquary* and *Pickwick* not to be very positive about inscriptions; 4. That I shall thankfully sit corrected by any brother correspondent better skilled in epigraphy than I pretend to be.

P. J. F. GANTILLON.

I beg leave to offer (for correction if need be) the following reading and translation of the epitaph found by Mr. STENNETT at Vintimiglia:—

DIS MANIBUS  
NUMERIO JUNIO TRANQUILLO  
BENEFICIARIO  
PRAEPECTI FABRICENSII  
PECULIARIS MATER  
FILIO PIENTISSIMO  
FECIT.

To the Divine Spirits,  
To Numerius Junius Tranquillus,  
*beneficiarius*  
of the Superintendent of Armourers,  
a most dutiful Son,  
Peculiaris, his Mother,  
made this.

I suppose Peculiaris and Tranquillus to have been slaves, and the latter, on obtaining his freedom, to have received (as was usual in such cases) the *praenomen* and the *nomen gentilicium* of his late master. JOHN W. BONE, F.S.A.

"DEUX-ACE," "SIX-CINQUE," &c. (6th S. iii. 328).—I cannot name the author of the old distich quoted by Mr. PLATT, but I am quite sure that the meaning of it is an epigrammatic form of the mediaeval view of the "right thing" in taxation. If your readers will refer to the *Essay upon Taxes, calculated for the present Juncture of Affairs in England*, published by the Marquis of Halifax in 1693, they will find him quoting against the middle classes of society this ancient saw, that, in taxes, *size-cinq* was to be easy, *quatre-trois* to be fully charged, and *deuce-ace* to be exempted. In point of fact, it was an established maxim in merry England that the proper course in taxation was to charge money and personal estate not employed in trade, *i.e.* the accumulations of the middle class (the *quatre-trois*), double the charge upon land and trade. Land (the *size-cinq*, *i.e.* the aristocracy), was always to be let off easy. Trade and the lower ranks (the *deuce-ace*) were to be quit for next to nothing. This may have been rough political economy, but it was a good illustration of the then existing condition of the home balance of power amongst the three classes into which society was, and perhaps ever will be, divided.

FREDK. HENDRIES.

[Is G. R.'s reply now necessary?]

PRAED OR MORTIMER COLLINS? (6th S. iii. 207).—The lines are undoubtedly Mortimer Collins's.



The mistake of their being attributed to Præd has probably arisen from the fact that my husband quoted them when writing an article entitled "Præd's Country," which appeared in *Belgravia*, October, 1870. This trick of quoting himself when writing of another poet was a frequent one with my husband, and has led to some mystification; and this is not the only occasion on which it has given rise to a question in "N. & Q." Blame-worthy as the action may seem, it cannot be attributed to conceit in the writer. He was probably actuated by the same spirit which led Chatterton to attribute his verses to the monk. He was struggling on as a journalist, doing hack work, whilst he knew he could do something better; and when he received the editorial order to write on any particular poet he rather gloried in the power which enabled him to throw off verses in exact imitation of that poet, and thus deceive the public. But he never took the trouble to lay claim to his verses when any dispute arose; he had his little laugh to himself, and was contented. That the lines in question were no feeble imitation can be judged by the fact that an able critic declared them to be the best that Præd had ever written.

FRANCES COLLINS.

Rosebank, Isleworth.

NUMISMATIC (6th S. ii. 309).—The medal in question bears the bust of (after Zoffany), and was struck by, Major-General Claud Martin, H.E.I.C.S. (born at Lyons, 1735, died at Lucknow, 1800), founder of the well-known Martinière schools at Lucknow, Calcutta, and Lyons. Claud Martin adopted "Labore et Constantia" as his motto, to signify how he had attained to the position he held, when the medal was struck, circa 1790. This motto is also the one inscribed round the portrait, by Wierix, of the great Antwerp painter, Christophorus Plantinus, see the engraving in *La Maison Plantin à Anvers*, by Léon Degorge, second edition (Gay & Doucé, Brussels, 1878). The "Indian characters" alluded to by your correspondent are the titles of honour conferred upon General Martin by the Emperor of Delhi. The Lucknow Martinière is located in Constantia House, a quaint old building, in which Martin lived and now lies at rest, in the vault under the central dome.

A. C.

Lucknow.

CALDERON DE LA BARCA (6th S. iii. 209, 315).—"N. & Q." ought not to forget its own share in Calderon literature. An interesting correspondence appeared in 3rd S. viii. (July—December, 1865), in which CANON DALTON, MR. D. F. MAC-CARTHY (the well-known author of English versions of some of the Spanish poet's principal works), F. C. H., and others took part. It may be useful to note that the whole of this correspondence cannot be identified in the index to the volume

in which it is contained under the head of "Calderon," but must be sought also under "St. Patrick's Purgatory" and "MacCarthy, D. F." One of the references given at p. 193 is certainly erroneous, for nothing whatever relating to Calderon is to be found on p. 59. The true references are Calderon's "Daughter of the Air," 8, 52, 99, 193; "St. Patrick's Purgatory," 68, 109, 193, 255, the article at p. 193 being common to both subjects, and that at p. 255 devoted solely to the "Purgatory of St. Patrick."

AVERIGUADOR.

SUPERSTITIONS ABOUT FEATHERS (6th S. iii. 165, 339).—Nurses have certain practices, founded on experience, and amongst them is one which may be regarded as intended for the promotion of speedy and comfortable dying. It is applicable in extreme cases only, for where there is reasonable prospect of the recovery of the patient it would have no effect. It consists in lowering the level of the patient's head, and a necessity for changing the pillows is made a pretext for it. When it takes the form of a superstitious objection to feathers it is, nevertheless, founded on experience.

SHIRLEY HIBBERD.

May I suggest that the nurse who substituted the flock pillow for the feather one did so from no superstitious idea, but simply applied her professional knowledge? When a patient is propped up in bed by pillows, it will be found that if a soft feather pillow is used for the head it very soon ceases to be a support, from its softness, and therefore the patient soon wearies of it, and finds that a comparatively hard flock pillow gives most support. At any rate, this is my own experience in nursing.

WM. H. PEET.

Few superstitions seem to be more widely spread than the idea that a person cannot die quietly if there are any feathers from game birds in the bed or pillows; but pigeons' feathers have an equally bad, if not worse, reputation. Indeed, in the case of a person struggling with death, one more frequently hears the cause imputed to the presence of pigeons' feathers than of any other birds'. The Russian peasantry consider it sacrilegious to use them in beds, the dove being an emblem of the Holy Spirit. See Henderson's *Folk-lore of the Northern Counties*.

E. MCC—.

Guernsey.

I well remember, some thirty years since, being scolded for placing two peacocks' feathers above a picture, and being told that these feathers were "unlucky in the house." As the possession of them had cost me some trouble, I placed them as a decoration in the hen-house. They wrought no harm there; the hens did not continue to lay, nor did the cock lie down at sunrise. I have, again, heard them spo



"lucky" in the same county, Cambridgeshire. The eggs of small birds were also considered "unlucky in the house." W. R.

"JOLLY" (6th S. ii. 226, 330, 522; iii. 318).—A reference to Stratmann's *Old English Dictionary*, or to my *Etymological Dictionary*, will show that jolly was in use at the beginning of the fourteenth century. It occurs in the rhymed *Romance of Alexander* (l. 155), which cannot be much later than A.D. 1300. The point is that the oldest spelling was *ioliif*, answering exactly to the O.F. *jolif* whence it was borrowed; compare the Italian *giulivo*. We are thus assured that the English word was not derived directly from Scandinavian, as some have rashly imagined.

WALTER W. SKEAT.

Cambridge.

The following is not an earlier example than some already given, but it is a good illustration of what may be termed the *incongruous* use of the word:—

"And then, in jolly brag of their catholic tyranny, they caused Cluney, having his coat upon his arm, to carry the child in his shirt unto his father being in prison, the blood running down by his heels."—Foxe's *Acts and Monuments*, vol. viii. p. 512, ed. 1839.

EDWARD H. MARSHALL, M.A.

STONE ALTARS (6th S. iii. 186, 255).—A lengthened and intimate acquaintance with Gumfreston Church, with an abiding interest in all that belongs to it, induces and warrants a few words from me in relation to X. B.'s communication. The facts of the case are these:—On the restoration of the church, in 1868, the old stone altar, with its five distinctly marked though roughly chiselled crosses, was taken up from the floor in the chancel, where it had formed the step up into the space within the communion rails for very many years (far beyond the memory of the oldest inhabitant of the parish), to make way for new tiles and a more level flooring. The altar stone was then set on its edge in a long arched recess in the interior west wall of the tower, to be preserved as an object of antiquarian interest. A new oak table was substituted for the old one of deal, which new table was placed in the centre of the once railed enclosure, the rails being removed, and round the entire chancel forms were placed, which were occupied by those who remained to join in the Communion Service, after the fashion of the primitive churches.

F. M. B.

"LEGENDA AUREA" (6th S. iii. 148, 177, 229, 312).—I must apologize for having excited the curiosity of some correspondents of "N. & Q." under false pretences. I find that my copy of the *Legenda Aurea* is dated 1476, not 1474. I discovered the book in a cabinet only a short time ago, and had not it by me when I wrote my query.

I beg to thank R. R. for his warning, but I am not likely to place an exaggerated value on the book; my sole desire is for information. I find in the library a number of curious old works of the fifteenth and sixteenth centuries in different languages, and respecting such works I am, I fear, sadly ignorant. I hope, with leisure, to trouble "N. & Q." with some queries as to their history and rarity while forming a catalogue.

H. P.

"ZOEDONE" (6th S. iii. 89, 238, 278).—The inventors of this drink no doubt suppose they are also the inventors of the name; but they are greatly mistaken. It is an old Greek word, ζῳδον, and they may be surprised to learn that it means "beastly." Such is the fact, however, the derivation being ζῳον, an animal, and εἶδος, likeness.

JOHN MURRAY.

GROWLING=SLOW: TO GROWL=TO CRAWL? (6th S. ii. 164, 259; iii. 230).—I perfectly remember the name "growler" for a four-wheeled cab being quite new, about 1860-62. It was then, as I remember, generally understood that the word described the reverberated noise inflicted on the ears of persons who travelled in that kind of conveyance. Is it not rather absurd to seek in Cotgrave the origin of so notoriously modern a slang term as "growler"? JULIAN MARSHALL.

The drivers of the four-wheelers at first called the hansoms "shofuls" (a word which has been already translated and of Hebrew origin); and then the public called the said drivers "growlers," which appellation was transferred to the cabs themselves.

R. S. CHARNOCK.

Boulogne-sur-Mer.

MNEMONIC LINES (6th S. iii. 86, 298, 334).—The version of these lines which I knew more than fifty years ago, when at Exeter College, was as follows, and I think the scansion is better than any yet given:—

"Rōm, Cōr, | Cōr, Gālāt, | Eph, Phīl, | Cōl, Thēss, |  
Thēss-ālō, | Tīm, Tīm, |  
Tīt, Phīl, Hē, | Jām, Pēt, | Pēt, Jōhn, | Jōhn, Jōhn, |  
Jude, Rēvē- | lation."

E. A. D.

STRATFORD-ON-AVON: "HODIE MIHI CRAS TIBI" (6th S. ii. 512; iii. 216).—In Booth's *Epigrams* (p. 328, ed. 1865) there is said to be an inscription on the tomb of "John Stewart, at Inverness":—

"Hodie mihi, cras tibi. Sic transit gloria mundi."  
"To-day is mine, to-morrow your's may be,  
And so doth pass this world's poor pageantry."

Is not the reason for placing a skull at the foot of a crucifix that we may be reminded of the Golgotha where the cross was erected? The appropriateness of this emblem is diminished by the consideration that the name Golgotha—Calvarium,



κράνιον τόπος—is due to the convex surface of the ground rather than to the presence of human remains in the locality.

EDWARD H. MARSHALL, M.A.  
Library, Claremont, Hastings.

THE ALLEN FAMILY AND THE MS. "CONCERTATIO" (6th S. iii. 8, 213).—An admirable bibliographical analysis of the very celebrated book entitled *Concertatio Ecclesie Catholice*, Trèves, 1594, is to be found in *The Popery Tracts* of the late Mr. Jones, p. 47-50 (Chetham Soc., vol. xlviii.). The first edition of 1583, which is in the Bodleian, is said by Dr. Cotton to have been the first book printed at Trèves, but Deschamps disputes the statement. The 1594 edition, 4to., is in the Chetham Library. Portions of it are of extreme value in the elucidation of the history of Elizabethan Lancashire. Could not Mr. GILLOW be induced to re-edit it? JOHN E. BAILEY.  
Stretford, Manchester.

OBITUARY VERSES (6th S. i. 34, 84, 225, 287; ii. 97, 291; iii. 133).—I believe I have now got down to the original author of these lines. He was neither Zachary Boyd nor Dean Swift.

"This Painting puts me in mind of a piece I once saw in a Country Inn, where was with the best skill of the workman represented King Pharaoh, with Moses and Aaron, and some others, to explain which figures, was added this piece of Poetry

Here Pharaoh with his Goggle Eyes does stare on  
The High-Priest Moses, with the Prophet Aaron.  
Why, what a Rascal  
Was he that would not let the People go to eat the  
Paschal."

F. Kirkman's *The Wits; or, Sport upon Sport*, pt. ii., 1672, preface.

R. R.

Boston, Lincolnshire.

ELSTREE HALL (6th S. iii. 186).—I do not think there is any history of this house, which time has destroyed, not I, its owner. Chauncy does not mention it, nor, if I rightly remember, does Clutterbuck. Mr. J. E. Cussans, in the last part of his *History of Hertfordshire*, just published, tells us all that can be told about a house which has no historical records. It is a Tudor house no doubt, but the only relic of the Tudor time, beyond some little of the oak panelling, are the jambs and lintels of two of the three chimney-pieces to which Mr. WALLER refers. In the centre of a kind of arabesque ornamenting the lintel of the largest is the date 1529. The third and what upholsterers call the overmantels of the two before mentioned are of the next century, and the figures on these last have nothing to do with African fetishes, but are merely what Miss Yonge calls "the hideous caryatides of the Jacobean period," of which there are innumerable examples in England. There is nothing else whatever of interest in the house. In the garden I found, half buried in the earth and

much corroded, an old fire back, apparently of the seventeenth century, having a coat of arms on it with the following quarterings:—1 and 4, A chevron between three demi-lions rampant; 2, A fess vair between six crosses patonce; 3, A fret and a canton. Elstree Hall belonged to the Nicolls, and was devised in 1747 by Samuel Nicoll, of Hillingdon, co. Middlesex, to his cousin John Nicoll, of Brayton, co. York, who sold it in 1768. Afterwards it belonged to the Villiers, and was sold by them to Dr. Morris, Rector of Elstree, at whose death in 1846 it was sold to Mr. Henry Robinson, and by him to me in 1874.

After careful examination it was found impossible to repair the house efficiently. Its street front was irredeemably ugly, made of plaster and with pseudo-Gothic sham windows in it. There was absolutely nothing worth preserving, and there was no other course possible but to pull it down. This is now being done, and the chimney-pieces and panelling have been removed to this house.

HENRY HUCKS GIBBS.  
Aldenham House, near Elstree.

HENRY HALLYWELL, MINISTER OF IPFIELD, AND HENRY HALLYWELL, VICAR OF COWFOLD (6th S. iii. 324).—I find I have made a mistake in fixing the death of Henry Hallywell of Ipfeld in 1685/6. He was buried Feb. 14, 1666/7. Colonel Chester sends me an additional fact, viz., that Henry Hallywell the younger had a son James, baptized at Slaughtam Dec. 7, 1681. H. FISHWICK.

BOOKS PUBLISHED BY SUBSCRIPTION (5th S. xii. 68, 117, 150, 198, 417; 6th S. i. 125, 526; ii. 255; iii. 136, 232).—I have a copy of "*Excerpta quædam e Newtoni Principiis Philosophiæ Naturalis, cum Notis Variorum*. Cantabrigiæ, MDCLXV." 4to., with a list of the subscribers, numbering 248, the greater part of whom are eminent Cambridge men, bishops, professors, heads of colleges, fellows, and divines, the whole forming an interesting and valuable list of the men of intellect of the time. The copy of the book in question is inscribed, "E Libris Robt Thorp, S.T.P.," one of the subscribers. A. H.

Little Ealing.

WOMAN'S TONGUE (6th S. i. 272, 404, 504; ii. 196, 337, 457; iii. 196).—While looking at a book catalogue from Mr. Coleman, of Tottenham, I found an epitaph which is, perhaps, in keeping with the poetry already cited:—

"Epitaphs and Epigrams, Curious, Quaint, and Amusing, from Various Sources, new ed. bds., 12mo., s. d.

'On an old Maid.  
Beneath this stone, a lump of clay,  
Lies Arabella Young,  
Who on the 24th of May  
Began to hold her tongue."

C. F. S. WARREN, J.  
Farnborough, Banbury.



WILLIAM PITT (6th S. iii. 48, 76, 217).—I possess a half-length portrait of Pitt (in an oval), "engraved by Richard Earlom from the original picture by Gainsborough Dupont, 1792, in the possession of Sir Brook Watson, Bart."

WILLIAM KELLY, F.S.A.

Leicester.

BRIC-À-BRAC (4th S. ii. 228; 6th S. iii. 216).—*Littre* holds that this word is formed in imitation of the phrase *de brie et de broc* = "from hither and thither," which meant originally "with *brie* (i.e., snare to catch beasts) and with *broc* (i.e., bottle of a peculiar shape)," the whole meaning what is obtained by hook or by crook, by every method, and from all sorts of odd places. So *Littre*, but I don't suppose each part of the word is capable of exact etymological analysis. It is probably one of those reduplicative words like our *flim-flam*, *whim-wham*. A. L. M.

"HEAD" AND "TYPE" (6th S. iii. 128).—Type, "A canopy over a pulpit sometimes bore this name" (Lee's *Glossary of Liturgical and Ecclesiastical Terms*). W. E. BUCKLEY.

AUTHORS OF QUOTATIONS WANTED (6th S. iii. 329).—

"Woman's faith and woman's trust!  
Write the characters in dust."

Song of Vidal the Minstrel in the *Betrothed*, ch. xx.  
C. F. S. WARREN, M.A.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Lectures on the Science and Art of Teaching*. By the late Joseph Payne. (Longmans & Co.)  
ON educational questions the opinions of the late Professor of Education in the College of Preceptors will necessarily command the consideration of all engaged in teaching. But the valuable suggestions contained in this volume deserve for his essays a wider circle of readers. Mr. Payne brought to bear on his work an enthusiasm which years seemed rather to invigorate than diminish, and he expresses the results of his labours in a plain and pleasant style. The subject of education is one of consummate national importance, since the relative place of nations in the race of commercial enterprise will ultimately be determined by the degree of instruction each affords to its industrial classes. A high authority has said that in mercantile affairs a German excels an Englishman, and this superiority is attributed to the excellence of the German high schools. Yet England has hitherto persevered in its beaten paths, and is ignorant not only of the methods, but even of the names of great continental teachers. Mr. Payne sets himself on the one hand to remove this ignorance by stimulating the study of the chief continental systems, such as Jacotot's method; on the other, by inculcating a truer conception of the functions of a teacher. He shows, in fact, that education is a science and an art, and that the principles of the science give laws to the processes of the art. He argues strenuously against the uncharted liberty of teaching and the fallacy of the inward impulse to teach, and urges that it is the manner rather than the

thing taught which constitutes the real value of instruction. There is so much of interest contained in the volume that we hope it will meet with such success as to warrant the publishers in issuing a second instalment of Mr. Payne's essays.

*The Popish Kingdom, or Reigne of Antichrist*. Written in Latin Verse by Thomas Naogeorgus, and Englyshed by Barnabe Googe, 1570. Edited by R. C. Hope. (Satchell & Co.)

A CAPITAL reprint of a work not only curious and interesting in itself as one of the rarest of books—there being, so far as is known, but one perfect copy in existence—but also valuable for the quaint descriptions of the customs and superstitions of the seventeenth century, which cannot fail to be valuable and welcome to the folk-lorist and student of social life. The work has never before been reprinted in full, but it must be familiar to many from the free use made of the fourth book by Brande in his *Popular Antiquities*, and besides by the reprint last year of this fourth book by Mr. Furnivall for the New Shakspeare Society. Mr. Arber's careful and exhaustive introduction to his reprint of the *Eclogues and Sonnettes* in 1871 left but little opportunity or chance for Mr. Hope to set before us any further particulars relating to the poet, but what he has done he has done well, and he has succeeded in unearthing some events in Googe's career which had escaped even Mr. Arber's research. The work, which is a translation by Barnabe Googe of a Latin original by Thomas Naogeorgus (that is, Thomas Kirchmeyer), a strong Lutheran, appeared first in 1570, and is written in seven-syllabled rhyming alexandrines, which are far from being deficient in vigour and smoothness. The strong Protestant prejudices of the author are unmistakably shown in his bitter diatribes against the social and religious corruptions of the time. We heartily congratulate Mr. Hope on the manner in which he has fulfilled his task, which reflects credit on all concerned, though we should have liked to have seen the work bound in a manner more worthy of its value.

*Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII.* Preserved in the Public Record Office, the British Museum, and elsewhere in England. Arranged and Catalogued by James Gairdner.—Vol. V., 1531-1532. (Longmans & Co.)

MR. BREWER's design of including in his calendar every known source of contemporary information regarding the reign of Henry VIII. was planned on so gigantic a scale, that it is scarcely to be wondered at that the original editor did not live to complete so vast an undertaking. Nine unwieldy volumes of nearly a thousand pages each, and twenty years of labour have only brought down the calendar to the end of 1530, so that the story of the chief events of this reign has still to be written. The documents calendared in this volume range over the years 1531-1532, and are chiefly occupied with the dreary subject of the divorce. They make it possible for the first time to trace every move and countermove in the proceedings, both at Rome and in England, whilst the king was straining every nerve to accomplish his purpose without offending the public opinion of all Europe by open defiance of Papal interdicts and excommunication. His final separation from Katherine took place in July, 1531, and from that time it was a public scandal that Anne Boleyn was the king's constant companion in all his journeys, and was universally regarded as his mistress. She rode openly by his side in his progress to the north, and in several towns which they passed through the women insulted her in the royal presence, and the populace clamoured for the king to take back his wife. Anne



Boleyn's guilty relations with the King were formally denounced in more than one Papal brief, and the imputation was never denied. None of her contemporaries doubted her guilt, and it would be idle to pretend to disbelieve it now in the face of the evidence collected in this volume. Mr. Gairdner has not attempted to challenge comparison with his predecessor as an historian, and those long historical introductions which were a labour of love to Mr. Brewer will henceforth be discontinued. It must be confessed, however, that they were foreign to the proper office of a calendarer, and that their fulness could only be justified by the editor's special qualifications and devotion to the subject; but although it is an irreparable loss to historical literature that Mr. Brewer's commentary was interrupted at so critical a period, his successor has done his work so well within the limits prescribed to him that we need have no misgivings for the successful completion of the calendar.

*Prize Translations, Poems, and Parodies.* Reprinted from the *Journal of Education*. (Walker & Co.)

THE editor of the *Journal of Education* may fairly be congratulated upon having discovered an amusement which, as he says, "is at least as profitable as double acrostics." He has offered prizes for the best translations of certain French and German poems, and now reprints a selection from the most successful contributions. Speaking generally, those from the German are better than those from the French, probably from the closer affinities between the former language and our own. In none of the versions here given is the peculiar *cachet* of De Musset at all caught, although it must be admitted that Miss Shore's "J'ai perdu ma force et ma vie" is a creditable attempt. Nor have any of the writers at all reproduced the lofty scorn of Corneille in the "Ravages du Temps" (here unaccountably shorn of two of its stanzas), or advanced upon the excellent paraphrase of Mr. Frederick Locker, one verse of which has long seemed to us to be beyond improvement:

"In days to come the peer or clown,  
With whom I still shall win renown,  
Will only know that you were fair  
Because I chanced to say you were."

But if high praise cannot be awarded to the renderings of Corneille and De Musset, Mr. Donald McAlister has produced a really excellent Scotch copy of Béranger's "Mon Habit," and (save and except the absurd translation of *fauvette* as "scythe") Mr. Bourdillon's "Wild Flower" pleasantly re-echoes Gustave Lemoine. Mrs. Stracey's version of Charles of Orleans is also good. But why does this lady, as well as Mr. Bourdillon, entitle this form "Triolets" (*sic*)! No modern critic would call it a "Triolet," still less "Triolets." Strictly speaking, although there may be some confusion in the old *Arts de Rhétorique*, Charles of Orleans never wrote a triolet; but he wrote a great many rondels, of which "Dieu, qu'il la fait bon regarder" (we quote from D'Hericault's edition) is one. We must not omit to say a word for the clever parody of "De Profundis" at the end of the book. The epigrams, however, lack brevity and finish. On the whole, we hope the editor of the *Journal of Education* will give us some more selections from his "Parnassus." If the present samples cannot be wholly commended, they show abundantly that there is a great deal of literary facility stirring which only requires the stimulus of opportunity.

THE *Sacristy* (New Series, No. 1, for April, Hodges), under the editorship of Mr. E. Walford, M.A., and Mr. G. G. Scott, M.A., enters upon a new life, which we trust may be long enough to enable it to throw much

light upon the numerous topics, antiquarian and archaeological, with which it proposes to deal. The illustrations comprise subjects of architectural interest, from the Oratory at Birmingham to the conventual Church of Sion in the valley of the Rhone. The articles touch upon fairy superstitions as well as upon brasses and purely architectural questions. There is a wide field of usefulness before the revived *Sacristy*, if it fulfils even but a portion of the programme set before us by Mr. Walford.

AN advanced copy of *Our Times* has reached us. From the list of contents on the title-page it will be seen to how diverse a class of readers this new monthly appeals for patronage.

IN view of the approaching debates in Parliament on the Irish Land question, we cannot do better than draw the attention of our readers to the series of pamphlets issued by the Irish Land Committee, 26, Great George Street, S.W.

### Notices to Correspondents.

ANON.—The evidence produced is a charter in Gale's *Registrum Honoris de Richmond*, which runs thus: "Ego Willielmus cognomento Bastardus, Rex Anglie." &c. To Mr. Freeman (*Norman Conquest*, ii. p. 381) this document appears "palpably spurious," and he goes on to say that "those who accept it allow it to be unique." That others gave William this designation is, of course, well known. Whether he gave it to himself must be decided by individual students of history, according to the weight they allow to the evidence offered.

K. R.—The Princess of Eboli: Anne de Mendoza, wife of Ruy Gomez de Silva, favourite of Philip II. The Princess des Ursins: Anne Marie de la Trémoille; "des Ursins" being the French form of the name of her second husband, the Roman Prince Orsini, who died in 1698.

F. M. R. ("How they brought the good news from Ghent").—See "N. & Q.," 5th S. i. 71, 174, 298, 418; ii. 17.

W. M. P.—The statement covered the latter portion of the political period, which, strictly speaking, begins with the flight of James II. The architectural period bears no party name, but is called Jacobean.

A. A. B.—We have seen similar statements elsewhere, and believe the facts to be reported correctly, so far as they relate to the existence of such a claim and such an association.

JOSEPHUS.—The date of Lord Beaconsfield's birth has been definitely fixed as Dec. 21, 1804; but not so the number of the house in the Adelphi in which the late peer was born.

EDMUND M. BOLT.—There is much in your suggestion, but it would be wasted on the upholders of the theory in question, and would only involve us in endless controversy.

H. P. B. ("Who was Freneau?").—See reply in "N. & Q.," 5th S. ii. 217.

G. A. L. (Philadelphia) and others.—Letters forwarded.

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# NOTES AND QUERIES:

A Medium of Intercommunication

FOR

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No. 71.

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Contents.

- I. THE REVOLUTIONARY PARTY.
  - II. LITERARY LIFE OF LORD BOLINGBROKE.
  - III. THE SPEAKER'S COMMENTARY on the NEW TESTAMENT.
  - IV. THOMAS CARLYLE and his REMINISCENCES.
  - V. RUSSIAN LAND LAWS and PEASANT PROPRIETORS.
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SMITH'S COLLECTANEA ANTIQUA.

HOPE of FENTON BARNES.

FOU'SLE YARNS.

NOVELS of the WEEK.

LIBRARY TABLE—LIST of NEW BOOKS.

The CENSUS PAPER, Sonnet by W. M. Rossetti.

The DATE of "The NUT-BROWN MAID."

OPEN-AIR ASSEMBLIES.

Also—

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MUSIC—The Week; Gossip.

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LONDON, SATURDAY, MAY 7, 1881.

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## Notes.

## UNPUBLISHED LETTERS OF DR. JOHNSON.

No. V.

To Mr. Hector, in Birmingham (address).

Dear Sir,—When I came down into this country, I proposed to myself the pleasure of a few days passed in your company, but it has happened now as at many former times that I proposed enjoyments which I cannot obtain. I have a hasty summons to London, and can hope for little more than to pass a night with you and Mrs. Careless.

I purpose to come to you on Monday, and to go away next day, if I can get a place in the Oxford coach. If by this notice you can secure a place for Tuesday to Oxford, it will be a favour. I hope we shall meet again with more leisure, and revive past images, and old occurrences.

I am, Dear Sir, y<sup>r</sup> faithful humble servant,  
SAM. JOHNSON.

Lichfield Dec. 5<sup>th</sup>, 1772.

No. VI.

To Mr. Hector, in Birmingham (address).

Dear Sir,—I got hither last night, full of your kindness and that of Mrs. Careless, and full of the praises of *Banstay* (?), which though I had not

many days before seen Chatsworth, keeps, I think, the upper place in my imagination. I return all my friends sincere thanks for their attention and civility.

Yet perhaps I had not written so soon had I not had another favour to solicit (*sic*). Your case of the cancer and mercury has made such impression upon my friend, that we are very impatient for a more exact relation than I could give, and I therefore entreat, that you will state it very particularly, with the patient's age, the manner of taking mercury, the quantity taken, and all that you told or omitted to tell me. To this request I must add another that you will write as soon as you can.

I am, Dear Sir, y<sup>r</sup> affectionate servant,

SAM. JOHNSON.

Dec. 12. 1772.

## "KNIGHT'S QUARTERLY MAGAZINE," 1823-4.

This periodical, of which only six numbers were published, is worthy of notice in several respects. The writing in it is of a very superior character, probably too much so for the prevailing taste of the time; hence it was "caviare to the multitude." The most remarkable circumstance about it, however, is the opportunity which it afforded to a circle of brilliant young Etonians and Cantabs to plume the wings of their genius for higher flights, which some, alas! from death and other causes, failed to realize. It was in these pages that Macaulay, Praed, the two Coleridges (Derwent and Henry Nelson), John Moultrie, M. D. Hill, Thomas de Quincey, Bulwer Lytton, and others first developed their powers. The noble ballads of "Moncontour," "Ivry," the "Cavaliers' March," and the "Battle of Naseby," with a number of essays subsequently collected in Macaulay's *Works*, first saw the light in this magazine. Many of the articles by other contributors are worthy of high praise. The critiques are refined and appreciative, and much of the poetry is of a superior order.

There were other causes besides want of appreciation for the failure of the enterprise. Charles Knight, who was the editor as well as publisher, in a farewell notice, complains rather bitterly of the difficulties he had to contend with from the capricious behaviour of his literary team. He says:—

"The magazine was established at the earnest solicitation of some young men of great talents and acquirements..... Their promises of support were cordial and enthusiastic;—their ability to realize those promises was unquestionable. The public favour was largely bestowed upon the undertaking..... There were many things, however, connected with its management, which gave the publisher pain. He had to contend, in one or two instances, with unsettled opinions, with captious objections, but, above all, with something like a heartless indifference to the consequences of wanton neglect. It is too often the condition of genius that it fancies itself



absolved from the ordinary laws of human action; and substitutes irregular excitements for settled principles. The evils which are thus alluded to have reached their crisis."

And so the magazine was abandoned in disgust.

Most of the articles had pseudonyms attached to them, and it is a matter of interest to ascertain the real personages whom these represent. Mr. Knight, in his *Passages of a Working Life during Half a Century* (1864), has partially lifted the veil of concealment. The list he gives is as follows:

|                     |     |                              |
|---------------------|-----|------------------------------|
| Tristram Merton     | ... | Thomas Babington Macaulay.   |
| Peregrine Courtenay | }   | Winthrop Mackworth Praed.    |
| Vyvan Joyeuse       |     |                              |
| Edmund Bruce        | ... | Edward Bulwer (Lord Lytton). |
| Gerard Montgomery   | ... | John Moultrie.               |
| Edward Haselfoot    | ... | William Sidney Walker.       |
| Davenant Cecil      | ... | Derwent Coleridge.           |
| Joseph Haller       | ... | Henry Nelson Coleridge.      |
| Hamilton Murray     | ... | Henry Malden.                |
| The Incognito       | ... | Thomas de Quincey.           |
| William Payne       | }   | Matthew Davenport Hill.      |
| Martin D. Heavyside |     |                              |
| Charles Pendragon   | }   | Charles Knight               |
| Paterson Aymer      |     |                              |

Other articles by Knight were either anonymous or signed by other names. Of the former was the essay on the "Bæotian Order of Architecture," which so exasperated Mr. (afterwards Sir John) Soane that he brought an action for libel against Knight, which, however, failed.

The object of this paper is to obtain information, if possible, as to the names of those writers whose identity has not yet been determined. The generation which was in its youthful prime at the period referred to has almost passed away; and if longer delayed all trace of them will be lost. The following is the list of those not resolved, which consist principally of initials: Amiot (Letters from France), C. B. T., R. M., O. M., H. W., C., A. F., M. V., R. G., L. W., M. L., A. V., D. G., D. G. W., Lewis Willoughby. Macaulay continued to contribute to the last. His articles are always initialed. A large proportion of the later articles is entirely anonymous. If any of your readers can throw light on this subject it will be an interesting matter for reference to "N. & Q." in future ages.

J. A. PICTON.

Sandyknowe, Wavertree.

#### SHAKESPEARIANA.

##### HAVE THEM.—

"He hath deserved worthily of his country; and his ascent is not by such easy degrees as those who, having been supple and courteous to the people, bonneted, without any further deed, to have them at all into their estimation and report."—*Cor.*, II. ii. 31.

This passage is supposed to be corrupt, but without sufficient reason. Mr. Wright explains "to have" as here meaning to get; as when we say, "He wished to have me in his house"; but while this is intelligible on the part of another,

who may wish to have guests, it does not explain the meaning of "to have them into estimation." The phrase was commonly used in the west fifty years ago, and is probably used still. It meant to be in, or more fully, to come into, a certain state. If some persons who had been embarrassed had recovered their position, it would be said of them, "They han (have) themselfs neaw aw reet," and sometimes, though more rarely, "They han them aw reet"; or if an inquiry was made of a wife who had been unwell and had recovered, the answer would be, "Hoo (she) has hersel neaw as weel as ivver." It is a genuine Teutonic idiom. The German ironical phrase, "Es hat sich wohl," answers to our vulgar English "That is a good one." The meaning, I think, is that Coriolanus was not like those "supple and courteous" men, who took off their bonnets to the people in order to come into their estimation and (good) report, but by his deeds had deserved worthily of his country.

##### THAT'S OFF.—

"Men. That's off, that's off;  
I would you rather had been silent."

*Cor.* II. ii. 63.

Mr. Knight says that this means, "That is nothing to the matter," and Mr. Wright agrees with him. I do not know what authority they have for this explanation, but it is not in accordance with the meaning of the phrase as it was, and is still, used in the west of England. It refers to something that has passed away, and ought not to be referred to now. If a man were reproached for some past fault, that had been condoned or put away, he would say, "That's off, that's off; yo munna (must not) bring that agen me." It will be seen that Shakspeare uses the phrase in this sense. Brutus has alluded to the contempt that Coriolanus had formerly shown for the people, and intimates that he would be more readily honoured,—

"If he remember  
A kinder value of the people than  
He hath hereto prized them at."

Menenius does not deny the fault, but pleads that it belonged to the past, and ought not now to be recalled. He gives a rebuke, as Brutus calls it, to a charge that seemed to him ill-timed.

J. D.

Belsize Square.

LORD BEACONSFIELD'S DETRACTORS. — This subject, which you permitted me to touch upon in "N. & Q.," March 19, is referred to in a leading article in the *Times* of April 20, wherein the writer says, "Those men of letters playing at p who never could forgive Mr. Disraeli for been a man of letters himself," &c. &c. When the history of this remarkable u be written, some mention will be made



who stung him, and it may be well to chronicle in "N. & Q." any facts relating to them. In the *Saturday Review* for April 23, 1881, it is remarked, "Among the unwilling witnesses of his superiority are three or four spiteful libellers, who devoted themselves during his lifetime to the ignoble task of writing hostile biographies of the leader whom they feared and hated." A fairer opposition was offered by the late amiable and accomplished Mr. Tom Taylor, under whose guidance the pages of *Punch* were bent against Lord Beaconsfield into an organ of the Gladstone party, out of their natural purpose, an end hitherto well performed while *Punch* was an impartial satirist of both sides. Mr. Carlyle vented his spleen by dubbing Lord Beaconsfield "our miraculous premier"; but then Mr. Carlyle distributed abuse impartially, and called Mr. Gladstone "a mean and corrupt Ritualist." The Government proposal to erect a monument to Lord Beaconsfield in the Abbey is to be opposed, and the defence urged for this course is that Fox opposed a monument to Pitt. He did; and Fox lost by such a proposition, not Pitt. To do honour to a brave enemy is to honour oneself. Brandes, in his *Lord Beaconsfield: a Study*, alludes, at p. 373, to the virulent articles on Lord Beaconsfield written by the editor of the *Daily News* in the *Fortnightly Review*. On the Continent probably no statesman would on a foreign question have found a divided country. Lord Beaconsfield set a fine example of patriotism in the Crimean War, when the Tories stood by the Government against the enemies of England. Again, during the Indian Mutiny he said in the House of Commons, "It was his intention to support the sovereign and the Government in all the measures which so grave and critical an event might demand." Before the word "patriotic" goes quite out of date perhaps I may be permitted to use it in reference to the conduct of Lord Beaconsfield in every question of foreign affairs.

G. B.

Upton Park, Slough.

LORD BEACONSFIELD.—The *Times* says, "The death of Lord Beaconsfield was calm and peaceful, the failure of strength being gradual." A scholarly friend sends me the following apposite quotation:

"19, Curzon Street, April 19, 1881.

'Placidique ibi demum morte quievit.'

*Æneid*, ix. 445."

The late Rev. Dr. Scott has often talked to me about the five o'clock dinner in Welbeck Street, to which Col. Bosville gave a general invitation to certain friends, who were always welcome if they were never late. The guests whom I have heard Dr. Scott specially name as those he was accustomed to meet were Canning, Beckford, Horne Tooke, Lord Nelson, Isaac D'Israeli, &c. He said that Mr. D'Israeli had quite dissolved his connexion

with the Jewish Church, and was speculative in his religious views.

In 1820 I went to school at Temple Grove, East Sheen, and slept, perhaps for a year or more, in the same room with a boy named Disraeli. For long afterwards I thought it was the great statesman, especially as the opening of *Vivian Grey* seemed to describe the school and its belongings. In 1845, therefore, I assumed that it was so, when I wrote to ask for his autograph for my wife. He was already soaring out of common reach, and I received this answer:—

"Dear Sir,—I cannot resist your appeal, tho' Life is so short that I have long been obliged to decline answering similar ones. Believe me, dear Sir,

Yours faithfully,

B. DISRAELI.

"Grosvenor Gate, Mar. 27, 1845."

My schoolfellow must have been his brother James. A. G.  
Sheffield.

"HEAR THE CHURCH": DR. HOOK'S SERMON.—On June 17, 1838, Dr. Hook delivered at the Chapel Royal the sermon on "Hear the Church" which has become historical, and is thus referred to by Bishop Wilberforce:—

"Sunday, 17 June.—Walked in the Square [St. James's] with the Bps. of London and Winchester. London told us much of Hook's sermon that morning at Chapel Royal. He went with it, but thought it too much essay. Heard afterward that the Queen was very angry at it."

The Bishop of Winchester "thought that there was no other mistake about it than that of calling it a sermon. In most respects it is excellent." Wilberforce himself wrote to Hook:—

"It would be a very superfluous thing in me to attempt to say how clearly, succinctly, and convincingly you have put forth your argument. Is there any truth in the newspaper statement that you are no more to offend the ears of royalty with such plain reasoning? I suppose that it is quite impossible that this should be true."—*Life of Bishop Wilberforce*, vol. i. pp. 124, 126.

It is not easy to discover what it was that angered or gave offence to royalty in this sermon, commended as it was by three divines so capable, yet in many points so divergent, as Blomfield, Sumner, and Wilberforce. I suppose it must have been its general tone and its maintaining the independence of the Church of the State. I remember to have heard an objection made to the text on which it was preached—"Hear the Church"—as being only part of a sentence, and though implied in, yet not absolutely in its authoritative form in the verse quoted, Matt. xviii. 17. Dr. Hook himself adds this notice to the printed sermon:—

"It will be seen that the following Sermon was intended for the Pulpit, and not for the Press: but circumstances have occurred which seem to require its Publication, and it is therefore printed verbatim et literatim."



In the choice of his text, however, Dr. Hook was not original. In the year 1796 William Jones, Rector of Paston, in Northamptonshire (better known from his subsequent preferment as Jones of Nayland), preached two sermons "on the text of Matt. xviii. 17," which is printed exactly as it was by Dr. Hook forty-two years afterwards—"Hear the Church." These two sermons were printed separately in 1796, and are included in the collected editions of Jones's works. Though these two great English divines adopted the same form of text, and inculcated the same truths, their sermons are respectively independent and original in their method and line of argument.

W. E. BUCKLEY.

THE ARMS OF ROBERT HALLUM, BISHOP OF SALISBURY, STILL EXTANT IN ST. CLEMENT'S CHURCH, SANDWICH.—On the font of St. Clement's Church, Sandwich, is a shield bearing a cross engrailed charged with five ermine spots, a crescent (for difference) figuring in the dexter chief. These ermine spots are wrongly described by Boys, in his *History of Sandwich* (p. 166), as five escallops; and he hazards the assumption that the arms are those of Thomas Ellis, sometime Mayor of Sandwich, which they most certainly are not. The presentation to the churches of St. Clement and St. Mary in Sandwich belonged to the Archdeacon of Canterbury, and we accordingly find that Robert Hallum, who then held the office and was subsequently Bishop of Salisbury (from 1408 to 1417), presented John Chaundeler to the vicarage of St. Mary on Jan. 23, 1404/5.\* The arms on the font are undoubtedly those of this prelate, who bore Sable, a cross engrailed ermine, and in the dexter chief a crescent argent (? the crescent ermine, not argent).—Papworth's *Ordinary of British Armorial*, p. 620. They were yet remaining in the windows of Canterbury Cathedral in the reign of James I. (i.e., Sable, a cross engrailed ermine, and in the dexter chief a crescent of the second for difference).—British Museum, Additional MSS., No. 5479, pencil fo. 123.† It is clear that the bishop throughout his clerical career was closely connected with Kent, and in 1401, being at the time rector of Northfleet, he was admitted to the fraternity of Christ Church, Canterbury.‡ His successor in the bishopric of

Salisbury, one John Chaudeler, would seem to be the same person as the above incumbent of St. Mary's, Sandwich. JAMES GREENSTREET.

A BLUNDER OF CARLYLE'S.—In *Past and Present*, chap. viii., Carlyle pictures Friar Samson, "froccum bajulans in ulnis," trudging out of East Anglia, "continually towards Waltham, and the Bishop of Winchester's house there, for his Majesty is in that." And a page later, "The Winchester Manor house has fled bodily, like a dream of the old night; not Dryasdust himself can show a wreck of it....The hall is large," &c. This hall stands to-day, all but roof and window-glass, for the Waltham in question was Bishop's Waltham, in Hampshire—Samson's trudge being through London, and above twice as long as Carlyle fancied. The hall where he cowered before Lackland's majesty (who seems to have been generally the guest of either an abbot or bishop) towers finely opposite the little terminus of the short railway branch from Botley, and over all the town beyond; and, instead of Dryasdust, is as green as luxuriant ivy can make any seven-century walls. We may wish them seven more. E. L. G.

LINCOLNSHIRE PROVINCIALISMS.—I enclose a few words I have picked up in South Lincolnshire. I hope ere long to have a large collection.

1. "A great mess of grapes," i.e. a heavy crop.
2. "Rooky," foggy, misty, applied chiefly to a sea fog.
3. "Go thatter way," i.e. that 'ere way.
4. "Housen," for houses. My head gardener never uses any other word, but he is a Suffolk man.
5. "Lewer," for lever, i.e. in the sense of a stang to move felled timber, &c.
6. "Tray," a wooden hurdle.
7. "He's got a monkey kicking about on it." Said of a man who has a mortgage on his property.

EDMUND WATERTON.

FISHERMAN FOLK-LORE.—Here is a bit of folk-lore from our fisher people on the north-east coast of Scotland which may interest some of the readers of "N. & Q." It was told me yesterday by our doctor, who had just heard it from a wife in the village of Skatrow, Kincardineshire.

A cotter's wife had a cow which unexpectedly ceased to give milk. After consultation with her neighbours she came to the conclusion that some person unknown had cast an evil spell upon it. To counteract this spell she was told she must feed the cow with straw from the bed of a woman who had given birth to a child, but had not since event been in church. She accordingly went to the village of Skatrow, and after many inquiries discovered such a woman, and made a bare of the contents of her bed. After eating the straw the cow at once recovered her milk, a pet

\* Register of Abp. Arundel, fo. 300b:—"23 die mens. Jan. a. d. 1404, apud Lamehith dominus Johannes Chaundeler, capellanus, admissus fuit per Dominum ad Perpet. Vicar. Ecclesie paroch. B. M. Sandwyc. Cant. dioc., per mortem domini Thome Rollyng ultimi Vicarii ibidem vacant. ad presentat. Mag. Roberti Hallum, Archidiaconi Cant." &c. (Brit. Mus., Additional MSS., No. 6076, pencil fo. 35).

† One of twelve shields, above which is written "These 12 following were on the South syde Wyndowe in the Bodye of the Church."

‡ Register of the Priory of Christ Church, Canterbury (Brit. Mus., Arundel MSS., No. 68, pencil fo. 57).



being effected. But most unfortunately the husband of the woman from whom the straw was obtained, not being warned of what had happened, slept in the bed from which it had been abstracted, and he never rose from it again; the evil spell fell on him, he pined away, and died. The old wife who told this sad and tragical tale remarked, "If only a cat, or any other beast, had been put into the bed first, the spell would have been broken" (to the great disadvantage of the cat "or other beast," I suppose); or if his wife had only thought to warn him of the danger.

HERBERT H. FLOWER.

The Parsonage, Stonehaven, N.B.

**AN EASTER CUSTOM.**—A Naples correspondent of the *Liverpool Mercury* writes:—

"Among the mountains of the Abruzzi there yet prevail many primitive superstitions and religious ceremonies which are slowly dying away, and of which an interesting account is given in a book written by Signor de Nino, of Sulmona. In that town, the ancient Sulmo, one of these ceremonies, which reminds us of the Middle Ages, takes place on Easter Sunday. Early in the morning the Grand Square is filled with people. One of the arches of the aqueduct is sumptuously decorated, and beneath is placed an altar. Out of the principal church issues a procession of the statues of many saints, to the number of more than a dozen, the last being a statue of Jesus raised from the dead. Borne on the heads of the faithful, the statues are taken to the altar, where that of Christ is placed. Then the rest begin to wander up and down the square in search of the Madonna, who has been previously hidden in a distant corner, and is supposed not yet to be aware of the resurrection of Christ. She is covered by a long black mantle, and holds a white pocket-handkerchief in one hand. At last the saints find her and surround her. She is supposed to be told the joyful news, to doubt, to believe, and all at once the black mantle falls and the Madonna appears in gold-embroidered garments. A nosegay of flowers has taken the place of the handkerchief, a number of little birds are let loose, petards explode, the band of music strikes up, the Madonna is rapidly carried towards the altar, the saints follow, the crowd closes in to witness the meeting of the mother and the son, and all is joy and festivity."

EVERARD HOME COLEMAN.

**THE UNIFORMS OF BRITISH REGIMENTS.**—It may perhaps interest some of your readers to know of the existence of a book but little known, a copy of which was purchased a few years ago for this library of a member of the Washington family. I am further induced to give an account of this volume by a query from GEN. RIGAUD ("N. & Q." 5th S. xi. 189). On the inside of the cover is pasted a paper containing the following record:—

"This work was executed by order of his late Royal Highness William, Duke of Cumberland, and a few Sets given to the most Illustrious Military Characters in Europe, after which the plates were destroyed.

"His R.H. having been pleased to give this sett to the late John Pine, who Engraved it, his Son, Robt. Edge Pine, has now the honour of presenting it to his Excellency General Washington.

"Philadelphia, 17 Sep., 1787.

The title-page of the book is as follows:—

"Description of the Cloathing of His Majesty's Bands of Gentlemen Pensioners, Yeomen of the Guards, and Regiments of Foot-guards, Foot, Marines and Invalids, on the Establishments of Great-Britain and Ireland. Anno MDCC."

It contains eighty-four uniforms of the respective regiments, with the addition of some other plates (all coloured), but the latter with no names attached. Fifty copper-plates, coloured by hand, show the uniforms of foot regiments, numbered 1 to 50. The highest number applied to the regiments of foot is No. 52, Col. Battercan, but no plates show the uniforms of the 51st and 52nd regiments. The coats of all of these uniforms are red with one exception, that of the Royal Regiment of Horse Guards raised in 1661. This regiment has blue coats with buff facings, blue breeches, and a scarlet saddle-cloth. Thus it is seen that as early as 1661 there was one regiment of cavalry with coats of other colours than the almost universal red. The variations consist in the difference of style in cut and in the colour of the facings and trimmings. The book is a quarto, measuring on the outside 9½ in. × 11¼ in.

GEO. R. HOWELL.

New York State Library, Albany, N.Y.

#### A FORGOTTEN CITY OFFICE.—

"One of the 'things not generally known' is that, by a charter granted to the Lord Mayor and citizens by Charles I. in the 14th year of his reign, there was created an office which was really that of auctioneer to the City and Southwark. It was called outcrier, or common crier, the duty and privilege of the officer being to sell 'all household stuff, apparel, leases of houses, jewels, goods, chattels, and other things' in open places, and no one else was to execute that office. A table of fees was added to the charter in a schedule. Mr. Norton, in his 'Commentaries,' remarks that the performance of this duty of the common crier in open places detracted in no small degree from his dignity. It has long ceased to be noticed in the list of his duties, as the change of the times has produced improvements in public sales, 'and indeed the legality of this exclusive grant by charter of such an office may be reasonably doubtful.' An opportunity for contesting the point is not at all likely to arise now. Imagine Captain Skey asserting his claim to the privilege, and the Auction Mart Company, or one of the great auctioneers, who are a tower of strength in the City, contesting it!"—*City Press*.

E. F. E.

**MILTON AND CHALFONT ST. GILES.**—The following paragraph, from the *Rock*, seems to me worth reprinting in "N. & Q." :—

"Among the various country villages within a twenty-five-mile circle of London that have pleasant and illustrious associates, few exceed in point of interest Chalfont St. Giles, between Slough and Beaconsfield, to which John Milton retired in order to avoid London during the Plague, and where, on a chance hint from his reader, Elwood the Quaker, he began his *Paradise Regained*. But it may not be known that at the beginning of the present century Chalfont had a tangible and visible memorial of the great poet's presence. 'On a glass



window in the house where he resided," writes Mr. John Watkins, in his *Characteristic Anecdotes*, published in 1808, "were discovered several years ago the following lines, evidently the composition of Milton, though they have not obtained a place in his (published) works:—

"Fair mirror of foul times, whose fragile sheen  
Shall, as it blazeth, break; while Providence  
(Ay watching o'er His saints with eye unseen)  
Spreads the red rod of angry pestilence  
To sweep the wicked and their counsels hence;  
Yea, all to break the pride of hurtful kings  
Who heaven's love reject for brutish sense;  
As erst He scourg'd Jessida's sin of yore  
For the fair Hittite, when on seraph's wings,  
He sent him war, or plague, or famine sore."

This sonnet, it must be owned, has about it the true Miltonian ring; but it is a singular mistake to represent the visitation as being sent to David as a judgment for his sin with respect to Bathsheba, and not for that of numbering the people. Such a blunder does not look like the hand of Milton, whose knowledge of the Old Testament was certainly very minute and extensive."

MUS URBANUS.

A ROYAL STAG-HUNT IN THE YEAR 1728.—I send particulars of one as recorded in the *Monthly Chronicle*, 1728, vol. i. p. 180:—

"Aug. 17.—Between Ten and Eleven in the Morning, their Majesties, together with his Royal Highness the Duke, and their Royal Highnesses the Princesses, came to New-Park by Richmond, from Hampton-Court, and diverted themselves by hunting a Stag, which ran from Eleven to One, when he took to the great Pond, and defended himself for about half an Hour, when being kill'd, and brought out by the Help of a Boat, the Huntsmen sounded the French Horns: The Skin was taken off, and the Carcass given to the Dogs. His Majesty, the Duke, and the Princess Royal, hunted on Horseback; her Majesty and the Princess Amelia hunted in a Four-wheel Chaise, and the Princess Carolina in a Two-wheel'd Chaise; and the Princesses Mary and Louisa were in a Coach. Several of the Nobility attended, and among them Sir Robert Walpole, clothed in Green, as Ranger. When the Diversion was over, their Majesties, the Duke, and the Princesses, refreshed themselves on the Spot with a cold Collation (as did the Nobility at some Distance of Time after), and soon after Two in the Afternoon return'd for Hampton-Court."

ABHBA.

"GIVE THE DEVIL HIS DUE."—Fifty years ago an American newspaper gave the following notice to its subscribers:—

"The editor, printer, publisher, foreman, and oldest apprentice (two in all) are confined by sickness, and the whole establishment is in the care of the devil."

WILLIAM PLATT.

115, Piccadilly.

LOCKE ON PHOTOGRAPHY.—

"The picture of a shadow is a positive thing."

*Essay concerning Human Understanding,*  
bk. ii. ch. viii. § 5.

W. C. B.

A COLLECTION OF EUPHEMISMS.—I am making a collection of euphemisms (1) for death, (2) for the dead, and shall be much obliged to readers of "N. & Q." if they will forward me any references

they may meet with bearing on either of the above subjects.

H. DELEVINGNE.

Brandenburgh Road, Turnham Green.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ANTHONY MARSHALL, D.D.—This divine was Fellow, Tutor, and Vice-Master of Trinity College, Cambridge, and Rector of Bottesford, co. Leicester, from 1662 to 1671. I have been able to glean so few particulars relating to him and his family that I venture to ask for further information in your pages.

He was expelled during the Rebellion, but restored to his fellowship in 1660; was created D.D. *per literas regias* in 1661; and made Vice-Master in 1665. In his will, dated June 8, 1670, he is described as D.D. and Rector of Bottesford, co. Leicester. He desires to be buried in the parish church of Bottesford; mentions his brother Dr. Robert Fitch, Dean of York; gives 20s. to "my brother James his youngest son"; and appoints John Marshall, of Ferrom Moore in the parish of Felkirk, co. York, sole executor and residuary legatee. He proved in P.C.C. May 6, 1679 (King, 60).

John Marshall, of Ferrom Moore, was the brother of Anthony. Administration of his goods was granted by the Exchequer Court of York, May 17, 1699, to Margaret his relict (Doncaster Act Book). His will, which I have not yet had an opportunity of examining, was probably discovered subsequently, as administration of John Marshall of Felkirk was granted to John Hoyland, "Margaret Marshall the relict having died before she proved" (Pontefract Act Book). John Marshall had two children. (1) Margaret, who married John Hoyland, of Brierley. He died Feb. 18, 1732, aged sixty-four; there is a brass in Felkirk Church to his memory and that of his wife. (2) Peter Marshall, who had issue.—1. John Marshall, settled in London and had a family. 2. Peter Marshall, left no surviving issue. 3. Joseph Marshall, married Ann Wright, and had, besides a son, two daughters, Ann, wife of John Silverwood, and Charlotte. 4. Ann, married David Drury, of Wakefield, and left issue. 5. Elizabeth, married John Tyas, of Burton, and had a numerous family. I am inclined to think that John and Anthony Marshall were the sons of Richard Marshall of Shafton by his first wife, but my conjecture rests solely upon the two following wills, proved in the Exchequer Court of York, which are the only evidences I have found relating to Marshalls resident in the parish of Felkirk.

Richard Marshall, of Shafton, co. York, dated April 17, 1666, mentions sons-in-law



Kay, and John Marshall; Anne,\* "my now wife"; to Easter, "my daughter," 50*l.* at twenty-one or marriage; daughters Rebecka and Deborah, both under age and unmarried; to son Joseph (under age), 500*l.*; son John Marshall, of Shafton. Wife executrix. She proved June 5, 1666 (registered vol. xlviii. fo. 357).

Ann Marshall, of Shafton in the parish of Felkirk, co. York, widow. Will dated Feb. 10, 1689. To Richard, son of John Marshall, of Shafton, "my grandchild," a close called Toad-holes in Adderton and Dricklington; Susan Kay, "my grandchild"; John Liversedge, "my grandchild"; Samuel Liversedge, "my grandchild"; Edward Johnson and Timothy Johnson, "my kinsmen"; Margaret Johnson, the daughter of Richard Johnson, of Shafton; John Marshall, Joseph Marshall, and Rebecca Liversedge, "my children"; John Marshall, of Ferrie (*sic*) Moore, "my son-in-law," and Elizabeth Marshall and Ann Marshall, "my daughters-in-law"; Rowland Carter, Elizabeth Carter, and Arabella Carter, "my grandchildren." My son John Marshall, of Shafton, executor. Witnesses, Edward Johnson, John Marshall, Richard Marshall. Proved by said executor, March 24, 1690 (registered vol. lxi. fo. 391).  
G. W. M.

FRENCH PARTRIDGES.—I have seen somewhere, but in what, or what manner of, book I am unable to state, that French partridges, in some part of England, have displaced and driven away the native English partridges. Now in Carlyle's *French Revolution* (vol. i. bk. vi. ch. iii. p. 202, ed. of 1872) we have the following record:—

"On the Cliffs of Dover; over all the Marches of France, there appear, this autumn [that of 1789], two signs on the Earth; emigrant flights of French Seigneurs; emigrant winged flights of French Game."

The game laws being suddenly abolished, every one, without restriction, went out to shoot the creatures; and it appears (from the above) as though some of them flew across the Channel, like the Seigneurs themselves. Are we to connect that emigration with the displacement of British partridges to which I have referred? Some of your Kentish readers might be able to tell me, and it would add another interesting episode to that exhaustless epic, the French Revolution.

Q. M. R.

A CURIOUS REPRESENTATION OF THE "LAST SUPPER."—I have lately discovered among some mural paintings on the clerestory of my church (of about A.D. 1400) the above. In it Judas is represented as going out of the door (left of the group) holding up a coin, apparently, in the fingers of the right hand. Can any of your readers

\* 1631, Richard Marshall, of parish of Felkirk, had licence to marry Ann Johnson, of parish of Royston, at Royston (*Parker's Collections*).

inform me if a similar treatment of the subject is to be met with elsewhere? I would ask the same question, too, respecting one of the shepherds in a scene of "the stable at Bethlehem," who is represented with a goitre on his neck, and with curious gauntlet-gloves with only one division for the fingers.  
THE VICAR.

Friskney, Boston.

A "TREATISE ON THE PROPRIETY OF THEATRICAL AMUSEMENTS," &c.—

"A Treatise on the Propriety of Theatrical Amusements in a Christian Community. Shewing the Rise, Progress, and Present State of the English Stage. The whole subject being treated in a manner entirely new. By a Late Theatrical Amateur. Madras, printed at Church Mission Press, 1826." Pp. 83.

Who was the author of this book, published at Madras, and having the above title? He seems to have been at one period of his life a dramatist. At p. 72 of his book he says:—

"I also wrote Plays which were so loose, sensual, and devilish that had I attempted to bring them before the public they would have cleared themselves no better at the bar of the Lord Chamberlain than at that of God."

HARTLEY LLOYD.—Can you give me any information regarding Hartley Lloyd, a Devonshire poet? He was the author of *Solitary Hours*, London, 1834, printed by Banfield, Ilfracombe, Devon.  
R. INGLIS.

WHERWELL ABBEY OR PRIORY.—Can any of your readers refer me to a short history of Wherwell Abbey or Priory, which is situated near Andover? I want a sketch of its successive owners. Is the name Whewell to be found in the neighbourhood? A genealogical sketch of any Whewell will oblige.  
GEORGE WHEWELL.

Regent Chambers, Blackburn.

CAPT. (AFTERWARDS SIR THO.) USHER, R.N.—Where can I see an account of him? If I recollect rightly, he was in charge of the ship that took Napoleon I. to Elba or St. Helena. Did he leave any family; if so, what has become of them?  
ECLICTIC.

BISHOPS IMPALING THEIR ARMS WITH THOSE OF THEIR SEES.—At what time did it become usual for bishops to impale their arms with those of their sees? Somewhere in Magdalen College is the coat of the founder surrounded with the Garter. The arms of the see of Winchester are not included. Is this usual or correct? F. B. B.

"SEVERAL."—Has not the meaning of this word become altered from the usually accepted one, "two or more," to "more than two"? Describing two persons as "several" would surely lay one open to the charge of exaggeration, or even of misrepresentation; and it would be perhaps with difficulty that a married couple could be brought



to look upon themselves as several people. What do your readers think of this?

ANDREW W. TUER.

**BOKENHAM.**—Ralph de Snetterton, living in the time of William I., was the ancestor of the knightly family of Bokenham; his grandson, Hugh de Snetterton, or Bokenham, being the first to assume the latter name. The family of Bokenham lived in Norfolk and Suffolk for many generations, and are not even now totally extinct. Was Ralph de Snetterton of Norman or of Saxon origin? What is the earliest mention of the name of the place Bokenham or Beckenham in Norfolk?

C. A. S.

**THE REV. DEVEREUX SPRATT**, who was besieged in the castle of Tralee during the rebellion in Ireland, 1642, and was afterwards taken by an Algerine corsair off Youghal, on the coast of Ireland, and kept in captivity some years in Algiers, states in his journal that on his release and return to England he went to Greenwich to stay with his kinsman Mr. Thomas Spratt, minister of Greenwich (who, I presume, was the father of the Bishop of Rochester). Can any one tell me what was the relationship between Devereux Spratt and Thomas Spratt, Bishop of Rochester? I shall feel much obliged for any information on the subject.

SPERO.

**HEREWARD LE WAKE.**—I am anxious to know how it comes about that Hereward is said to have been nephew to Brand, the Abbot of Peterborough, who died A.D. 1069. His father was Leofric, Earl of Leicester, son of Leofstane, and his mother was Godiva, daughter of Morcar, Lord of Brune. Brand, the abbot, could not have been brother to either the one or the other, as he is said to have been one of five brothers who were sons of one Toke. Godiva had a brother named Thorold. Was this the same Thorold who succeeded Brand as Abbot of Peterborough? J. GOULTON CONSTABLE.

Walcot, Brigg.

[The point here assumed as to Leofric's identity is the very point in dispute; see Pearson's *England during the Early and Middle Ages*, 1867, i. 366, note 4.]

**"CAYFOY."**—This is a kind of cut velvet, used as a covering for cushions in old mansions. What is the origin of the name? *Caf* sounds Persian, as in *caftan*, a Persian dress.

C. K. P.

Newport, Essex.

**NUMISMATIC.**—A medal, the size of half-a-crown, has been lately given me, brought from Russia by a gentleman to whom it was presented (I am told) by one of the imperial family, but which I am unable to identify, and shall be glad of any information respecting it. Ob.: bust looking to the left; ins., "Et jam nunc votis assuesce vocari" ("And now already accustom yourself to be called on by vows"); under the bust the letters A. X. C.

Rev.: crowned shield, charged in the first and fourth quarters with a single-headed spread eagle, in the second and third with a warrior on horseback, holding a drawn sword over his helmeted head, which is repeated on a shield of pretence; ins., "Boze uroc nam krola naszego."

The inscription on the obverse, being a quotation from Virgil in reference to Cæsar, may possibly have been applied flatteringly to the late Czar; but this is a mere guess, as I have no idea of the meaning of the inscription on the reverse, and am somewhat doubtful even of the language, the characters being not Russian but Roman. Supposing the medal to be Russian, I should also have expected the eagle to be represented as double instead of single headed.

JOHN J. A. BOASE.

7, Albion Terrace, Exmouth.

**MR. THOMAS NEWCOMEN.**—In the *Monthly Chronicle* (1729), vol. ii. p. 169, this paragraph occurs:—

"About the same time [Aug. 7, 1729] died Mr. Thomas Newcomen, sole inventor of that surprising Machine for raising Water by Fire."

Where may I find any particulars of him and his invention? ABHBA.

**"COLUMNA ROSTRATA."**—Where is a book thus entitled, or any description of it, to be found? It is presumably a history of naval exploits, and is frequently referred to in Campbell's *Lives of the Admirals*; but I cannot find it in the British Museum Catalogue, and neither Lowndes nor Allibone mentions it.

R. M.—M.

**HERALDIC.**—I shall be obliged if any reader of "N. & Q." can tell me to what old Staffordshire family the following arms belonged:—Quarterly, 1 and 4, a lion rampant; 2 and 3, on a bend three roundlets; impaling quarterly of six, 1, a bend engrailed; 2, a cross between four (?) birds; 3, a lion rampant; 4, a cross engrailed; 5, two bars, in chief three roundlets; 6, a chevron between three (?) either chess rooks or covered cups. There is a motto cut under the shield, "Bono vince malum," and the date 1584.

W. F. MARSH JACKSON.

**BOCCACCIO'S "DECAMERON."**—In Nichols's *Literary Anecdotes* I read that Charles Balfour of Peterborough, physician, published a translation of the *Decameron*. I do not find any mention of it in Lowndes or Allibone, and I should be glad to know whether the statement in Nichols is correct.

S. O. ADDY.

Sheffield.

— **WATSON, H.E.I.C.S.**—A tradition of a large sum of unclaimed money, left by a person named Watson, in the East India Company's service, has been in vogue for nearly eight years by various members of the family. AN.



ment for heirs was said to have been seen at the Jerusalem Coffee-house fifty or sixty years ago.

#### A RELATIVE.

"NOT SWIMY, BUT NUDDLY."—A lady tells me her sister once heard in Sussex a person say, "She wasn't swimy, but nuddly," but did not care to ask for an explanation of it. *Swimy* I find in Halliwell=giddy in the head; whilst *swime*, which he calls A.-S.,\* is explained "a swoon." So far so good, but what is *nuddly*? I find it nowhere. Halliwell gives to *nuddle*=to stoop in walking, and in Atkinson's *Cleveland Glossary* it is given=to huddle up. From the connexion, however, it is pretty clear that *nuddly* means something akin to, but less than, giddy or faint. F. CHANCE.  
Sydenham Hill.

BRIGHT AND COOLIDGE FAMILIES.—I am very anxious to procure information about the ancestry of Henry Bright and John Coolidge, both of whom settled in Watertown, New England, about 1630. The former was of the parish of St. James, Bury St. Edmunds, Suffolk, and the latter of Cotingham, Cambridgeshire. The name Coolidge also appears in the forms Coalynge and Colynge. I shall be most grateful for any references or facts about the parentage, &c., of these families, from which I am descended on the father's side. Answers may be sent to me direct.

W. A. B. COOLIDGE.

Magdalen College, Oxford.

#### AUTHORS OF QUOTATIONS WANTED.—

"Hitherto hath thy companionship been my mercy." The above is on a monumental tablet in Ham Church, Surrey. W. D. M.

"Musica somnum conciliat dormire volentibus; mentes occupationibus defatigatas recreat; mærores afflictis dissipat; auget voluptates in lætitiâ intentis; utpote non minus sit digna quæ epulis adsit, quam qui ad mensam consistunt." Will some reader of "N. & Q." oblige me and others with a reference to the above quotation? H. T. E.

"Oh, Sire! Let your eyes express more mildness. Do not show the conquered people, who are looking up to you entreatingly, the iron brow of the Olympian thunderer; mercy is one of the best attributes of a ruler, and it is by gentleness, not severity, that the world is to be conquered." From what novel or biography is the above passage taken? The speech is addressed to the great Napoleon. I am anxious to identify it, in order to assign the concluding lines a place among my collection of "golden words." E. WALEORD, M.A.

#### Replies.

BRISSEL COCK: TURKEY.

(6th S. iii. 22, 193.)

No doubt *brissel* in some form of spelling "is the old Scotch for *broil*," as MR. JONAS observes; but

\* *Swima* in A.-S. is rendered by Bosworth "a swimming [in the head], dizziness, stupor."

I would ask him what is the bearing of his observation on the two passages in question. One of them, James VI.'s letter to Dundas, has been already printed in "N. & Q." (6th S. ii. 203), and therefore I need not repeat it. The other, in Lindsay's *Chronicles*, to which I had already adverted, runs as follows in Dalryell's version (p. 345):—

"The Earl of Atholl.....maid great and gorgeous provision.....with fleshis, beiff and mutton, lamb, veill, and vennison, goose, gryse, capon, cunning, cran, swan, pairtrick, plevier, duik, drake, brissel, cock, and paunies, black-cock, and muir-foull, capercaillies....."

The "*brissel, cock*," of this version should doubtless be, as in the older edition quoted by Jamieson, "*brissel-cock*"; but in either case, as in that of the king's letter, I fail to see the sense if *brissel* here means *broil*, according to Mr. JONAS's suggestion. Are we to suppose that the "*fowlis*" or "*cock*" were alone of all the "*provisioun*" to be supplied ready cooked, and, moreover, cooked in a particular manner? Nor am I aware of the way in which the reference to Penant's *Tour* can throw light on the matter.

With regard to the "*Brazil cock*" of Jamieson, I find I was wrong when I said (*ante*, p. 23) that "evidence is wanting that such a name ever existed." In a Latin description of Angus by Robert Edward, published in 1678, occurs, as I learn through the kindness of two northern correspondents, the following passage, "*Angusia avibus cicuratis est referta, magnatibusque gallinæ brasilianæ, pavones, anseres, anates, columbariæque non desunt*," which in the English version (Dundee, 1793) is rendered thus: "Angus is well stored with tame fowl and the larger kinds of birds, as hens of Brazil, peacocks, geese, and ducks. Pigeon-houses are frequent." This translation is of course wrong, and should run, "Angus is well stored with tame birds, and the great people possess 'hens of Brazil,' &c., but that by the way. It is clear, however, that the *brissel cock* or hen of 1529 became corrupted, when its meaning was lost, into *Brazil cock* or hen. The corruption, however, was not so great as might appear, on the supposition that the etymology of *Brazil* as usually given, for which I refer my readers to Ducange (*Brasia* and *Brenellum*) or Dr. R. G. Latham's *Dictionary*, is correct.

More than this, my friend Mr. Hooper has called my attention to a passage in Piso (*De Indiæ utriusque Re Naturali*, &c., Amstelodami, 1658, p. 92), which from the curious resemblance of language may possibly have been in the memory of the describer of Angus. Piso is speaking of what we now know as the guinea-fowl:—

"*Meleagris sive Gallina Numidica silvestris, Congoensis Quetele dicta. Aliquæ ex continentibus Africae circa Sierra Lyona; aliquæ ex insulis Africae vicinis adferuntur, parum ab hac icoe [a figure quite recognizable] abludentes: utraque ob fertilem proventum in*



Brasilia adeo multiplicatæ, ut ab omnibus opulentioribus eas cicurari & saginari videas."

I am strongly inclined to believe that the "gallinæ brasiliæ" of Angus in 1678 were guinea-fowls.

Furthermore, Mr. Hooper has kindly referred me to Gerard's *Herbale* of 1597 (pp. 122, 123), wherein, speaking of the fritillary (*Fritillaria Meleagris*), he says, "In English we may call it Turkie hen, or Ginny hen flower"; but he also quotes Lyte's *Nievue Herball* of 1578, which is a translation from the Dutch of Dodoens. Here we have Lyte saying (p. 214) of the same plant that it "is called of the Grekes and Latines, *Flos Meleagris* and *Meleagris flos*, as a difference from a kinde of birde called also *Meleagris*, whose feathers be speckled lyke unto these flowers, but not with Violet speckes, but with white & blacke spots, lyke to the feathers of the Turkie or Ginny hen, which is called *Meleagris avis*: some do also cal this flower *Fritillaria*."

Here we have further and most satisfactory corroboration of the opinion I before advanced as to the name Turkey hen having been at first conferred on the guinea-fowl.

With regard to MR. WING's remark, I would observe that if he had looked to the passage in Kennett's (not Kennet's) *Parochial Antiquities* (ed. 1695, p. 287), he would have seen that it afforded no warrant for the supposed explanation given in the glossary, which explanation, it appears, was afterwards rightly cancelled by the author. The passage is as follows:—

"Et omnibus computatis & rite allocatis tenetur *Johannes Willard* domui in xviii. iv. & remanet in granario v. quarteria & dimidium frumenti. iv. boves, vi. mutilones, & sex africanæ fæminæ, ii. pullani, fæmini, viii. boves, xi. vaccæ, i. bovett, max. iv. boviculæ fem. v. vituli, ix. casei."

It is not for me to suggest what the "sex africanæ fæminæ" were, but there is not the slightest evidence to show that they were birds of any sort, and the date of the document (1277) renders it absolutely impossible that they could have been turkeys. ALFRED NEWTON.

Magdalene College, Cambridge.

[Colonel Chester prints both "White Kennet" and "White Kennett" as the signatures respectively affixed to different documents, officially attested by the then Incumbent of St. Mary Aldermary, in the Registers of that parish, *Hart. Soc.*, 1880.]

Bishop Kennett was not alone in translating "Africana" a turkey, for I find in Withal's *Latin Dictionary*, last edition, 1634, "Africa Gallina is taken for a Cocke of Turkie." In the following passage, by "pubble hen" I think Drant alluded to the turkey and not to the guinea-hen, whatever Horace might mean:—

"Nathesle, I can not thee persuade,  
but yf they both be drete,  
The Pecoocke, and the pubble hen,  
the Pecoocke tasteth best.

Begyled wyth apparences :

because her costly sayle

Is rare : and that a circled pryde

she beareth in her tayle.

As though that were materiall :

her feathers dost thou eate

So gaye to thee ? or is she els,

in brothe the better meate ?

The fleshe of both is much alike :

thou loues the peckoek the,

Because of gallant gawyshe plumes :

well, lette it then be so."

Drant's *Horace*, 1567, O ii, verso.

Turkeys might easily be described as "pubble hens" from the gobbling noise they make; and I have always understood that they are called now by a very similar name in some parts of Scotland, viz., "bubbly-jocks." R. R.

Boston, Lincolnshire.

Surely Bp. Kennet is wrong in stating that *Afra* in Latin signifies a bird. In the *Epodes* of Horace the word occurs as an adjective to *avis*, a bird:—

"Non *Afra avis* descendat in ventrem meum  
Non attagen *Ionius*."

And I always understood that the "African bird" meant a turkey. E. WALFORD, M.A.

Hampstead, N.W.

THE OFFICE OF CHURCHWARDEN IN THE MIDDLE AGES (6th S. iii. 207).—1. The churchwardens were bound to repair the church and keep the ornaments thereof. The repair of the church in very early times was the duty of the rector; but, by custom, the parishioners became liable to repair the nave (Lyndwood, *Provinciale*, p. 53, n.). With respect to the ornaments, it was enacted in the synod held at Exeter under Bishop Peter Quivill (1287), cap. 12, that these should be committed to safe custody, but not to that of laymen except in cases of urgent necessity. Perhaps it was not until the beginning of the fifteenth century that laymen had the custody of the ornaments; for we find in the Year Books of about 1459 an action being brought by "ii gardeins d'esglise" for the recovery of a book belonging to the church. And Mr. Justice Moile then observes, "The parishioners are bound by law of holy Church to find it mass book, chalice, vestments, &c.; these they are obliged to furnish, and when they are purchased the property remains for ever in the parish, and the parishioners are to keep them" (Y. B., 37 Hen. VI., p. 30).

2. In the election of churchwardens by the vestry there are traces of great antiquity. The modern vestry is only a survival of the old township *gemôt*, as Prof. Stubbs has remarked; the principle of electing representatives is a marked feature of the Anglo-Saxon system; statement is illustrated by some cases—Prideaux, *Churchw.*, p. 23) in the no



land, where large parishes are divided into townships or tithings, and where by ancient custom many churchwardens are chosen; but each of them, though elected by a particular district, represents the whole parish. And further, by virtue of immemorial custom, in most of the old parishes of London both of them are chosen by the parishioners. The representatives of the parish for ecclesiastical purposes were not invariably two in number, as is proved by a terrier of the parish of St. Dominick, in Cornwall, dated March 10, 1630, which has the following note:—

"Moreover every coate house is to pay iiij<sup>p</sup> pence every yere for the repairing of the church.

"The seates of the church are to be directed and placed by theight men according to the Ancient Custome.

"The eightmen of the said pariahe are to be chosen fower by the p<sup>ar</sup>son and fower by the p<sup>ar</sup>ishioners by the Ancient Custome."

In Duloe there were "the eyghtmen and the warden," and in another parish as many as twelve men.

3. The earliest mention of churchwardens that I can find is in some wills in Bishop Stafford's register at Exeter, from which it appears that in 1411 one John Prestcote bequeaths "custodibus instauri ecclesie de Culmptok" two oxen, two cows, twenty sheep, &c., to see his obit kept. Again, in 1416, John Gorys, Rector of Holy Trinity, Exeter, by his will, dated March 31, bequeaths the reversion of a lease to the *custodes* of his church. In the oldest of the registers of the Consistorial Court at Exeter a suit is recorded in the year 1515 (April 26) as having been brought by Richard Chapman and John Scher, "custodes sive iconomi instauri ecclesie de Brigruell," against one Simon Legh, who had abstracted some goods of the said *instauri* (i furniture, equipment).

HORACE R. BURCH.

Exeter.

The following references are made to the duties of churchwardens in ante-Reformation times in ancient documents in the town chest of Walsall.

1. In a code of laws for "the goode rule and governaunce of the Boroughe," drawn up in 1440 by the "maior and his bredren," or the XXIII., as they called themselves, under the head "Ordynance ffor the Churche," one regulation reads as follows:—

"XVIII. Also it is ordeyned, that the Churchwardens, both of the body of the Churche, of our Ladye, Saynt Clement, Saynt Kateryn, and Saynt Nicholas, with alle other members, shall com to theyr accomptes, uppon Saynt Kateryn's-day, before the Mayor and v or vi of his brethren, by the said Mayer to be appoynted, and before such other of the brethren as will be there; and if they or any of them be not at the said day, redy to make theyr accomptes, then they that so be in defaulte, to forfeit vis. vii<sup>d</sup> to be leuyed as is before said, and to be put to the Burges-Boxe."

The code also provides that when any chantry falls void the *masters of the "gylde"* or wardens are

to apprise the patrons thereof, that they may appoint to the said chantry "suche Priste or Pristes as be able in conyng of pryksonge."

2. Another document has a heading to the following effect: "An Account to the day of the Holy Innocents, 1462, of Richard Flecchar and Thomas Curtis, Wardens of the Church of All Saints, for the Rebuilding of the said Church."

3. A decree issued by John Arundel, Bishop of Lichfield, in 1496, after ordering "the Maior and his bredren" to "kepe ther drynkynges iiij tymes in the yere," directs that "the Wardens shall cause the Priste to geve monycyon bothe in the Churche of Walsall, and in the chapell of Bloxwyche, iv dayes before every drynkyng."

From the above we may gather that churchwardens in Walsall in the fifteenth century had to keep the accounts of the church; to see that the patrons of chantries were duly advised of the removal of priests in charge, that the vacancies might be filled up; and to cause notices from the bishop, and presumably from others in authority, to be duly given out in church—in fact, to perform very similar duties to those of churchwardens in the nineteenth century. Respecting the method of their election documents and tradition appear to be alike silent.

W. C. OWEN.

Walsall.

Blunt and Phillimore (*Book of Church Law*, 1876), citing Ayliffe's *Parergon*, lay down the doctrine that "the office of churchwarden, as guardian of the goods of the church, dates from the later part of the Middle Ages, when the duty of providing for the repairs of the nave, and of furnishing the utensils for divine service, finally settled on the parishioners."

NOMAD.

I quote the following from the *Reliquia Harnianae* (iii. 75), entered under date of July 23, 1731:—

"Yesterday Mr. Richard Peers, vicar of Faringdon in Berks, called upon me, and gave me the following note: 'At Great Faringdon, Berks, in an old churchwardens' book of accounts, bearing date 1518, there is the form (as we suppose) of then admitting Churchwardens in the following words, vizt.:—Cherchye wardenys thys shall be your charge to be true to God and to the cherche for love nor favor off no man wythein thys paroch to whold any ryght to the cherche but to reserve the dettya to hyt belongythe or ellys to goo to the devell.'

JOHN E. BAILEY.

Stretford, Manchester.

LONDINENSIS will find some interesting information respecting the duties and antiquity of churchwardens in Dean Hook's *Church Dictionary* or in Burn's *Ecclesiastical Law*, verb. "Churchwarden."

E. C. HARTINGTON.

The Close, Exeter.

"PARSON": "PERSON" (6th S. ii. 281, 411, 497; iii. 37).—In MR. PICTON'S note on "person" he seems not to recognize the very common use of



the word in the time of Wiclif, from whose New Testament he quotes 2 Cor. i. 11, as "probably the earliest instance of *person* in the sense of *individual*." PROF. SKEAT had already quoted an earlier instance. Wiclif very frequently uses *person*, and in all its modern meanings, as I will show. His use of *persona* and *person*, in his Latin and English writings, shows how strong was the Latin influence on the English of educated men; an influence sometimes under-estimated, I think. First, *person*, as a dignitary, see *Select English Works*, i. 39, 59, Jairus is called a "prince" and a "persone"; *S. E. W.*, ii. 73, "it helpith moche here for to knowe a greet persone"; in ii. 74, the elder brother in the parable is "a greet persone"; then as parson, see *S. E. W.*, i. 87; iii. 417, and foll. *passim*. This usage I do not remember in the *Triologus*, but it is common in documents of the time. Secondly, *person*, as an individual, see *S. E. W.*, i. 27, 30, 44, 60, 106 (this last "fond thes three persones, Marie and Joseph and the yong child"); ii. 29, 75, 110 ("whanne o persone is pursued"), 140 (Mary Magdalene knew "that this persone was Jesus"); iii. 62. So Early English Text Soc., *Wiclif*, pp. 21, 297, 309. Cf. *Triologus*, 371, 415, 419 ("persona prædestinata"; in personis secularibus." Again, in such phrases as "a *persone*" of the Trinity, *S. E. W.*, i. 78, 95 (the chirche is o persone with him), 236, 318; ii. 96; cf. *Triologus*, 57-9. And "his own person," see *S. E. W.*, i. 45 ("he gave his owne persone"); i. 79 ("men shulden... use comoun speche in ther owne persone; and 3if thei speken in Christis persone"); ii. 124; iii. 56 ("in persone of the Chirche"). So E.E.T.S., p. 439; cf. *Triologus*, pp. 308, 369. Again, in the phrase "accepting persons"; see *S. E. W.*, i. 46 ("accepciouns of persones"), i. 307 ("acceptith noo persones"), ii. 75; cf. New Test. Matthew xxii. 16, "person of men" with the Vulgate and Auth. Version; so Luke xx. 21 and Gal. ii. 6, with Vulgate, while in Mark xii. 14, where Auth. Version has "person," Wiclif has "face" with Vulgate "faciem"; so 2 Cor. i. 11, quoted by Mr. PICTON, "persones" is from the Vulgate. The word was in such common use that its derivatives often occur; "personale," *S. E. W.*, i. 33; "personel," i. 78; ii. 64; "personel accepcioun," ii. 74; "personale," iii. 456; cf. "personales injurias," *Triol.* p. 428; so "Joon is not Hely personali...but he is Hely figurali," *S. E. W.*, ii. 6; and "hadde al his beyng of the Godhede, as his 'personalte' was of his Fadir," *S. E. W.*, ii. 64. The use of *person* or *parson* as equivalent to "rector" is already seen in the distinction between the *person*, or *curate*, on the one hand, and the *vicar*, or mere substitute, on the other. Thus, "to bringe in vikeris in persouns stede...; if this viker mighte serve ynow, what nede were it of siche a persoun"; "Cristis chirche is disseyved bi supplying of vikeris and

thes persouns ben absent the while," E.E.T.S. Wiclif, p. 453. In comparing passages of the English works with the *Triologus* it is seen that Wiclif avoids the use of "persona" to mean a "parson," and uses rector or sacerdos. Thus "sacerdotes curati," p. 410; "licet rectoribus," "rectori et prælato," "curati," p. 419; but "persones... curates," "from hym that is calde the persone," *S. E. W.*, iii. 176. O. W. TANCOCK.

AN OLD TENURE (6th S. i. 416).—Sir Thomas Lawrence painted a picture representing the ceremony observed on the visit of George III. to Langley in 1789. I have a proof engraving of the picture by Angus. The following paragraph appeared in one of the daily papers in August, 1789:—

"The pencil of young Lawrence is now employed in painting the Ceremonial observed to the Sovereign by Sir Charles Mills on his approach to Lyndhurst. This subject Mr. Lawrence cannot fail to treat with elegance and historic effect.

"The greyhounds presented to the King on the above occasion, were ordered by his Majesty to be returned, with their beautiful trappings:—It is thought, however, that the dogs slipped collar, as the next morning the gold couplets and appendages were found on Mad. Schwellenberg's dressing table."

There is the suggestion of a scandal in the closing lines of the above paragraph which at this distance of time it would be difficult to fathom.

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

THE NONJURING CLERGY (6th S. iii. 236).—It is asked, What is the date of the death of the last known Nonjuring Presbyter? The Rev. Donald Mackintosh was born in 1743, near Killiecrankie, Perthshire, and died in Edinburgh on Nov. 23, 1808. In his will he described himself "a priest of the Old Scots Episcopal Church, and last of the Non-jurant Clergy in Scotland." In 1785 he published a *Collection of Gaelic Proverbs*; in 1819 a second edition appeared. They are incorporated in Nicholson's *Gaelic Proverbs*, issued in 1881. He had occasion to make long journeys to visit the scattered members of his communion, and was thus well known in various parts of the country. The inhabitants of Dunkeld still benefit by a library which he bequeathed to them, and which is called by his name. As the Scot is more remarkable for obstinacy than his brother-in-law the Englishman, it is likely that Donald Mackintosh outlived the other Nonjurants not only in Scotland but also in South Britain.

THOMAS STRATTON.

MR. E. H. MARSHALL is not quite accurate in saying that "Bishop Gordon is said to have brought their episcopate to a close in 1779." There is an irregular offshoot claiming consecration from the Scotch bishops, but immemorially from the Scotch bishops, but immemorially from Deacon. Of these, Cartwright



renounced his schism, and was received into communion by the Rev. W. G. Rowland at Shrewsbury, c. 1799, and Booth died in Ireland in 1805. Bishop Gordon was, however, the last bishop of the regular Nonjurors. See J. H. Blunt's *Dictionary of Historical and Doctrinal Theology*, p. 515-16. W. A. B. COOLIDGE.

A CHARLES I. RING (6th S. iii. 348).—If "Temple Churchyard" means the churchyard of the Temple, London, I am able to say that no person of the surname of Francis was ever buried there; or, at all events, there is no entry of such burial in the Temple register, which appears to have been carefully kept. J. L. C.

REV. EDMUND BROOKES, OF LANCASHIRE AND YORKSHIRE (6th S. iii. 228).—Edmund Brooke, of Harwood, gentleman, was living in 1614, when he was a juror at the Inquisition post mortem of Alexander Leaver, of Bolton, gent., who died in January that year. Early in the year 1642 Edmund Brooke, or Brookes (for he writes his name both ways), was ministering as curate in Bury, Tottington, and Radcliffe, Lancashire; but I do not meet with him any more in this neighbourhood after that date. I was looking at his name lately with the view of ascertaining the connexion between him and one William Brooke, called "Parson of Manchester," living in 1663 (the husband of Elizabeth Chadwick, daughter of Jordan Chadwick, of Healey Hall, near Rochdale), who was the grandfather of the Rev. Henry Brooke or Brookes, of Oriel College, Head Master of the Manchester Grammar School, 1727-49.

JOHN E. BAILEY.

ARISTOTLE (6th S. iii. 186).—The lines to which Lord Sherbrooke referred are a fragment from the *Margites* of Homer, and occur in Aristotle's *Eth. Nicom.*, vi. 7 :—

τὸν δ' οὐτ' ἄρ σκαπτῆρα θεοὶ θέσαν οὐτ' ἀροτῆρα οὐτ' ἄλλως τι σοφόν.

A quotation of the same lines by Clemens Alexandrinus (*Strom.*, tom. i. p. 287) completes the couplet by

πάσης δ' ἡμάρτανε τέχνης,

which Lord Sherbrooke was also thinking of; unless, perhaps, he was recollecting the other line from the same poem which occurs in Plato (*Alcib.*, ii. § 16) :—

πόλλ' ἡπίστατο ἔργα κακῶς δ' ἡπίστατο πάντα. Ph. Buttmann has the following observation in his note on this passage (Plat., *Dial.* iv. p. 195, Berl., 1830) :—

"Certum itaque est fuisse illis temporibus Homericum, hoc est ex antiquissimis epicæ poesis temporibus propagatum, carmen ludicri et satirici argumenti, quo homo fatuus et stultus Margites nomine risui propositus erat."

ED. MARSHALL.

THE "OXFORD MAGAZINE" (6th S. iii. 329).—A complete set of the *Oxford Magazine* is difficult to obtain; often some of the plates are missing when the letter-press is complete. The first six volumes are not unfrequently to be met with, but a set should contain twelve (see the *Heber Sale Catalogue*, part viii. p. 72). The first nine volumes were issued half yearly, each containing six monthly parts, dating from July, 1768, to December, 1772. The last three volumes were annual, 1773 to 1775. The magazine had no special connexion with Oxford, except that it was written by "a Society of Gentlemen, members of the University of Oxford." It was published in London, and is neither better nor worse than the average of other imitations of the *Gentleman's Magazine*. The engravings are spirited, but often coarsely satirical. No student of Oxford history need take much account of it. The following publications must be distinguished from the above, the year given being that of the first issue :—

The Oxford Entertaining Miscellany, or Weekly Magazine, 1824.

The Oxford Quarterly Magazine, 1825.

The Oxford University Magazine, 1834.

The Oxford Magazine, 1845.

The Oxford Protestant Magazine, 1847.

The Oxford and Cambridge Magazine, 1856.

The Oxford Critic and University Magazine, 1857.

The Oxford Parochial Magazine, 1860, continued as the Oxford Magazine and Church Advocate.

The Oxford University Magazine and Review, 1869.

The Oxford High School Magazine, 1879.

FAMA.

Oxford.

MACAULAY'S "SORTES VIRGILIANÆ" (6th S. iii. 328).—"Malcolm Macgregor, jun.," evidently refers to "Malcolm Macgregor," the assumed name of the author—said to be Mason—of *An Heroic Epistle to Sir W. Chambers* and other verses. O.

MISS L. M. BUDGEN: "ACHETA DOMESTICA" (6th S. iii. 329).—The authoress of this and the other charming books mentioned by MR. PAGE became the wife of the late Mr. Lovell Reeve, the publisher. Mr. Lovell, of 5, Henrietta Street, Covent Garden, can doubtless give your correspondent all the information he wants.

T. C. A.

"CHEESE IT" (6th S. iii. 188).—My impression is that this is a comparatively recent importation into schoolboy slang. In one of the largest schools here (if not the largest), chiefly attended by boys of the lower middle class, it was not in common use in the year 1870. The method of warning then in vogue was by calling out either "nix" (perhaps "nicks" is the correct orthography), or "hek." The expression seems equivalent in meaning to "stop it" or "cut it short," and may have been suggested by the readiness and clear-



ness with which cheese may be cut with the knife. There are many curious words in use amongst schoolboys—such, for example, as the verb “barley” and “barley me”—the origin of which it might be of interest to discover. T. W. R. Liverpool.

Although we have no old foundation schools in the United States, “cheese it” is in most common use by our boys at the public schools in New York. It serves as a word of caution at times, but its more exact signification is “to cut and run,” as on the sudden appearance of a schoolmaster or a policeman. All the newsboys, loafers, and rowdies in New York use “cheese it,” and it is thought to be the worst kind of slang. B. P.

New York.

I have often heard this expression used by the gamins of Cambridge in the sense of “drop that!” P. J. F. GANTILLON.

THE HORSESHOE AS AN OLD LANDMARK (6th S. ii. 223).—CALCHOU is mistaken in naming Preston as a town which has the horseshoe within its boundaries as an old landmark. Our county town (Lancaster), in the centre of the road where four streets meet, has a horseshoe fixed, but I do not know what history, if any, or tradition there is attached thereto. Among the few ancient local landmarks in this town there is in the market place the stone in which in old times the ring was affixed which tethered the bulls when it was a customary amusement to have a public bull-bait. WM. DOBSON.

Preston.

FENTON HALL, STAFFORDSHIRE (6th S. iii. 248).—*Cf.* Milton's *L'Allegro*, ll. 57, 58:—

“Sometime walking, not unseen,  
By hedgerow elms, on hillocks green.

Handel, in his setting of *L'Allegro*, has:—

“Let me wander not unseen,  
By hedgerow elms, on hillocks green.”

And this is doubtless the origin of the lines given by MISS COLE. A. GRANGER HUTT.  
8, Oxford Road, Kilburn.

“INTENSATIVE” (6th S. iii. 186).—In Worcester's *Dictionary* the word occurs, “that makes intense, adding force, intensifying (Halliwell).” W. E. BUCKLEY.

Webster has this word in his *Dictionary* (1878), with the meaning “adding intensity, intensifying,” but he gives no examples of its use. EDWARD H. MARSHALL, M.A.

Dr. Brinsley Nicholson uses the phrase “an intensative attributive” in a letter to the *Athenæum* December 18, 1880, p. 815. J. R. THORNE.

IMPERFECT BOOKS (6th S. iii. 6).—Every bibliophile knows the misery of finding that a treasure picked up on a bookstall is imperfect; it may, therefore, be useful to warn book collectors of a common fraud of second-hand booksellers. It is to make an odd volume appear a complete work by very carefully erasing from the title-page “Vol. I.” or whatever may distinguish it as a separate volume. I now always carefully look for erasures of this kind. JAMES HOOPER.

NINETEENTH CENTURY CRITICISM OF “LYCIDAS” (6th S. iii. 285, 329).—The very passage referred to by C and F is the subject of an ebullient and eloquent criticism by Raskin in *Sesame and Lilia*, pp. 23-32. JAMES HOOPER.

Denmark Hill.

CICERO ON THE GREEKS (6th S. iii. 108, 275).—In the *Oration pro Flacco*, from which MR. MARSHALL has selected a very telling passage, Cicero was defending Flaccus on a charge of extortion, which was supported by Asiatic Greek witnesses, whose credibility, therefore, the advocate was labouring to impugn. In the same speech, arguing for his client, he extols the character of other Greeks:—

“Athenienses—Lacedæmonii—multi ex Achaia, Bœotia, Thessalia—hisce utitur laudatoribus Flaccus, his innocentia testibus, ut Græcorum cupiditati Græcorum auxilio resistamus.”—C. xvi.

Perhaps a less questionable source of his opinion about the Greeks may be his letters to his brother Quintus. We find him there writing:—

“Atque etiam e Græcis ipsis diligenter cavendæ sunt quedam familiaritates, præter hominum perpaucorum, si qui sunt vetere Græcia digni. Sic vero fallaces sunt permulti, et leves, et diuturna servitute ad nimiam assentationem eruditi.”—I. i. 5.

Again, he writes of the Greek, “Ingenia ad fallendum parata,” and “pertesum est levitatis, assentationis, animorum non officiis, sed temporibus servientium” (I. ii. 2). But here again they are Asiatic Greeks of whom he is warning his brother. Perhaps some of your readers may be able to consult and report the verdict of “P. O. van der Chys” in his

“Responsio ad questionem ab ord. philosophorum in Academia Gandavensi propositam: Quæritur ut ex operibus Ciceronis non tantum omnia illa loca deinceps seligantur, quibus ipse quascunque tandem ob causas aut reque aut inique de Græcis judicasse censendus sit, verum etiam ut illa iudicii sive æquitas sive iniquitas argumentorum rationibus probetur.” Gandavi, 1833, 4to. pp. 76.

W. E. BUCKLEY.

“PAUPUD KHAUR” (6th S. iii. 186, 275) would be more correctly written *pāpā-khar*—*pāpā-khar*, a compound word in Hind<sup>u</sup> signifying the ashes of the plantain tree (*paradisaiaca*), which are used instead of seasoning the cakes called *pāpā*. *Pāpā*



translated "pellitory root" by W. Gilchrist. *Päpar*, or *papar*, is a thin, crisp cake made of any grain of the pea kind. WILLIAM PLATT.  
115, Piccadilly.

LILY'S LATIN GRAMMAR (6th S. ii. 441, 461; iii. 194).—MR. LUTON, in his notices of this book at the first two references, has no mention of the account in Fuller's *Church History* (sixteenth century, bk. v. pp. 167-8). It appears from this that there are historical associations connected with some of the Latin examples. An examination may, perhaps, point out more than he enumerates. Fuller has:—

"Many are the editions of this Grammar, the first set forth anno 1513 (when Pauls School was founded), as appears by that instance, 'Meruit sub rege in Gallia,' relating to Maximilian, the German Emperour, who then at the siege of Therouenne in Flanders fought under the banner of King Henry the eighth, taking an hundred crowns a day for his pay. Another edition anno 1520, when 'Audito rege Doroberniam proficisci,' refers to the Kings speedy journey into Canterbury, there to give entertainment to Charles the fifth Emperour, lately landed at Dover....."

"He submitted his Syntaxis to the judgment of Erasmus himself, so that it was afterwards printed among his Works. Indeed, 'Quæ genus' was done by Thomas Robinson, and the Accidens (as some will have it) by other authors, after Lily was dead, and Prince Edward born, of and for whom it was said, 'Edvardus is my proper name.'"

ED. MARSHALL.

SURREY PROVERBS (6th S. iii. 246, 276).—Many mistakes are made by those who are too intent upon recording peculiarities of dialect. Such a mistake has, I think, been made by A. J. M. A proverb by no means confined to Surrey describes a thing utterly unimportant as "a mere chip in porridge, neither good nor harm." "Chicken porridge," if there were such a thing, would be by no means contemptible. JAYDEE.

THE BONYTHON FLAGON: BONYTHON OF BONYTHON, IN CORNWALL (6th S. i. 294, 345; ii. 108, 138, 157, 236; iii. 295, 334).—A letter is already on its way to Australia enclosing one from Mr. Baker, giving all the information required by MR. BONYTHON. I have not seen the article in the *Gentleman's Magazine* of February, 1868, but should much like to know who wrote it.

EMILY COLE.

Teignmouth.

"TO MAKE A LEG" (6th S. iii. 149, 337).—The answers of your various correspondents, though given for the most part as showing that "to make a leg" meant "to bow the head," appear to me to confirm my view, which I fear was not explicitly enough expressed. Fashions change. More lately the "bow" is the principal mark of courtesy, the scrape of the foot merely an accessory; but my contention is that in *olden days* the scrape, or

rather genuflection, was the marked and principal sign of respect or homage, the "bow of the head" either accessory to it or wanting. To my mind the very phrase "to make a leg" proves this; so does Mr. COOKE's quotation; while MR. PLATT's proves nothing to his purpose. I would refer also to the genuflections that may be seen daily or hourly in (at least foreign) Roman Catholic churches, and to the present feminine "curtsey." Does any one consider that "to bow the knee" before her Majesty means "to bow the head," even though the person "bows" at the same time? BR. NICHOLSON.

In my note on this subject at the latter reference, the extract which I gave from one of the Berkeley manuscripts did not go quite far enough. In the succeeding sentence the lady "suits the action to the word," and actually shows her page *how* properly to "make a leg," as follows:—

"And such was her great nobleness to mee therein, (then a boy of noe desert, lately come from a country school and but newly entred into her service,) that to shewe mee the better how, shee lifted up all her garments to the calf of her legg, that I might the better observe the grace of drawing back the foot and bowing of the knee."

J. H. COOKE.

Surely some of your readers must remember prints of "Vaux Hall Simpson" making an elaborate bow, hat off, cane in hand, and with a hind leg and foot making the best possible scrape. It occurs in *Hood's Comic Almanack* for 1835, in the print for July. P. P.

"HAYWARD" OR "HEYWARDEN" (5th S. xii. 31, 197, 256; 6th S. iii. 237).—The following passage supports MR. ELLACOMBE's explanation of the word:—

"For he com in withouten leus  
Bothen of haisard and of reue."

*The Vox and the Wolf*, Hazlitt's Early Pop.  
Poetry, vol. i. p. 53.

In Withal's *Dictionary for Children*, 1634, I find:

"A Heards-man, *Hayward* or he that keepeth Cattell—  
Pastor Armentarius, Minister armenti, Magister pecoris,  
Dux gregis."

There are numerous instances in Hall's *Chronicle* of *Haward* and *Hawarde* for *Howard*, as another correspondent suggests. For instance:—

"The eight day of August, was the Lady Kathryn *Haward*, nece to the duke of Norfolk, and daughter to the lord Edmond *Haward*, shewed openly as Quene at Hampton Court, whiche dignitie she enjoyed not long, as after ye shall here."—Hall's *Chronicle*, 1550, King Hen. VIII., f. 243 verso.

R. R.

Boston, Lincolnshire.

"THRONG" (6th S. ii. 386; iii. 33, 235).—If R. R. will refer to the note which brought this word under discussion, he will see that in the example given of its use as a substantive at Whilby i



signified business of a pressing nature, and not a crowd, as he and others write to assure us that it very commonly does. One must have read and listened little who does not know *throng* in the latter sense, but with instances of it in the former, if we may judge from the almost unbroken silence of glossaries, even students of dialect English are not generally familiar. *Throng*=a crowd passes current as standard English; *throng*=a pressure of business is a token that has only a limited provincial circulation.

ST. SWITHIN.

Any reader of "N. & Q." who may happen to possess a copy of Chaucer's works edited by Stow in 1561, and will refer to that book, in the tale of *January and May* will find a use of *throng* in its old signification. As the passage is extremely coarse it is omitted in most modern editions of Chaucer. But as R. R. says the Lincolnshire use of the word is in the sense of *to crowd in*, so the ancient meaning in the reference above is that of *pushing or crowding*.

ADIN WILLIAMS, F.R.H.S.

Lechlade.

EARLY ENGLISH DICTIONARIES (6th S. iii. 141, 161, 209, 269, 319).—As a Norfolk man I am delighted to find that N. Bailey, author of the *Etymological Dictionary*, is a Norfolk man, or, at any rate, had been "under-master of the Grammar School at Norwich." Mine is the twenty-first edition, 1775, a trade edition, and amongst the names occur those of Longman and Rivington. What is the date of the latest edition? It is most valuable, as containing many words and phrases and old proverbs not easily found elsewhere.

O. L. CHAMBERS.

[Bailey died in 1742. See Cates's *Dictionary of General Biography*; also "N. & Q.," 5th S. i. 448, 514; ii. 156, 258, 514; iii. 175, 298, 509; iv. 276; vii. 447; viii. 62, 178.]

ELSTREE HALL (6th S. iii. 186, 358).—With regard to the origin of this name, there can be little doubt that the second syllable, "stree," is simply the word *street*, from which the final *t* has dropped out, and that it alludes to the village in question being on Watling Street. Referring to Rymers's *Fœdera*, vol. xv., we find in the deed by which Edward VI. translated Ridley, then Bishop of Rochester, to London on the deprivation of Bonner (anno 1550), "Cumque Rectoris Ecclesiæ et Parochiæ de *Idelstrete*, *Bushey*, *Barnet* ac Sancti *Andree* infra Villam Sancti Albani, ac Vicariæ et Parochiæ Sancti *Stephani* et Sancti *Petri* infra prædictam Villam." The former part of the word was shortened into *El* in comparatively recent times. Sir Henry Chauncy (writing A.D. 1700) calls the village "Eaglestree, Idlestree, now *Elstree*," and although the last of these three is now the usual designation, Idlestree is, I believe,

still recognized as one form of the name. I well remember a peasant in the neighbourhood once gravely telling me that it arose from some queen who passed through the village at or near midday, and finding all the inhabitants apparently asleep or at ease, said that it ought to be called not *El-stree* but *Idle-stree*. The story or tradition was as amusing as some others of the kind, but it is evident that Idlestree, or rather Idelstree, was the older form, from which Elstree was corrupted, and it seems probable that the word meant "the noble street" (i.e., road). "Eaglestree" may have a different origin, but has long since passed quite out of use, like Eaglesford, in Kent, now called Aylesford. The Roman station of Sulloniæ was, it appears, situated a little to the south of Elstree, on Brockley Hill.

W. T. LYNN.

Blackheath.

THE HALTON FAMILY (6th S. iii. 44, 215).—What does MR. WARREN say to this as an alternative solution to MR. WAKE's little puzzle?—

"...a snow which...was in many places neare a yard deep...I measured y<sup>e</sup> d. [i.e., "the depth"] above a yard thick," &c.

The combination of letters which, to untrained eyes, might be represented in print by "Jed," seems to me to be the old-fashioned *th* (written above and below the line, and looking something like a *y*), which with *e* and *d* would make a sufficiently intelligible contraction. I think there is an equal probability in favour of this reading; but without seeing the MS. it is, of course, not competent for me to give an authoritative opinion to this effect. If necessary, perhaps MR. WAKE would have no objection to submit the original MS. to MR. WARREN for examination.

ALFRED WALLIS.

Derby.

"SUBSIDENCE" (6th S. iii. 68, 233).—This is a doubtful word, for although I fancy the *i* is both short and long in the Latin, I cannot point to any instance in the classical poets of a short *i*. As MR. WALFORD says, Virgil has "*considere in ignes*," and I may add "*subsident Teucres*"; but we always say *subsidy* and *subsidiary* and *subsidiæ*; in fact, I know of no word in English with the *i* long. *Subside* is hardly an instance; we could not say *subside* (subsidd). If optional, then the English custom of accentuation would demand *subsidence*.

HIC ET UBIQUE.

Your correspondents at the latter reference should consider that the quantity of a vowel in Latin is no guide at all for its quantity in English witness *confidence* and *condolence*, in which of the former is long in Latin and the *o* latter short in Latin, but the contrary in English. The axiom of Dean Alford is that language follows the usage of society. Now h



geologists and chemists pronounce *subsidence*? Surely they nearly all of them say *subsidence*.

W. P. W.

SEAL OF THE KNIGHTS TEMPLARS (6th S. ii. 227, 374, 496; iii. 234).—The cognizance of two knights upon one horse, the ancient device of the Templars, forms the subject of a cleverly drawn initial letter prefixed to chapter xxx. of the original issue of *Pendennis*. The chapter is entitled "The Knights of the Temple," and it is almost unnecessary to say that the author was also the artist.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"QUOB" (6th S. ii. 347, 494; iii. 215).—This good old word is used in defining the boundaries of some land in Dorsetshire given by K. Edgar, A.D. 968, to a noble lady, Birhtgiva, "of ðat dich forðe be Wirtrune on Heahstanes quabben" (*Codex Diplomaticus Ævi Saxonici*, vol. iii. p. 30, Charter 547). Kemble explains "Cwæb, a quag or marsh; Friesic quab, quob: vid. Outzen, *Fr. Glossary*."

W. E. BUCKLEY.

"SMOKE FARTINGS" (6th S. i. 437; ii. 110, 318; iii. 196).—Smoke money, or some equivalent, appears to have been paid in other districts than Lincolnshire; sometimes as part of the small or vicarage tithes, and sometimes as part of the customs or "feu-duties" reserved in charters as payable to the superior or over-lord. The following extracts will illustrate this as to the Isle of Man and Scotland. In the *Lex Scripta* of the Isle of Man is the following passage:—

"Also the Clark's due, his standing wages is a groat out of every plow, if the plowes plow but three furrows within the year; and those that have no plowes but keep smoak, payeth annually jd."

In Chambers's *Domestic Annals of Scotland*, vol. ii. p. 212, as follows:—

"Nicoll, writing towards the end of 1651 gives a second and most unflattering picture of the moral conditions of Scotland..... Great care they [the Presbyterian clergy] had of their Augmentations and Reek [i.e. smoke] pennies, never before heard of but within thir [these] few years."

A note to this passage describes the Reek pennies as "apparently a tax imposed on houses, equivalent to hearth money." Cosmo Innes, in his *Lectures on Scotch Legal Antiquities* (1872), writes (p. 204):

"You will sometimes find, especially in Church grants, as pertinent, *cain* and *conveth*. Tithes are granted by some of our ancient kings *de cano meo*, that is from customs or rents paid in kind. We have the word still in *cain*; the cain fowls of a barony are quite well understood. Cain fowls are sometimes called reek hens—one payable from every house that reeked—every fire-house. The old Lords of the Isles gave a grant to Paisley of a penny or some trifling sum *de unaqueque domo unde fumus exit*."

And again, at p. 257, he writes:—

"Under the head of 'customs' are included several commodities, in small quantities. These are generally

a mart or ox, to be killed at Martinmas, two or three wedders or muttons, as many lambs, grice or young pigs, geese, capons, and poultry, chickens, eggs, and, almost universally, the ancient tax of a reek hen or a hen for every fire-house."

C. B. S.

THE TELEPHONE INDICATED BY RAPHAEL (6th S. iii. 164, 211).—The tractive or persuasive power of eloquence (as opposed to brute force) is personified in the attributes of the Gallic Hercules, to which Mr. Tuer has directed attention. There is nothing "telephonic" in the nature of the communications passing between the god and his audience, which, indeed, are of cables or chains rather than sound-conveying "golden strings or wires." Andrea Alciati has given us an emblem of this nature, which is variously illustrated in the several editions of his *Emblemata*:—

"Cedunt arma togæ, et quamvis durissima corda  
Eloquio pollens ad sua vota trahit."

Take the edition (*Aug. Vin.*, H. Steyner, 1534) in which the woodcut attributed to Hans Schäu- felein presents us with a figure of Hercules clothed in the lion's skin, and armed with bow and club; his back is turned upon a crowd of naked people whom he draws after him by means of knotted and intertwined ropes fastened around their loins. Again, the early Paris editions (C. Weckel, 1534 and 1542) show Hercules facing his audience, each of whom has a cord looped around his neck, and the slack ends being gathered together are twisted into a cable which the god holds in his mouth. In the numerous Lyons and Antwerp editions (take Roville, 1551, and Plantin, 1581) the idea of tractive energy is still more closely conveyed. Hercules, from whose lips proceed a number of strings ("golden," if Mr. Tuer likes), is marching apace over a rugged country, his head slightly turned over his left shoulder to glance at his entrammelled followers. The Paduan editions (Tozzius, 1618 and 1621) illustrate more literally the lines,—

"Quid quod lingua illi levibus trajecta catenis,  
Queis fissa facileis allicit aure viros?"

and show Hercules drawing stoutly upon a bunch of chains tightly strained from his shoulders to the necks of a group of listeners who are compelled to approach the deity. A charming little woodcut in the rare 12mo. Genevan edition (Tornæsius, 1614), by Le Petit Bernard, corresponds more closely with Mr. Tuer's description; the cords terminate at the ears of the listeners, but the same action is still apparent. It is to Lucian that we are indebted for the subject of *L'Hercule Gaulois*, and much curious information thereon may be extracted from the commentaries upon Alciati's *Emblems*, written by Claude Mignault of Dijon, Francis Sanctius, and Laurence Pignorius. The Paduan quarto of 1621 is the most diffuse, but the Spanish edition of 1655, annotated by Diego



Lopez of Valencia, professes to give all the histories and antiquities, the morality, doctrine, &c., which are set forth in the original work.

ALFRED WALLIS.

Derby.

"BOUGAIOS," LXX., ESTHER III. 1 (6th S. iii. 186, 237).—*Agagite* and *Bougaïos* are distinct words and have no relation whatever to each other. Grotius, in a note on Esther iii. 1, observes that *Bougaïos* (*Bayōis* or *Bayōas*) is, strictly speaking, the proper name of a eunuch, but in course of time meant any minister of the court,\* a change from its primary meaning which is confirmed by Pliny (*N. H.*, xiii. 4, 9), "In horto bagod [*i. e.*, *Bayōon*]; ita enim vocant spadones."†

Gesenius's etymology of Haman's name from the Persian *hamām*, *i. e.*, "magnificent," induces me to hazard the bold conjecture that *Bougaïos* may be the Hellenistic transliterate form given by the translators of the LXX. to *buzurganeh*, a Persian word also signifying "magnificent."

*Agag*, אגג, among the Amalekites, is supposed to have been the common name for a king, as Pharaoh in Egypt. In explaining the Hebrew name, Josephus renders it Ἀμαλήκιτης (*Arch.*, xiii. 6, 5), so that the patronymic (the) *Agagite* (אגגי of the Hebrew text), designating Hamdatha, Haman's father, clearly indicates he was of Amalek, or sprung from its royal family.

WILLIAM PLATT.

115, Piccadilly.

"Apud LXX. Haman non *Agagæus*, sed *Bougaïos* dicitur et sic etiam in additamentis Grecis apud Breitingerum, l.c. p. 380. καὶ ἦν Ἀμαν Ἀμαδαδὸν Βουγαίος ἐνδοξὸς ἐνωπίον τοῦ βασιλέως καὶ ἐξήτησε κακοποιῆσαι τοῦ Μαρδοχαίου, καὶ τὸν λαὸν αὐτοῦ ὑπὲρ τῶν δυο εὐνοῦχων. Contra vero in iisdem additamentis, p. 394. Ἀμαν Ἀμαδαδὸν Μακεδὼν ταῖς ἀλεθραῖς ἀλλοτριὸς τῶν τῶν Περσῶν αἵματος. Alii Hamanem ab *Agago* Persico homine, ortum fuisse suspicantur. Quis vero in tanto sententiarum divortio aliquid decidere ausit?"—Schultz, *Scholia in Vet. Test.*, vol. iii. p. 426.

R. C.

Cork.

"DON QUIXOTE": SHELTON'S TRANSLATION (5th S. xii. 428; 6th S. i. 43, 206).—The enclosed extract from Pickering's *Catalogue*, just published, is instructive, and deserves a place in "N. & Q." as another chapter in the history of Laing's copy, the sale of which was mentioned by Mr. Tole at the second of the above references. At the last reference I suggested that W. P. W. should give

\* Gen. xxxix. 1, ὁ εὐνοῦχος Φαραώ, Aulicus Pharaonis, *ubi vid.* Montf.

† See Grotius, *Ad Judith*, xii. 10, and Relandus, *Diss. Misc.*, pt. i. p. 144.

the date and further particulars of his copy. As he did not do so, it is reasonable to suppose that his is the wrong book. Whenever a book makes a high price, it is astonishing how many people think they have got the same thing, but they are generally quite mistaken:—

"Cervantes (M.) *Don Quixote*, translated by Thomas Shelton, 1612-20. 2 vols., small 4to., red morocco, gilt back, paneled sides, gilt edges, 38s. The First Edition in English, and a fine copy, with the rare frontispiece to the second part, and many curious plates from an early edition inserted. *This copy sold at Laing's sale for 55l.*"

Of course dealers must have a good profit to pay for cataloguing and business expenses, so it is reasonable to suppose that it would be sold to the bookseller for not more than half what it cost. I have heard of other instances where the "spirited" buyers would be glad to get less than a quarter of what they gave for their "judicious" purchases at the above sale. From a long experience I have found it cheaper and more satisfactory to deal with a first-class bookseller than to try to "pick up" bargains at sales. Another copy of the same edition of *Don Quixote* sold a few days ago at Mr. Holt-White's sale for 8l.

R. R.

Boston, Lincolnshire.

ANCIENT INN SIGNS: INVITATIONS TO DRINK (6th S. iii. 166, 233).—As a pendant to the lines of the late Rev. W. L. Bowles on a spring near Chippenham may be given the following lines, placed on a stone on an eyot at the source of the New River at Amwell, by the Ven. Archdeacon Nares:—

"Amwell! perpetual be thy spring  
Nor e'er thy source be less,  
Which thousands drink who little dream  
Whence flows the boon they bless.  
Too often thus ungrateful man  
Blind and unconscious lives;  
Enjoys kind Heaven's indulgent plan  
Nor thinks on Him who gives."

GIBBES RIGAUD.

CORINNE (6th S. iii. 249).—Mrs. Thomas was unfortunate enough to incur Pope's enmity, but she does not seem open to the charges contained in the epigram on Corinna. She probably assumed this name from the Greek poetess of the time of Pindar. For an account of Mrs. Thomas and her troubles, see Mary Hays's *Female Biography*, 1803, vol. i.

EDWARD H. MARSHALL, M.A.

THE SCULPTURES ON TRAJAN'S COLUMN (6th S. iii. 249).—There is a very fine copy of Ciacconi's work in the Eton College Library, large quarto (Rome, 1576). I had noted it for mention in my series of papers on this collection. F. St. J. T.

AUTHORS OF QUOTATIONS WANTED (6th S. iii. 350).—

"What! keep a week away!" &c.

*Othello*, III. iv. 1  
FERRER. Ru



## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*The Boke of Saint Albans.* By Dame Juliana Berners. Printed at St. Albans by the Schoolmaster-Printer in 1486. Reproduced in fac-simile with an Introduction by W. Blades. (Elliot Stock.)

It is difficult to write of this book as it deserves. Regarded even as a mere achievement of fac-simile printing, it is one which calls for the highest praise and admiration. The paper, ink, and cover are all so perfectly in keeping that it needs a very slight stretch of the imagination for the happy possessor of one of these volumes to fancy he has the original production before him. If the book were merely a reprint of the original its interest and value would be great; but we have here in addition a most valuable and complete introduction from the pen of the greatest authority of the day on our early printers and their books. In it Mr. Blades treats exhaustively of the authorship, typography and bibliography of the famous *Boke of Saint Albans*, the original of which is one of the rarest and most valuable of our early printed literature. Mr. Blades strongly, and to our mind convincingly, contests Mr. Scott's theory that the "schoolmaster-printer," whoever he may have been, was employed by Caxton, and was the printer of all those books without date or place which have usually been attributed to the Westminster press. The clear and exhaustive manner in which he deals with the question of the authorship of the book, and the identity of Dame Juliana Barnes, or Berners, herself, ought to be a caution to all not to accept too freely the statements of our dictionaries and encyclopedias, and equally valuable and interesting is his account of the productions of the St. Albans printing-press. To mention even briefly the numerous points of interest in the text would require far more space than can be afforded here, and we must, therefore, content ourselves with referring our readers to the book itself, with the confident assurance that they will in it find both profit and pleasure, while as a specimen of fac-simile reprinting it is absolutely perfect.

*The Life of Father John Gerard of the Society of Jesus.* By John Morris, of the same Society. Third Edition, Rewritten and Enlarged. (Burns & Oates)

*The Life of Father Gerard* is one of the very few books that have appeared during this century of which it can be said that they have thrown any important light upon the religious history of the Elizabethan age. Anglican divines and their historians had been fumbling among rubrics, and Prayer Books, and Convocation squabbles all too long; shuffling the old cards and making them none the cleaner. We had almost come to the conclusion that there was nothing more to learn about the beliefs and questionings of the sixteenth century. To our amazement, just as people were getting weary of the very words "Elizabethan history," Mr. Morris tossed among them this wonderfully exciting volume. As a mere record of adventure, intrigue, hair-breadth escapes, heroic endurance, and sagacious diplomacy, *Father Gerard's Life* will be found to be equal to anything that has been written since the days of De Foe. As a faithful picture of the daily life and habits of the English gentry, not in attendance upon the court, at the close of the sixteenth century, and as a revelation of the hitherto unknown religious perplexities, doubts, longings, and uneasy consciences of men and women in the upper classes, seeking rest and finding none in the only refuge which was offered them, the Church as by law established, the book possesses a value quite unique. The present edition is an immense improvement upon its predecessor.

The editor has done everything in his power to make it attractive to the eye, and the plan of the Tower, in the year of Gerard's escape from that stronghold, and the view of old Liège are quite works of art. For the genealogist, or any one else interested in the history of the old Catholic families, the notes swarm with information culled not unfrequently from recondite sources, and the index is just what an index ought to be, perfect as a help for reference, but not aiming at being at once a table of contents and an exhaustive analysis.

*Glossary of Words in use in Cornwall.*—West Cornwall, by Miss M. Courtney; East Cornwall, by Thomas Q. Couch. (English Dialect Society.)

*Glossary of Words and Phrases in use in Antrim and Down.* By William Hugh Patterson, M.R.I.A. (Same Society.)

*An Early English Hymn to the Virgin.* By F. J. Furnivall, M.A., and A. J. Ellis, F.R.S. (Same Society.)

*Old Country and Farming Words gleaned from Agricultural Books.* By James Britten, F.L.S. (Same Society.)

*The Dialect of Leicestershire.* By the Rev. A. B. Evans, D.D., and Sebastian Evans, LL.D. (Same Society.)

IN looking at the varied titles of the five publications just issued by the Dialect Society some profane reader of these columns should parody Moss's oft-quoted speech, and charge the Council of the Society and their confederates, the editors of the works in question, with having "been at a feast of dialects and stolen the scraps," let the incriminated gentlemen find compensation in that recognition of their good services which they will assuredly receive at the hands of all earnest students

"Of the tongue which Shakespeare spake."

The Society was not established a day too soon; for within the memory of men now living the last traces of the Cockney dialect of London have disappeared. Croydon is no longer called "Craydon," nor Birmingham "Brummagem." Nor do we now hear, as we have heard within the last fifty years, a most accomplished scholar, whose name will be long preserved by his valuable contributions to English literature, speak of his nephew as "nevy," or, if he mentioned him by his Christian name, as "Ed'ard" for Edward. Will the Council forgive our throwing out a hint which may lead to their receipt of increased funds for their good work? They very wisely sell separate copies of their publications to non-members. Let the different local glossaries be advertised in the leading journals of the special localities to which the glossaries refer. For instance, the West Cornwall glossary, by Miss Courtney, and the East Cornwall, by Mr. Couch, would doubtless find many purchasers among those who may not care for any other than their own native tongue; while the Leicestershire people would in like manner be glad of the opportunity of securing copies of the admirable and extensive *Dialect of Leicestershire*, by the Messrs. Evans. Mr. Britten's most useful collection of *Old Country and Farming Words gleaned from Agricultural Books*, which is completed by the publication of Part II., will be welcome to a large class of readers.

*Euvres de Walter Scott.* Traduites par H. Louisy.—*Quentin Durward, Ivanhoe.* (Paris, Didot.)

WE are always delighted to find an excuse for talking about Sir Walter Scott. In the midst of all the rubbish with which we are deluged, a visit to Templestowe, Kennaquhair, or Tillietudlem is perfectly refreshing, and we come back more and more convinced that the most insignificant of the heroes painted by the author of *Waverley* is worth all the lay figures of our contemporary novelists put together. Our French neighbours



particularly must have come to that conclusion, for Messrs. Didot, the eminent publishers, have undertaken to issue a new translation of Sir Walter Scott's novels copiously illustrated with woodcuts by the best artists. It was M. Defauconpret, if we remember right, who, fifty years ago, first introduced the Waverley novels to his compatriots; we had next M. Amédée Pichot, M. Albert Montémont, M. Vivien, and a host of others. M. Louisy can compare very favourably with them all, so far as we have been able to judge; his translation is accurate yet idiomatic, faithful without being servile, and carries us well along. The plan of the publishers does not, we believe, include Sir Walter Scott's whole works, which we regret, nor does it embrace the introductions, prefaces, and appendices. None of the notes to *Ivanhoe*, for example, are admitted; but in *Quentin Durward* M. Louisy has seen the absolute necessity of adding a few *éclaircissements*, which the reader will find at the end of the volume. The illustrations are remarkably good, especially those of *Quentin Durward*, and some of them make very pretty little pictures. The paper and type are perfect. *Rob Roy* is in progress, and *Kenilworth* is announced to come next.

*The Mayfair Library.—Clerical Anecdotes.* By Jacob Larwood.—*The Agony Column of the Times*, 1800-1870. Edited by Alice Gray. (Chatto & Windus.)

THESE two books will probably command a ready sale at railway bookstalls. They are not ill suited to the wants of travellers, and, if this be the purpose of their compilation, they fulfil the object of their existence. They are interesting enough to relieve the weariness of a journey, and yet are not of so exciting or absorbing a character as to repel the advance of somnolence. The collection of *Clerical Anecdotes* possesses more merit than the *Agony Column*. The latter may be allowed the credit of originality; but the former, among much that is pointless, contains some really amusing stories.

*Amaranth and Asphodel: Songs from the Greek Anthology.* By Alfred J. Butler, M.A. (C. Kegan Paul & Co.)

THE riches of the Greek anthology seem to be practically inexhaustible. How many English chaplets, one wonders, have been woven with those dead, yet never fading, flowers since the old-fashioned ingathering of Bland and Merivale! Not so long ago—in 1869—we had the too-much-neglected *Idylls and Epigrams* of Mr. Richard Garnett, and a few years later the excellent handbook of the late Lord Neaves, himself

Δεθακότος μιν ἐπέων  
Χαρίεντως δὲ μανῆσαι.

And now again comes Mr. Butler with his cluster of songlets, hymning the old themes of Love and Nature, of Death and After-Death, and winning us yet once more to listen spell-bound to that ancient lyre of Hellas. The best compliment we could pay him would be to quote some of these carefully-wrought stanzas; but the pages of "N. & Q." are as narrow as the gravestone of Erotion. We can but refer the cultivated reader to this finished little volume, and advise him, if he be stirred to imitation, by no means to neglect the author's prefatory precepts.

THE narrowness of space to which we have above referred obliges us to dismiss more summarily than they deserve a little group of books which has too long lain upon our table. The first is *The Cardinal Archbishop* of Col. Colomb (C. Kegan Paul & Co.), a brisk and stirring Spanish legend told in the "light horseman stanza" of Scott. Next comes *Nugæ Poeticæ; or, a Wheen Rhymes*, by the Rev. J. Johnstone (Paisley, Gardner), the initial poem in which—*An Old Man's Story*—will

repay perusal, though the humorous and B dialogue of the two pawky Scotch elders trying reach each other in a furive Sabbath day's barge probably be more popular. Lastly there is *Forings*, by Charles Room (Elliot Stock), the which is the fulfilment of prophecy. It is a sufficiently impressive Spenserian stanza, and much varied and discursive reading.

MESSES. LONGMANS & Co. send us the new ed Mr. Trevelyan's *Early History of Charles Jus* already reviewed in these columns, and *The Works of James Mac Cullagh, LL.D.* (Dublin U Press Series), edited by J. H. Jellett, B.D., Haughton, M.D. We have also received *Transcendental Physics*, translated by C. C. (Harrison); Jackson's *Accented Four-figure Lo* (Allen); Part XIII. of Grove's *Dictionary of M* Musicians (Macmillan & Co.); and Part XVI. of Mr. Helsby's edition of Ormerod's *History of*

THE CAMDEN SOCIETY.—THE ANNUAL General of the Camden Society was held on Monday might be expected of a society which was the the popular publishing societies, having been est some forty years ago, it was not very num attended; but the members present were as ne ever to maintain the Camden Society in its u fluence, and in the hope that the large, ex and most important volume just issued, *The Visitation of the University of Oxford*, edited Montagu Burrows, may be the means of drawing attention to the society, especially among Oxfo and so justify the Council for having undert large and costly a work, which nothing but th light which it throws upon the history of the U could justify them in doing. It is the first boo for the year's subscription (14.) of 1881.

### Notices to Correspondents.

OSWALD HALDANE.—We are not aware of the residence of the family of the late Dr. Filkin, o mond.

S. B. SUTCLIFFE.—With reference to the Kyrle you should write to the hon. sec., Miss Mary L Nottingham Place, London, W.

T. B. (Helensburgh).—Probably as you sugges you add anything to what has already been said last reply appeared *ante*, p. 335.

J. C., F.R.S.—A proof shall be sent.

H. D. (Turnham Green).—You must first see of the inscription.

G. A. M. ("A Roman Inscription").—See *ante*.

R. INGLIS.—Yes; it will appear.

N. P. (Woodleigh).—We only know of Handel's

ERRATA.—P. 332, col. 1, "Tempest Arms," bend between six martlets," not "a hand"; an review of Barnabe Googe's *Popish Kingdom* p. 359, for "superstitions of the seventeenth ce read "superstitions of the sixteenth century."

### NOTICE.

Editorial Communications should be addressed to Editor of "Notes and Queries"—Advertisements Business Letters to "The Publisher"—at the Old Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not pri to this rule we can make no exception.



6th S. III. MAY 7, '81.]

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## Notes.

## ETON COLLEGE LIBRARY.

(Continued from p. 324.)

Early Printed and other Editions of the s.—These are very numerous, and many of f great value. Of works published in the h century there are at least fifty in this , including productions of a large proportion early foreign printers. We have verified et that from 1471 to 1500 there are but years to which no book or books can be d, namely 1473, 1475, and 1485, and those particularly the last, seem to have been less prolific than others in publications. It library like this that we feel what we owe taste and the skill, the learning and the , of men like Zarat at Milan; the Spiras, as Jenson (a Frenchman by birth), and Manutius at Venice; Joannes Lascaris, rius Cretensis, and the Giuntas at Florence; roben at Basle. The Parisian press is also sly represented by Thielman Kerver, the , and Adrian Turnebus; while impressions family of the Estiennes abound, not only of Robertus I. and Henricus II., of whose as might be expected, there are very many ecimens, but also some of Henricus I., of

Robertus II., of Carolus, Paulus, and Antonius. The devices of many of these early typographers are interesting. Thus, to mention in passing a work that is not a classic, the first edition of Geoffrey of Monmouth's *History of the Britons*, by Jodochus Badius Ascensius, 1508, *sine loco*, we have on its title-page what is perhaps the very earliest known representation of a printing press. Simon de Colines, another early Parisian printer, who married the widow of Henry Estienne the elder, usually employed the device of Time, with the motto "Virtus hanc aciem sola retundit"; occasionally, however, as in a copy of Alexander Aphrodisiensis, Paris, 1536, we meet with his original device of the rabbits, the ancient sign or distinction of his *imprimerie*. The Gryphii have a griffin, Cramoisy inherited from his grandfather Nivelles the *insigne* of two storks. Vascosan we know by his fountain; Christopher Plantin, of Antwerp, by his compasses; Andrew Wechel, of Frankfort, by Pegasus.

Of the classical books we are about to describe some were presented by Waddington, Reynolds, Mann, and Lord Berkeley de Stratton. But by far the choicest and rarest came from Anthony Morris Storer, a contemporary at Eton of Charles James Fox, under Dr. Barnard. Many, however, had been given about sixty years before, by Richard Topham, who resided at Windsor, and though not an Etonian, left by will his books and prints to the college. He appears to have collected (besides some good Aldines) a large number of the best Variorum and other editions brought out during his lifetime, in the latter half of the seventeenth century and the first quarter of the eighteenth. His collection is particularly rich in writers of the silver age of Roman and in the miscellaneous learning of the later Greek literature, including a fine set of the Paris edition of the Byzantine historians, in more than thirty volumes folio. He seems to have indulged his taste for buying up monographs on special subjects. Thus there are many catalogues and some descriptions of old continental libraries, e.g., the Ambrosian at Milan, and those at Augsburg, Padua, Venice, Vienna, Gotha, Leyden, possibly of some use to any who may wish to consult them even at the present day.

To come to details. Of the Florentine *editio princeps* of Homer, 1488, brought out by the care of Demetrius of Crete, under the patronage of Lorenzo de' Medici and at the expense of the family of the Nerli—the first printed classical work in Greek except the *Batrachomyomachia*—Eton is fortunate enough to possess two copies. The one given by Provost Godolphin, bound in one volume, is on slightly thicker paper than the other, which has red lines ruled round the letter-press. After these noble volumes, other Homers are of less account, but five must be mentioned: the Aldines, 1517, 1524; a handsome



copy of Clarke's, 4 vols. 4to., 1729, with illustrations; the Venice *Iliad*, folio, 1788, with critical notes by Villoison of Upsala; and the Grenville Homer, Oxford, 1800 (τῶν ἀδελφῶν), 4 vols. 4to., on large paper. There is a very fine copy of Eustathius's *Commentary*, Rome, 1542, 4 vols. folio, and the Scholia published by Asulanus, 1521.

Of Hesiod we have the *editio princeps* of the complete works, with the Scholia, Trincavelli, Venice, 1537. This is a rare and shapely quarto printed by Zanetti, with a plate of the ancient plough. There is the still earlier Aldine (1495) of the *Works and Days*, in a volume containing thirty of Theocritus's *Idyls* and various Greek *opuscula*; also Crispin's clear impression, 1570. We may next mention H. Stephens's *Poeta Græci*, 1566, a fine folio, and Anacreon (*ed. princ.*, 1554) by the same printer when he was in his twenty-sixth year. Morel and R. Stephens's edition, 8vo., 1556, with Sappho's ode *Φαίvera μοι, κ.τ.λ.*, is a pretty volume bound in the Grolier style. But Anacreon appears in so many forms that one can but specify a few, e.g. Parma, 1785, printed by Bodoni in capitals; Brunck, Strasbourg, 1778; and the lovely little Glasgow 32mo., Foulis, 1761.

Pindar is equally well represented by (a) the Aldine (*ed. princ.*), 1513; (b) the first edition with the Scholia, Rome, Calergi, 1515, interesting as the first Greek book printed in that city; (c) the three diminutive volumes in beautifully clear type (Foulis, 1759), besides many other editions. There is further a translation of the whole of Pindar into Latin lyric metres, by Nicholas Sudorius, and another into Tuscan (Pisa, 1622). To come to the dramatists, there are the Aldine *principes* of the three tragedians, Æschylus, 1518; Sophocles, 1503; Euripides, 1503. Of Æschylus, there are all the first four editions. Turnebus's edition, 1552, small 8vo., in very elegant type, omits the *Choëphoroi*. Stanley's Æschylus (1663, Gr. et Lat.), one of the scarcest of the folio English classics, was the first really critical edition. Of Sophocles we have further H. Stephens's 4to., 1568, and his annotations on Sophocles and Euripides of the same year. We may note in passing a handsome quarto Sophocles (Eton, Pote, 1787), with good indices. Out of many valuable editions of Euripides, in whole or part, we notice the *Electra*, a very scarce little volume, Rome, 1545. It seems to have been unknown to Dibdin. Aristophanes (Ald. fol., 1498), *ed. princ.*, is a goodly volume. In this edition, which contains only nine plays (the *Lysistrata* and *Thesmophoriasuzæ* being absent), Aldus had the assistance of Marcus Musurus, an eminent professor at Padua, and the last of the Greeks who transplanted their language to Italy. There are also two Juntine impressions of Aristophanes, and C. Wechel's quarto, Paris, 1550. Each comedy has a distinct inscription, as if

separately printed. There are interesting editions though not actually the first one of Theocritus. That by Calergi, Rome, 1516, the first with the Scholia, and the first in which the twenty-fourth to the twenty-ninth *Idyls* inclusive are found, is a very beautiful volume. It is bound in green morocco, stamped with the arms of De Thou, to whom it belonged. Warton's edition (Oxford, 1770), 2 vols., 4to., which had a great reputation in its day, is a very sumptuous work. The second printed edition of Callimachus, Basle, Froben, 1532, and H. Stephens's, Paris, 1577, deserve notice. Of Aratus (besides many other impressions) there are the Aldine, Venice, 1499 (*ed. princ.*), with Firmicus, and other writers on astronomy, and duplicate copies of Morel's edition, 1558. Bound up with one of them are three translations of the *Phænomena* by Cicero, Germanicus Cæsar, and Avienus. The copies of the later Greek poets are very numerous. Two volumes call for special mention. These are Apollonius Rhodius, *literis majusculis*, Florent., 1496, 4to., the commentary round it being in cursive characters with abbreviations; and the Florentine *Anthologia Græca*, printed two years earlier, 1494, 4to., also in capital letters. These splendid volumes were printed by a Venetian, Laurentius Francisci de Alopa, under the direction of Joannes Lascaris, whose Epigramma and Epistola (or preface in Latin prose) form a curious feature in the *Anthologia*, the former (consisting of Greek elegiacs) printed in Greek, the latter in Roman capitals. The Aldine *Anthology*, 1503, 8vo., and many other pretty editions are here, while of Apollonius we may mention the Aldine, 1521, by no means common, and H. Stephens's, Geneva, 1574. Several later editions are here, typographically handsome, but of less critical value. Two copies of Nicander are noticeable, the Aldine, 1523, and 1531, J. Soter, Cologne, a very pretty quarto with the Scholia. Oppian's *Haliœutica et Cynegetica* (with a Latin version of each; that of the former in hexameters), Paris, 1550, 4to., is one of the most beautiful specimens of the press of Turnebus. *Comicorum Græcorum Sententiæ*, Paris, 1569, 32mo., is curious as one of the smallest in form of H. Stephens's impressions. Besides his Latin translations it contains useful criticism. Quintus Smyrnaeus (or Calaber, as he used to be called, from the first MS. having been found at Otranto), *ed. princ.*, an Aldine, *sine anno*, assigned to 1513. Our list of Greek poets may close with the latest of them, Musæus, *ed. princ.*, Venice, 4to., about 1494, very interesting as first work that ever issued from the press of A. Pius Manutius, and regarded by some as rarest of all the Aldine classics.

To come to Greek prose authors, the *principes* of all the *twenty-eight* in the paragraph is on these shelves. The first



are Aldine folios, Herodotus, 1502; Xenophon, the *Hellenics*, 1503; Plato, 1513 (from Dr. Askew's library); Demosthenes, 1504. Of this there are two copies. The thoroughbred bibliographer may care to know that one of these is the *genuine* first edition, with the dolphin unshaded, ALDVS between two stars on one side, and MA. RO (Manutius Romanus) on the other side of the anchor. The second copy has the dolphin shaded, with AL on one side and DVS on the other. The latter is the more correct, the former the rarer and more beautiful. The difference between the two is explained by the fact that Aldus printed two editions in one year, having procured better MSS. for the second. The following are all very handsome: Aristotle, 1495-1498, 5 vols.; Theophrastus *On Plants*, 1498, in the same type; Athenæus, 1514; Pausanias, 1516; Hippocrates, 1526; Galen, 1525, 5 vols., by Andrew Asola, who continued the Aldine Press after the death of his son-in-law Aldus in 1516; Themistius, 1534, never since wholly edited; Philostratus's *Life of Apollonius of Tyana*, 1502; Lysias among the *Greek Orators*, 1513. The *Rhetores Græci Antiqui*, 1508-9, may also be mentioned. These two folios form a most interesting collection of rhetorical literature, and are rare and valuable Aldines. To proceed with first editions other than Aldines, we have Euclid, the Greek text, Basle, Gryne, 1533; Archimedes, with Eutocius's *Commentary*, Basle, Hervag, 1544; Dionysius of Halicarnassus, *Antiq. Rom.*, with his *De Compositione*, Paris, 1546 (R. Stephens, folio), said to be one of the most beautiful books ever produced by the Paris Greek press. Appian, Paris, 1551, folio, is curious as being an impression by Charles Stephens, who only published two other works in the Greek type. This Appian does not yield to the finest productions of his brother Robert or his nephew Henry. There is also the *Illyrica* (not in the above), *ed. princ.*, by Hoeschel, 1599. First editions of these later writers are numerous. Ælian, Rome, 1545, 4to.; Dio Cassius, Paris, 1548, R. Stephens; Diogenes Laertius, Basle, 1533, Froben, a beautiful and shapely quarto. Of the Greek novelists there are the *Daphnis and Chloe*, a pastoral romance attributed to Longus, Florence, 1598, Junta, 4to., and Heliodorus, *Ethiopia*, Basle, 1534, 4to. The MS. of this last was discovered at the sacking of Ofen (1526) in the library of Matthias Corvinus, King of Hungary. There are several other editions here besides an Italian translation, and a French version (Lyons, 1579) is curious as having belonged to Queen Elizabeth, given her by the envoy Pierre Clause de Marchaumont, as an inscription in his handwriting attests. Of the other writers of romance there is—of Xenophon the Ephesian the *ed. princ.*, 1726, 4to., by Dr. Cocchi, of Florence, where the original MS. is preserved, and more

than one Italian version; of Achilles Tatius the Elzevir, 1640, 12mo., not the first, but more correct than the first edition. The list of *editiones principes* of Greek classical authors, in which, large as it is, there perhaps are still some omissions, shall close with these four:—The *Lives* of Plutarch (not the entire works), Florence, Junta, 1517, folio; Casaubon's edition of Polyænus's *Stratagems*, 1589, Lyons, 12mo.; Epictetus, with the commentary of Simplicius, Antony de Sabio, Venice, 1528, 4to.; and Theodosius, of Tripolis, *On the Sphere*, with figures, Paris, 1558, A. Wechel, 4to., edited by J. Pena, the royal mathematician at Paris. This book, besides its rarity, has the interest attaching to it of having been in the Colbert Library. The first editions of grammatical writers shall be mentioned subsequently.

Most of the above are either folios or small quartos, a form one would wish to see revived, being nearly as portable as octavos, the introduction of which by Aldus, together with his new Italian characters, in 1501 makes that year an epoch in literary history. This later form of Aldines is also here in abundance. There remain some other noteworthy editions of the above authors, as well as of other classics, *e.g.*, Herodotus, H. Stephens, 1570; Wesseling, Amst., 1763, and Foulis, 1503, 8vo., 1761; Xenophon, two copies of the Aldine 1525 folio, which is superior to the *princeps*; also H. Stephens, 1581, fol.; Plato, the second edition, Basle, Oporinus, fol., 1534, and the magnificent three vols. folio of H. Stephens, 1578, with scarcely a single typographical error. In connexion with Plato we may notice Proclus on the *Timæus*, Basle, 1534, and several works of Marsilio Ficino, *e.g.*, his Latin translation of Plato, his commentary on the *Symposium*, Flor., 1544, and his *De Immortalitate Animæ*, Flor., 1482. There is among Topham's books a particularly good and complete collection of the Aristotelian commentators; among them the first edition of Simplicius on the *Categories*, Venice, Callergi, 1499. Most of these are fine Aldine folios. Of works that have reference to Theophrastus there is about a score. An impression of Philo-Judeus by Turnebus, Paris, 1552, is called by Fabricius "*editio rarissima*."

Besides the histories already mentioned, another impression of Appian may be noticed, published by Andrew Wechel in 1573 at Frankfort, whither he had retired in 1573, having narrowly escaped death in the massacre of St. Bartholomew. It is equal to the best productions of the Estiennes. Casaubon's *Polybius*, Paris, Drouart, 1609, is an excellent specimen of Parisian printing. The printer was chosen by Casaubon in preference to his wife's family, the Estiennes, because they had not type enough for 1,250 folio pages, and also for expedition. This volume, as a note in Casaubon's handwriting shows, was a presentation copy to



a Parisian named Gillot. Most of Casaubon's editions of classical authors are on these shelves. Of Diodorus Siculus, excepting the *princeps*, which, indeed, only contained five books, there are the first three editions—H. Stephens's, 1559, Rhodemann's, with a Latin version, 1604, and Wesseling's, 1746, all very handsome folios, particularly the last, on large paper. Of Dionysius's *Judicium de Thucydidis Historiâ* a Latin version by Duditius Pannonius should not be passed over. It is an Aldine small 4to., 1560, and is from the British Museum, a duplicate copy.

The library is rich in Æsopian literature, having some thirty volumes on Æsop, including editions and translations. The oldest copy is 1505, folio, one of the finest of all the Aldines. There is a small quarto (Venice, 1525, Stephanus de Sabio) of which no notice occurs in Dibdin. The curious volume illustrated by Sebastian Brant (Basle, 1501) was noticed in the introductory paper. Three other editions entitled to mention are Lugd., 1582, with quaint woodcuts; a French version, very scarce, with remarkably fine prints by Raymond, Paris, 1703; and another with pretty plates, Mannheim, 1768. Of works belonging to the decadence many might be added to those already enumerated. Some of them are interesting from their connexion with special subjects, as Philostratus with art history. There is an elegant edition of his *Elkôves*, Venice, Luc. Junt., small 4to., a sort of descriptive catalogue of a gallery of pictures at Naples. But, speaking generally, editions of the last representatives of Greek paganism, such as Libanius—of whose epistles there is a Latin version printed at Pavia in 1504 (a curious volume, the latter part, on the epistolary style, translated by Ponticus Virunius, being in Gothic type), besides his other writings in Greek—and impressions of the far later Byzantine writers, such as Tzetzes, Psellus, and Gemistus, hardly call for a detailed description.

The Latin authors, with an account of some works illustrative of the classics in general, will form the subject of our next paper.

FRANCIS ST. JOHN THACKERAY.

Eton College.

(To be continued.)

There is a slip in MR. THACKERAY'S interesting account of this library (*ante*, p. 282), so far as it relates to the binding of the Mazarine Bible, which ought to be corrected. The name on the scrolls is not "Joannes Fust," but *Johannes Fogel*.

HENRY BRADSHAW.

King's College, Cambridge.

#### THE LEGAL TRAINING OF LORD BEACONSFIELD AND MR. GLADSTONE.

The following extract from the Quarterly Notes in the *Law Magazine and Review* for May, 1881,

seems to call for preservation in the pages of "N. & Q."—

"Considerable doubt having been expressed regarding the nature and extent of the legal training which the late Earl of Beaconsfield had gone through in early life, it may not be uninteresting to place on record the actual facts forming part of that remarkable career of one whose loss, though at a ripe old age, all classes unite in regretting.

"Setting out with the idea of becoming an 'Attorney of the Court of King's Bench, and a Solicitor in the Court of Chancery,' Benjamin D'Israeli, son of Isaac D'Israeli, Esq., of Bloomsbury Square, was indentured apprentice on the 10th November, 1821, for five years, to William Stevens, Solicitor, of Frederick Place, Old Jewry (of Swain, Stevens & Co.), as is mentioned by a correspondent of our contemporary, the *Law Times*. Three years after this his aspirations would seem to have turned towards a different career, and on the 18th November, 1824, 'Benjamin Disraeli, of Bloomsbury Square, in the County of Middlesex, aged 20 years [his real age was somewhat less, the Synagogue records proving his birth on 21st December, 1804], eldest son of Isaac Disraeli of the same place, Esq.,' was admitted a student of Lincoln's Inn, his sureties being his father, and his uncle, Nathaniel Basevi, Esq.

"The new member kept nine terms, and according to the practice of the day, performed exercises. He remained a member for seven years, but in 1831, on his own petition, alleging ill-health incapacitating him from following the profession of the Law, his name was removed from the Books. It will be apparent, from what we have stated, that the younger Disraeli's legal training was by no means inconsiderable. It is not a little curious that Lord Beaconsfield's great political rival, and successor in the Premiership, should himself have gone through a very similar training, with the exception of the portion in the office of a Solicitor.

"Fourteen months after Benjamin Disraeli had ceased to be a Fellow of Lincoln's Inn, on the 25th January, 1833, William Ewart Gladstone, having just completed his brilliant career at Oxford, at the age of 23 years, was admitted to the same learned Society. Mr. Gladstone, after keeping eleven terms, between 1833 and 1837, and when he had been a member for six years and three months, likewise petitioned to have his name removed, but on the ground of his 'having given up his intention of being called to the Bar.' It may not be uninteresting to state that Mr. Gladstone, as might be expected, was no mere diner in Hall. He performed no less than six exercises, all between the 19th April and 31st May, 1837. We now print, by the ready courtesy of the Treasurer and the Steward of Lincoln's Inn, the official extracts from the *Liber Niger* of the Society, as *pieces justificatives*, which have not hitherto seen the light.

"Benjamin Disraeli, of Bloomsbury Square, in the County of Middlesex, aged 20 years, eldest son of Isaac Disraeli, of the same place, Esquire.

"Admitted L.I. 18th November, 1824.

"Sureties in Admission Bond: Isaac Disraeli and Nathaniel Basevi, Esquires.

"Dined in Hall in the following Terms:—Michaelmas, 1824; Hilary, 1825; Easter, Trinity, and Michaelmas, 1827; Hilary, Easter, Trinity, and Michaelmas 1828.

"Performed Exercises: May 23rd and May 26 1827.

"At a Council held the 25th November, 1831 the Petition of Benjamin Disraeli, a Fellow Society, praying that his name may be taken



books, his health not permitting him to follow the profession of Law: It is Ordered accordingly.'

"William Ewart Gladstone, of Christ Church, Oxford, B.A., aged 23 years, fourth son of John Gladstone, Esquire, of Fasque, in the County of Kincardine.

"Admitted L.I. 25 January, 1833.

"Surety in Admission Bond: Christopher Edward Puller, Esquire.

"Dined in Hall in the following Terms:—Hilary, Easter, and Trinity, 1833; Easter and Trinity, 1834; Easter and Trinity, 1835; Easter and Trinity, 1836; Easter and Trinity, 1837.

"Performed Exercises: 19th April, 1837; 27th April, 1837; 28th April, 1837; 29th, 30th, and 31st May, 1837.

"At a Council held 15th April, 1839. Upon the Petition of William Ewart Gladstone, a Fellow of this Society, praying that his name may be taken off the books, having given up his intention of being called to the Bar: It is Ordered accordingly."

NOMAD.

### TRAVELS IN THE HOLY LAND.

(Continued from p. 244.)

1830. Carne (John). Travels in the East. 8vo.

(i). Carne (J.). Syria, the Holy Land, and Asia Minor. Many engravings after Bartlett, Allom, &c. 3 vols. 4to.

1831. Wilson (W. Rae). Travels in the Holy Land, Egypt, &c. Many plates. 2 vols. 8vo.

1831. Russell (M. A.). View of Ancient and Modern Egypt. 12mo.

1832. Russell (M. A.). Palestine. 12mo.

1835. Wilkinson (J. G.). Topography of Thebes and General View of Egypt... With Remarks on the Customs of the Ancient Egyptians. Plates. 8vo., London. See below, 1837.

1836. La Borde (Alex. L. Jos. Count de). Journey through Arabia Petrea to Mount Sinai and the Excavated City of Petra. 8vo.

(j). La Borde (Alex. L. Jos. Count de). Travels in Syria.

1836. Rich (Claud James). Kourdistan, Ancient Nineveh, Bagdad, Shiraz, and Persepolis. 2 vols. 8vo.

1837. Arundale (F. architect). Illustrations of Jerusalem and Mount Sinai. Map, plates. 4to.

1837. Pashley (R.). Travels in Crete. 8vo.

1837. Wilkinson (Sir J. G.). Manners and Customs of the Ancient Egyptians... Two Series. Numerous engravings, some coloured. Large type, orig. ed. 6 vols. 8vo. 1837-41. See 1835.

1838. Urquhart (D.). The Spirit of the East... Travels through Roumeli. 2 vols. 8vo.

1838. Pepper (J. W.). Fertility of Ancient Palestine. ... Character of Inhabitants and of the Jews. Cuts. 8vo.

1839. Burder (S.). Oriental Customs, &c. 8vo. 2 vols.

1840. De Gérando (Marie Joseph, monk of La Trappe). Pilgrimage to Palestine, Egypt, and Syria. 2 vols. 8vo. H. Colburn.

1841. Robinson (Edw. and Smith). Biblical Researches in Palestine, Mount Sinai, and Arabia Petrea in the Year 1838. Maps, plans. 3 vols. 8vo. See post, 1856 and 1867.

1841. Egerton (Lady Francis) [Countess of Ellesmere after 1846]. Tour in Holy Land in 1840. Plates. Privately printed.

1842. Croly (Rev. Dr.) and Brockedon (W.). Views by D. Roberts in the Holy Land, Syria, Egypt, Nubia, Arabia. 253 plates, coloured. Descriptions by C. and B. 6 vols., atlas fol., sells 110s. Note.—Edition of 1847, 250 plates, published 45s.

1842. Ainsworth (W. F.). Travels and Researches in Asia Minor, Mesopotamia, Chaldaea, and Armenia. Maps and Illustrations. 2 vols. 8vo.

1843. Keith (Dr. Alex.). The Land of Israel. Maps, plates. 8vo.

1843. Roeher (J. F.). Palestine in the Time of Christ. Translated by D. Esdaile. 12mo.

1843. Birch (Dr. S.). Views of the Nile from Cairo to the Second Cataract. Large plates, tinted, from drawings by O. Jones and Jules Gowry; descriptions by B. Fol.

1844. Bartlett (W. H.). Walks about the City and Environs of Jerusalem. Over fifty engravings, steel and wood. Royal 8vo. Note, pp. 161-78, Catherwood's description and measurements of the Temple area. See also post, 1850.

1844. Poole (Sophia, sister of E. W. Lane). The Englishwoman in Egypt: Letters from Cairo written in 1842-3-4. 12mo. Vols. I. and II. 1844, Chas. Knight & Co. Second Series, 1846. But query!

1844. Measor (Rev. H. P.). Tour in Egypt, Arabia Petrea, and Holy Land. 8vo.

1844. Bannister (J. T.). Holy Land: Survey of its Geography, History, &c. Maps, plates. Bath. Roy. 8vo.

(l) 1845. Lowthian (John). Visit to Jerusalem and Palestine in 1843-4. 12mo.

1845. Kinglake (W.). Eothen. Coloured plates.

1845. Williams (G.). The Holy City: Historical, Topographical and Antiquarian Notices of Jerusalem. Numerous Plates, tinted. 8vo. See post, 1849.

1845. Parrot (Dr. F.). Journey to Ararat. Translated by W. D. Cooley. 8vo.

WILLIAM H. SEWELL.

Yaxley Vicarage, Suffolk.

(To be continued.)

LETTER OF THOMAS CAMPBELL, THE POET.—I possess a letter in the autograph of "the Bard of Hope" which I here exactly transcribe:—

"MY DEAR WILLIAMS. My picture is finished—Thomson in my opinion has outdone, at all events—any thing that was ever painted as me before—and if I am not mistaken he has stepped to the zenith of his art as a portrait painter—You must come & see it since his last touches—And I entreat of you as a man of taste & a friend to Fine Art to let the public in some way or other know what an excellent piece of art this is—

"Yours very truly

"T. CAMPBELL"

"24 May 1833"

The limner above referred to was, I believe, the Rev. John Thomson, of Duddingston, a highly eminent Scottish landscape painter, who flourished some half-century ago, and whose works are more than once eulogized by Prof. Wilson in the *Noctes Ambrosianae*. Has this "excellent piece of art," as the poet styles it, been engraved, or who is its fortunate possessor? To my mind the best idea of Campbell is to be obtained from MacLise's clever full-length sketch of him in the *Fraser's Magazine* etchings, which renders him to the life, "long clay" and all.

"The cup that cheers" and "inebriates" circulated far more freely fifty years ago than at the present day, and that Campbell was not a total abstainer is a patent fact. A dear old octogenarian friend of mine, recently deceased, told me that he



was once a guest at a supper party of literary notables, amongst whom were Campbell and the Ettrick Shepherd, and that an animated discussion between these two was beginning to grow angry when the Shepherd slipped off his chair and fell on the floor. Campbell immediately rose, and, steadying himself as well as he could, stood over his prostrate antagonist, and thus uttered himself:—"Language cannot express, nor can imagination conceive, the contempt I entertain towards thee, O Hogg!" It is needless to add that the shout of laughter which followed upon this burst of tipsy indignation put an end to the argument, and restored the *entente cordiale* between the two disputants.

HENRY CAMPKIN, F.S.A.

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VERSES TEMP. CHARLES I.—In a copy of Baker's *Chronicle*, in my possession, I find the accompanying copy of verses written, in an old-fashioned hand of the period of the reign of Charles I. There is nothing to indicate the name of the author, evidently a zealous upholder of "Church and king." They are worthy of a corner in "N. & Q."

"Great were thy wrongs, thy patience still as great;

When faction rul'd the Church, and Knaves the State;  
Hard were thy people's hearts, But harder yet thy fate.

Balm thou apply'd'st whilst they still vex'd the Lord,  
The more their crimes thy mercys grew the more;  
Thy God-like mind was rich altho' thy Treasure poor.

They sought thy ruin with Rebellious Spight,  
And trod dark paths, whilst thou pursu'd'st the light,  
As they increas'd their Shame, thy Glories shone more bright.

Had'st thou in rage thy Victories pursued,  
And took delight in shedding Rebels blood,  
Thou'dst been secure, but wert, alas, too mild and good.

Contempt for all thy favours they return'd;  
Scoff'd at thy power, and at thy person spurn'd,  
Rejoic'd o'er other's Spoils, whilst all true Subjects mourn'd.

The Canting Pulpiters by dreams made wise,  
Turn'd Gospel Truths into audacious Lies;  
And taught the Blood of Kings a holy Sacrifice.

Unlearn'd Mechanics full of Zeal and Noise,  
Were turn'd, thro' Grace, expounders of the Laws;  
And justified Rebellion to be Heaven's Cause.

When Right, thro' want of due Assistance fail'd,  
And Wrong, thro' mislead multitudes prevail'd,  
The Trait'rous Torrent grew too strong to be repell'd.

Thus the Mad Crowd who could no Ills foresee,  
Of just restraint endeavouring to be free,  
Took off thy head because themselves would headless be."

LLYWARCH REYNOLDS, B.A.

Merthyr Tydfil.

MAY DAY.—In 1881 the second of May has had to do duty for the first, which was a Sunday; and at Teignmouth, in Devon, the May babies came round as usual. Parties of girls and children go from house to house, each party carrying a *possed doll* laid in a box and decked with flowers.

They cry, "Will you look at my May baby?" and of course they expect you to pay for that privilege. This custom is precisely like that of the vessel-cup girls in the North Riding, which I and others have described in "N. & Q." But the vessel-cup girls come at Christmas, and their doll is a *bambino*, whilst the May baby, I suppose, is the B.V.M., as this is her month.

In rural Surrey this May Day the Maypoles were to be seen and heard—girls and boys, each with a bunch of wild flowers tied broomwise at the end of a stick, who sang their May song at your door, beginning,

"The first of May is my poor day,  
And it comes but once a year."

A. J. M.

PUBLIC SCHOOL WORDS.—As announced by MR. PARISH, *ante*, p. 327, I shall be glad to receive any communications which may be sent to me on this subject. I shall also be glad to know whether any lists have been already published, and, if so, their titles and where they can be obtained. Any explanations or derivations of words I shall be pleased to receive, and I would suggest that it should be noted at what public school each word is in use, the public schools with which I intend to deal chiefly being Eton, Harrow, Winchester, Rugby, Westminster, Marlborough, and the Charterhouse. A. PERCY ALLSOPT.

Hindlip Hall, near Worcester.

A NAVAL EPITAPH.—The following epitaph, inscribed on a stone in Putney Churchyard and nearly obliterated, is perhaps worthy of transfer to the columns of "N. & Q."—

"Lieut' Alex' Davidson  
Royal Navy has Caus'd this Stone  
to be Erected to the Memory of  
Harriot his dearly beloved Wife  
who departed this Life Jan' 24 1808  
Aged 38 Years

I have crossed this Earth's Equator Just sixteen times  
And in my Country's cause have brav'd far distant climes  
In Howe's TRAPALGAR and several Victories more  
Firm & unmov'd I heard the Fatal Cannons roar  
Trampling in human blood I felt not any fear  
Nor for my Slaughter'd gallant Mesmates shed A tear  
But of A dear Wife by Death unhappily beguill'd  
Even the British Sailor must become A child  
Yet when from this Earth God shall my soul unfetter  
I hope we'll meet in Another World and a better."

HENRY ATTWELL.

Barnes.

BOOK-PLATES.—From my relationship to the family I have a few spare copies of the Burton book-plate. It is noticeable as having thirty-two quarterings and three crests. I can send a copy to the first seven or eight collectors who may wish to have one, and may write to me.

ED. MARSH

Sandford St. Martin, Steeple Aston.



PARALLEL PASSAGES. — To the two passages cited by S. T. S. (*ante*, p. 246) may be added the following lines of Alexander Smith (*Life Drama*, second edition, 1853, p. 90) :—

"O my friend!  
We twain have met like ships upon the sea,  
Who hold an hour's converse, so short, so sweet;  
One little hour! and then, away they speed  
On lonely paths, through mist, and cloud, and foam,  
To meet no more."

CLK.

LOCKHART'S "LIFE OF SIR WALTER SCOTT," vol. v., p. 185. Edin., 1851.—

"But shall we go mourn for that, my dear?  
The cold moon shines by night,  
And when we wander here and there,  
We then do go most right."

With note "Joanna Baillie's *Oira*." This is a very singular error, and most so to have escaped notice. The above lines are from the well-known story of Autolycus in the *Winter's Tale*, IV. ii.

E. L. L.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MORETO AND MOLIERE.—Has *El Desden con el Desden* been rendered in English? It has, of course, been fully used by Molière and Gozzi. Carl A. West, in his German translation, under title *Donna Diana* ("Wien im October, 1816"), says of Moreto :—

"Von seinen zahlreichen dramatischen Werken sind bisher nur vier oder fünf in andere Sprachen übersetzt worden, und ein Paar als bleibend auf das europäische Repertoire übergegangen. Hiervon ist das Lustspiel *No puede ser*, durch eine englische Bearbeitung des T. Crowne (deutsch unter dem Titel : *Die unmögliche Sache*) und durch die französische des Dumaniant (*Guerre Quverte*) das bekannteste," &c.

Crowne's version of *No puede ser* (entitled *Sr. Courtly Nice*) was written, according to Langbaine (Oxford, 1691, p. 96),

"at the command of his late Majesty K. Charles the Second, who gave Mr. Crown a Spanish Play, *No puede ser* : or *It cannot be* ; out of which he took part of the Name and Design of this. This Comedy, or at least the Plot, as far as relates to the Spanish Plot, has formerly appeared on the Stage, under the Title of *Tarugo's Wiles*..... This play is accounted an excellent comedy, and has been frequently acted with good Applause."

Langbaine says that Sir Courtly's song of "Stop Thief" is a paraphrase of Mascarille's "Au Voleur" in Molière's *Les Précieuses Ridicules*. If this be so, it is a literary curiosity that, after Molière had plundered *El Desden con el Desden* for his *Princesse d'Elide*, an Englishman should plunder *Les Précieuses Ridicules* for a version of *No puede ser*.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

"WOMEN'S PASTES": "PASTWIVES."—Billingsley, in his first English translation of Euclid, 1570, giving directions for making the five regular solids out of pasteboard, says :—

"If ye draw the like formes in matter that wil bow and geue place, as most aptly ye may do in fine pasted paper, such as pastwines make women's pastes of, & then with a knife cut euery line finely, not through, but halfe way only, if then ye bow and bende them accordingly, ye shall most plainly and manifestly see the formes and shapes of these bodies, euen as their definitions shew. And it shall be very necessary for you to haue store of that pasted paper by you, for so shal you vpon it describe the formes of other bodies, as Prismes and parallelepipedons, and such like set forth in these five bookes following, and see the very formes of those bodies there mencioned; which will make these bookes concerning bodies, as easy vnto you as were the other bookes, whose figures you might plainly see vpon a playne superficies."

What were "pastwives," and what were the "women's pastes," which they made of "pasted paper" or cardboard? M.

CHARLES, SECOND SON OF BOWES HOWARD, EARL OF BERKSHIRE.—In "N. & Q.," 2nd S. i. 325, occurs the following passage :—

"Charles (second son) married 1736 meanly to a woman who lodged in the house where he boarded at Eaton School. Her maiden name was Manning—old enough to be his mother. She was the widow of one Lane, a Lieutenant at Sea, who had half-pay, and was upon what they call the Compassionate List. He was a little while at St. John's College, in Cambridge."—Extract from Memoranda of the Births, Marriages, Deaths, &c., of the Nobility and Gentry, in the handwriting of Edward Harley, Earl of Oxford (founder of the Harleian Library).

Is there any evidence of this marriage? Mrs. Lane (afterwards the Hon. Mrs. Charles Howard) was the mother of Thomas Lane, Esq., of Tettenthall, county Stafford, born in 1714. Lieut. Lane (Christian name Thomas) is believed to have been born about the year 1690, and to have married Miss Manning, born in 1693 (Christian name Susannah) at Eaton (county unknown), in or about the year 1711. Can any correspondent of "N. & Q." inform me whether any records exist of this marriage, and of the births and parentage of Lieutenant and Mrs. Lane? D. H. B.

"SE NON È VERO È MOLTO BEN TROVATO."—Can any of the readers of "N. & Q." trace the above popular saying beyond Giordano Bruno, who uses it in the third dialogue of the second part of *Degli Eroici Furori*? This work of Giordano Bruno, dedicated by him to Sir Philip Sidney, was printed at Paris in 1585, and is reprinted in the second volume of A. Wagner's edition of Bruno's Italian works. The passage, as above, is literally quoted in the first line of p. 415. N. Ta.

HARRY HANKIN.—Can any one help me to the parentage of Harry Hankin, who died at 7, Char-



lotte Street, Bloomsbury, in 1800? The Registers of the Stansteads and of Ware (Herts) are mutilated or defectively kept for considerable periods between 1700 and 1800, and no Harry Hankin is mentioned in them, though, according to tradition, he belonged to a Ware-Stanstead family. Also I desire to know who was Major Hankin of the Scots Greys, wounded (*vide* despatches) at Waterloo? C. W. H.

Oxon.

JUDAS ISCARIOT.—I have a curious chap-book, about which I beg for information. The title is,—

"The Birth, Life, and Death of Judas Iscariot, &c.: also the Life and miserable Death of Pontius Pilate, &c., collected from the Writings of Josephus and other ancient Historians:" Birmingham, n.d. *sed circa* 1790.

As the contents are so strange and wonderful, and not one of the incidents is found related in Josephus, I should like to know who are the "other ancient historians." A sketch of the contents of the tract will explain this:—There lived at Joppa a rich Jew, Maccabeus, and his wife Bernice, who dreamed that her child when born should betray his Lord. They resolve to kill the child, but, deterred by his beauty, put him into a box and throw it into the river. The child is saved by the king of the island, Iscariot, who brings the boy up with his own son. Judas kills the son, flies, steals apples, kills his own father, and marries his own mother, to whom he is known by a mark. He repents, reforms, joins Jesus Christ, betrays Him, and hangs himself.

We are also gravely told that Pontius Pilate drowned himself in a lake at Siena, in Italy, which still bears his name; that every year he appears on the banks in the judicial habit wherein he judged our Saviour; but whosoever, man or woman, sees this apparition, within that year he surely dies. And of such a wonderful nature is the water of the lake, that whatever is thrown into it swells so that the water overflows its bounds and drowns a great part of the country, to the destruction of man and beast. When and where did this collection of absurdities first make its appearance? ADIN WILLIAMS, F.R.H.S.

Lechlade, Glos.

VERLING (*not* Valing, as in "N. & Q." 3<sup>rd</sup> S. iii. 447).—This name is very uncommon. It is given in Brady's *Parochial Records of Cork, Cloyne, and Ross*, and is still extant in the county of Cork. Is it of English or Irish derivation? and if the family has coat armour, what are the bearings?

J. MCC. E.

ROBERT BRENT OF THE MIDDLE TEMPLE, TEMP. JAMES II.—If any light can be thrown on this gentleman's pedigree it will be acceptable. He was engaged by James's Government in a judicial capacity, but in what way is not very clear. He was, moreover, a kinsman of the Lord

Carrington (Roman Catholic) of that time. Dagdale's *Baronage* (ii. 470) gives some notices of this Lord Carrington, and Nichols's *History of Leicestershire* (iii. 29) gives a pedigree of the family, which may assist in discovering the connexion. D. G.

A ROMAN INSCRIPTION.—The following was copied by me at Nyon, on the lake of Geneva, in 1873. It was among Roman remains which had been lately discovered there. Everything but the second line is intelligible enough. Perhaps some correspondent of "N. & Q." will kindly assist me to decipher it. I can answer for the accuracy of the transcription:—

L. SERGIO . L . F . COEN  
LVSTROSTAIODOM  
TINO . OMNIHVH HONO  
RIEVS . IN COLONIA . E  
QVEST . ET . IN COL . VI  
ENNENSIVM . FVNCTO  
T . IVL . POMPEIVS . TER  
TVLLVS SOCERO OP  
TIMO.

H. DELEVINGNE.

AN OLD MILITARY WORK.—Can "N. & Q." tell me the date of publication of the following work, and say whether it has ever been reprinted? I give the title as I find it in an old volume of Sir Richard Phillips's *Monthly Magazine*:—

"A breefe Discourse concerning the Force and Effect of all Manuall Weapons of Fire, and the disability of the Long Bowe or Archery, in respect of others of greater Force now in use: with sundry probable Reasons for the verifying thereof, the which I have doone of duty towards my Souveraigne and Country, and for the better satisfaction of all such as are doubtfull of the same. Written by Humfrey Barwick, Gentleman, Souldier, Captaine, *et encor plus outtre*. At London. Printed for Richard Olliffe." 4to.

The above-named magazine says:—

"This curious treatise is dedicated to Henry Carey, Baron Hunsdon, and appears to have had its rise in the publication of two other tracts on military discipline, by Sir John Smith and Sir Roger Williams, the former more particularly encouraging the use of archery. The author says he became a soldier at the age of eighteen, in the second year of King Edward VI. The treatise consists of eighteen discourses."

P. J. MULLIN.

NUMISMATIC: CEYLON, ONE CENT.—I have a copper coin,—Obv.: leg., "Victoria, Queen"; field, bust in profile with diadem, showing left cheek. Rev.: leg., "Ceylon, One Cent. 1870"; field, a tree; Indian (?) characters on either side of it. I cannot find this coinage mentioned in the *First Annual Report of the Deputy Master of the Mint*, 1870. What other coins, of gold, silver, or copper, were struck for Ceylon about this date, and at what mint were they struck?

W. STAVENHAGEN JONES

79, Carlton Hill, N.W.

HERALDIC.—Whose arms are the following, a fess arg. between three crescents arg.



ermine; impaling Arg., a chevron vert between three fleurs-de-lys; Crest, a goat's head. They are believed to be those of Major-Gen. Sir Charles Holloway and his wife, daughter of Sir Justly Green.

A RELATIVE.

[The coat is that of Holloway, of Oxford, Visit. 1634, and the impaled coat is that of Green of Newby, co. York, both given in Burke's *Gen. Armory*, 1878.]

THE PICTS A SCANDINAVIAN PEOPLE [?].—In Mason's *Shorter English Grammar*, p. 2, the Picts are classed with the "Norsemen and Danes" as "men of Scandinavian origin." As I had been accustomed to consider the Picts a Celtic people, about whom the only question was whether they were Gaelic or Cymric, I found the above statement somewhat startling; but it has been repeated in two others of the same author's very excellent grammars. Is the view that the Picts were a Scandinavian people now generally held?

THOMAS POWELL.

Bootle.

[Daniel Wilson, *Prehistoric Annals of Scotland*, 1863, ii. 171, distinctly asserts that the presence in Scotland of the Picts, "altogether prior to the earliest invasions of the Northmen, from whom it was the fashion for a time to derive them, is indisputable."]

AIR BEDS AND CUSHIONS.—When did these valuable articles of luxury first come into use? The books of reference say at the beginning of the eighteenth century. But if so Ben Jonson was wise before his time, for he makes Mammon in the *Alchemist* say, when he is enumerating the luxuries he means to buy with his gold, "I will have all my beds blown up, not stuff; down is too hard" (II. ii.). Did the world wait a hundred years before it put this happy thought into practice?

EDWARD H. MARSHALL, M.A.

AUTHORS OF QUOTATIONS WANTED.—

"To save a drowning family from wreck."

J. L.

### Replies.

SIR EDWARD KNEVIT.

(6th S. iii. 328.)

MR. MAY has got a very long and perplexing business before him if he is going into the Knyvett pedigree. I made some collections for it some years ago, but gave it up as a hopeless task, and likely to be so costly in time and money that I shrank from further researches. Nevertheless, I am glad that some one else is going to make the plunge that frightened me, and I would willingly help another where I could. To begin with, let it be noted that MR. MAY has made a false start. 1. I do not think Sir Edward Knyvett was the son of Sir John Knyvett at all; but I am sure Sir John Knyvett was not the husband of Joan Stafford. 2. I do not think that Joan Stafford was ever the

wife of William, Lord Beaumont, though all the books on the peerage assert that such was the case. 3. The following are some conclusions which may be proved with reasonable certainty:—

1. Sir William Knyvett, of Bokenham Castle, Knight, was the husband of Joan, sister of Henry Stafford, Duke of Buckingham, in August, 1478, the duke being at that time on his way to pay his sister a visit (*Paston Letters*, Gairdner, iii. 234).

2. Joan, "called lady Beaumont," could not at that time have been the widow of William, Lord Beaumont, for he did not die till 1507 (Banks, Nicolas, &c.).

3. I believe her to have been the widow of John, Lord Beaumont, who had some money dealings with her father, Humphrey Stafford, Duke of Buckingham (*Paston Letters*, i. 61), about 1450, and it may have suited the duke to bestow his daughter's hand upon a man of his own generation. John, Lord Beaumont, was slain in 1460 at the Battle of Northampton.

4. At any rate, between 1460 and 1478, Sir William Knyvett had married Joan Stafford, "Lady Beaumont."

5. Before March 9, 1490, Sir William had married again. (To their own shame and the confusion of all right-minded genealogists, the Knyvetts appear to have had a monomaniacal fancy for that name Joan, and MR. MAY, if he does not know it, will find out this evidence of bad taste on their part before he has done with them.) Sir William's next wife was another Joan, sister and coheir of Thomas Courtenay, Earl of Devon (Brewer, *Cal. Hen. VIII.*, vol. i. No. 1603, compare No. 2080, *sub fin.*).

6. Sir William Knyvett, according to Blomefield, was fifty-one in 1491, but *in limine* let me caution MR. MAY against trusting to Blomefield in the matter of the Knyvett genealogy. It is a hopeless mass of confusion. If he wants to start from sure ground, he should get copies or abstracts of the will and Inq. post mortem of Sir William, and work downwards. By-and-by, in return for such copies or abstracts, I shall be proud to put some few scraps of information at his disposal—information which peradventure everybody does not know.

AUGUSTUS JESSOPP, D.D.

The will of Sir Edward Knyvet is in Nicolas's *Testamenta Vetusta*. In it he mentions "Dame Ann, my wyffe," Anne Clyfforde, his sister, then a widow, and his niece, Elizabeth Knyvet, "daughter of my brother Charles Knyvet, in service with the Duchess of Norfolk," but mentions no daughters, so far as I recollect. Sir Edward was the son of Sir William Knyvet, not Sir John (whose will is also in the same book), who married first, Alice, dau. of Leonard, Lord Grey of Ruthyn, or of his brother, secondly, Joan, daughter of Humphrey Stafford, Duke of Buckingham, and thirdly, Joan



widow of Roger Clifford, and sister and coheir of Thomas Courtenay, sixth Earl of Devon. One of Sir William's daughters by his first or second wife married Charles Clifford, the son of Sir William's third wife by her first husband. In Sir William Knyvet's will he mentions his daughter-in-law Elenor, widow of his son Edmund and mother of Sir Thomas Knyvet, and also mentions his grandson Edmund. There is also in Nicolas's *Testamenta Vetusta* the will of Anne, Duchess of Buckingham (proved 1480), who leaves her "daughter Beaumont" some plate, and I think it is mentioned in a note that this daughter Joan was married secondly to Sir William Knevett, of Buckenham, co. Norfolk, Knight. B. F. S.

"ANGLO-SAXON" (6th S. iii. 208).—The earliest students of our mother tongue in the sixteenth century, Lambard, Foxe, Archbishop Parker, the Spelmans (Sir Henry and Sir John), W. L'Isle, and others, use "Saxon" or "the old Saxon." Abraham Wheloe, in his edition of Bede, 1643, while speaking of Alfred's Paraphrase as Saxon, styles its author the King of the Anglo-Saxons, "ab augustissimo veterum Anglo-Saxonum rege, Aluredosive Alfredo." In 1655 Junius edited Cædmon, the title being *Cædmonis Monachi Paraphrasis Poetica Genesios, &c., Anglo-Saxonice conscripta*. Somner in 1659 printed his *Dictionarium Saxonico-Latino-Anglicum Voces Phrasesque præcipuas Anglo-Saxonicas, &c., complectens*. In 1665, Junius published two versions of the Gospels, "Gothica et Anglo-Saxonica"; and in 1689 Hickeys issued his *Institutiones Grammaticæ Anglo-Saxonicæ*. The term was continued by W. Elstob, Rawlinson, Thwaites, and Benson in their several publications. Sammes, however, in 1676 has "The English-Saxon alphabet" at p. 410 of his *Britannia, Antiqua Illustrata*. Miss Elstob also preferred "English-Saxon" in her edition of Elfric's *Homily* in 1709, and her *Grammar* in 1715. But the term Anglo-Saxon seems to have been the more popular, as in 1715-27 we have two volumes of "*Controversial Discourses*, containing Wm. Elstob's Office of Devotion used in the Anglo-Saxon Church, with a Translation and Notes," and to have been generally adopted. Many now prefer the term "English," as used by our forefathers, e.g., "The priest shall say unto the people on Sondayes and holydayes the sense of the Gospell in *Englishe*" (translation of a passage in Abp. Parker's *Testimonie of Antiquity*, p. 60), the original being "on englisce." So in many passages.

Dr. Bosworth, in the preface to his *Dictionary of the Anglo-Saxon Language*, Lond., 1838, pp. 1, li, shows that the people never called themselves Anglo-Saxons, but that the name is given them by historians, and is of Latin formation. The earliest use of it appears to be by Paulus

Warnefridus, diaconus, in the eighth century, as in these passages, "Vestimenta vero eis erant laxa et maxime linea, qualia Angli-Saxones habere solent," iv. 23; "At vero Cunibertus rex Heremelandam ex Saxonum Anglorum genere duxit uxorem," v. 37; "His diebus Cedoaldus rex Anglorum Saxonum qui multa in sua patria bella gesserat, ad Christum conversus Romam properavit," vi. 15. The Angles, though considered a subdivision of the more powerful and extensive Saxon people, bore the chief and leading part in the expedition to Britain, and their union is correctly expressed by the denomination Anglo-Saxon. Time, too, has done justice to the Angles, for while the name of Saxons has disappeared (save in Essex, Sussex, Middlesex), the name of the Angles is still embodied in England and English. It is remarkable that Ina, who began his reign A.D. 700, calls himself at the beginning of his laws "King of the West Saxons," but denominates the people of his kingdom "Englishmen."

Possibly Camden was the first of modern writers to adopt the name Anglo-Saxon, as in the "Epistola Dedicatoria" of his *Anglica, &c.*, Frankfurt, 1603, p. 2, he writes, when speaking of the extracts from the *Saxon Chronicle*, "Annales quos sua lingua conscriptos majores nostri Anglo-Saxones solos habuere." He took it apparently from Asser, who dedicates his work *De Rebus Gestis Alfredi* to "Ælfred Anglorum Saxonum Regi," and says, on p. 11, ed. 1603, A.D. 884, "Eodem anno Ælfred Angul Saxonum Rex classem suam de Cantio, plenam bellatoribus in Orientales Anglos dirigens, prædandi causa transmisit." Since the publication of the Saxon Charters, by Kemble (*Codex Diplomaticus Aevi Saxonici*, 6 vols.) it has been shown that this name was occasionally adopted by the kings. On this point, and on the whole subject, Mr. Freeman's note on "The Use of the Word English," being Appendix A to the first volume of his *History of the Norman Conquest*, should be studied, as settling the question in a most satisfactory manner. See also Mr. Cockayne's *Saint Marherete* (E.E.T.S. edition), pp. 74-7. W. E. BUCKLEY.

For a full discussion of the use of this term (ancient and modern), see Freeman's *Norman Conquest*, vol. i. App., note A, and iii. 44 (note). J. T. F.

Bp. Hatfield's Hall, Durham.

The first Anglo-Saxon dictionary, published by Somner (small folio, Oxon., 1659), bears the title, "*Dictionarium Saxonico-Latino-Anglicum Voces Anglo-Saxonicas cum Latina et Anglica interpretatione complectens*." But we find the "Anglo-Saxon" in its Latin form, design collectively the people of England (the contradistinction to the Northumbrians).



far back as the year 889, in Kemble's *Codex Diplomaticus Aevi Saxonici*. The Latin names, "Anglosaxonia" and "Anglosaxones," occur there not less than forty-four times in documents belonging to the years 889-1066 (*v. Anglia*, ed. Wuliker, vol. i. p. 4).  
H. KREBS.  
Oxford.

**MINING TERMS** (6th S. iii. 207).—See Ray's *Travels in England and Wales*, London, 1674; the notice of coal-pits in Dr. Plot's *Staffordshire*, chap. iii., "An Account of preparing some of our English Metals and Minerals"; Ray's *English Words*, p. 174, London, 1691; *The Derbyshire Miner's Glossary*, by James Mander, Bakewell, 1824; *The Liberties and Customs of the Lead-Mines in Derbyshire*, by E. Manlove, London, 1653; *Laws and Customs of the Stannaries of Cornwall and Devon*, by T. Pearce, London, 1725, with marginal notes, Truro, 1808; *Fodinae Regales*, by Sir John Pettus, London, 1670; *Mineralogia Cornubiensis, with an Explanation of the Terms and Idioms of Miners*, by W. Pryce, London, 1778.  
ED. MARSHALL.

There is no formal vocabulary, but many local mining terms are used and described in

"The Miner's Guide, being a Description and Illustration of a Chart of Sections of the Principal Mines of Coal and Ironstone in the Counties of Stafford, Salop, Warwick, and Durham. By Thomas Smith, Land Agent, Horseley Heath, Tipton. Printed for and sold by the Author, 1846."

The volume is illustrated with six copper-plates, and is now "scarce." I have only the volume, not the "chart." The following is in the new catalogue of Mr. Wm. Brough, bookseller here:—

"Pryce, W., of Redruth, *Mineralogia Cornubiensis*, a Treatise on Minerals, Mines, and Mining, portrait by Basire and plates, folio, boards. 1778."

And the volume is described as containing an "explanation of the terms and idioms of miners."

ESTE.

Birmingham.

See articles on the archæology of the coal trade in the Newcastle volumes of the *Proceedings of the Arch. Inst.*, 1852, i. 154; *Cumb. and Westm. Transactions*, part ii. vol. iii., for 1877-8; *Leiland, Itin.*, viii., ii. 28. Others might be found in *The Bishopric Garland*, and Brockett's and other glossaries relating to mining districts should be searched.  
J. T. F.

Bp. Hatfield's Hall, Durham.

MR. BRITTEN will find many such terms in the appendix to Bainbridge's *Laws of Mines and Minerals*, pp. 938-58 in the edition of 1878.

G. F. R. B.

"COCK ROBIN" A SUBSTITUTE FOR "ROBERT" (6th S. ii. 27, 155, 495; iii. 138, 231).—It was scarcely worth while to take any notice of this

subject; but it tickled my fancy to see so ludicrous a theme treated so gravely by a learned man. He now says, "In French Robin was used generically as we use Giles or Hodge [jeering and uncomplimentary terms as we all know], and it seems to have been adopted in English." Just so. Exactly my own opinion. But, he says, we are speaking of different things. He forgets. We are not speaking of different things; we are both speaking of "Robin for Robert as an affectionate term of endearment" ("N. & Q." 6th S. ii. 496), his exact words. In the same article he says he is "unable to give a further example of *Cock Robin*" than the one quoted by DR. CHANCE; but that "the progress seems to have been this,—Robin for Robert as an affectionate term of endearment; then, as an intensative term of affection, he was likened to Robin Redbreast, and the latter word added to point the allusion; this more familiarly became *Cock Robin*." It is the assumption that "Robin" is an "affectionate term of endearment" that I have been opposing, and which he now says was equivalent to Giles or Hodge. So much for the original subject. Now for what has been imported into it. DR. NICHOLSON does not agree that Robin Hood was considered decidedly low, and says, "Because a foolish song may have been written on Wellington, few will therefore consider Wellington 'foolish or low.'" This is not so good logic as he generally uses. The cases are not parallel. If not one only but many foolish songs had been written about Wellington,—so many that they had become a byword and had passed into a proverb, until other foolish songs were likened to "a tale (or song) of Wellington"—mere trash and ribaldry,—then (if such a thing were possible) it would prove that Wellington was considered "foolish or low." Can DR. NICHOLSON give a few instances of complimentary allusions to Robin Hood by writers of the period? And as he finds some fault with those I gave, here are some others, and if these are not sufficient, I can furnish him with plenty more:—

"In Sermones percase it is not conueniente to mingle iestyng saynges of mortall menne, with the holie scriptures of GOD but yet might thesame moche more excusable bee vsed, to quicken soche as at Sermones been euer noddying, then olde wines foolishe tales of Robin Hood, and soche others, whiche many preachers haue in tymes past customablie vsed to bryng in, taken out euen of the verie botome and grosseste parte of the dreggues of the common peoples foolishe talkyng."

*Apoph.* Erasmus, 1542. Reprint 1877, p. xxv.

"The Holy Bible grounde of truth and of lawe,  
Is now of many abiect and nought set by,  
Nor godly scripture is not worth an haue;  
But tales are lored ground of ribaudry,  
And many are so blinded with their folly,  
That no scripture thinke they so true nor good,  
As is a foolishe iest of Robin hood."

Barclay's *Ship of Fools* (1570), f. 23.

"From fary, franzie, and imprisonment,  
From fine Maid Marian and her Morris dance."



From unkind brothers that cannot agree,  
The Lord of heav'n and earth deliver me."

N. Breton's *Pasquill's Precession*, 1600, st. 13.

Our ancestors held right views about both Robin Hood and Maid Marian. A pretty sort of a "Maid Marian" to be "trapesing" about with a pack of fellows, lodging in hedge bottoms (in romance language "under the greenwood-tree-e-e!"). He and she were both low and disreputable.

I did not give *all* Heywood's lines, simply because they are too long—there are four folio pages of them. They are in his *Hierarchy of the Blessed Angels*, 1635, pp. 204-7. We cannot have dust thrown in our eyes. The simple meaning of the lines is that poets were not honoured or treated as they ought to be—not so respectfully as successful tradesmen or men of any other profession, but with an irreverent and coarse familiarity, which Heywood, like a fine cheery old fellow as he was, trying to put the best face on the matter, does say *he* will take for a proof of love. He finishes thus pathetically, notwithstanding his fine make-believe:—

"Meane time we spend our fruitlesse houres in vaine,  
And Age, of Want and Hunger doth complaine;  
It grieves us now, although too late, at last,  
Our youth in idle Studies to haue past;  
And what a folly 'tis, we now haue found,  
To cast our Seed in an vnfaithfull ground.

\* \* \* \* \*  
If any loves me and intends to giue I  
I wish to taste his bounty whilst I liue."

They were allowed to pine and die in beggary, notwithstanding they called one of them "Robin," which Dr. NICHOLSON did say was "an affectionate term of endearment."

A clerical friend of mine, born and bred in Lancashire, to whom I read my communication, observed,—"You are quite right. In our part of the country if a man has been christened Robert and is a soft kind of fellow, they call him 'Robin'; but if he has got his wits about him, they generally call him 'Bob.'" This is consolatory to me, for I am happy to say I have hitherto escaped "the affectionate term of endearment, Robin" (both with and without the "intensative Cock"), but have been called "Bob" times innumerable.

The fact that a person advertises the pet name of his dead child is no proof to me that that person can be taken as a witness to the value of words or epithets. I have heard of one who wished to have a child christened "Beelzebub," because he said "he liked Scripture names"; and of another who, having already Matthew, Mark, Luke, and John in his family, wished to "compliment Acts a bit" by having a fifth child so named. But this would convince few people that either "Beelzebub" or "Acts" were desirable names for children.

There are one or two other objections which Dr. NICHOLSON raises to some of the passages quoted; but as they probably are mere feints, intended to

distract attention from the main point, they may go for what they are worth. It would be more satisfactory if he would support his dictum by examples, the same as I have done.

A "Cock Robin shop" is a contemptuous name for a small bookseller's, where penny histories, "cock and bull" tales, and other cheap literature is sold. A "Cock Robin printing-office" is one in which a poor style of work is done. These terms are considered anything but complimentary. I would not advise unbelievers to try the experiment of going into some such office and asking the men at work if theirs is a "Cock Robin office."

R. R.

Boston, Lincolnshire.

A SLOPING CHURCH FLOOR (6th S. iii. 228).—The church of St. Pierre-du-Bois in Guernsey has this singular feature in a very marked degree, and it may be accounted for in this particular instance by the nature of the ground—the church being situated on the brow of a hill falling rather rapidly to the westward. The same peculiarity existed also in a lesser degree in the church of the adjoining parish of St. Sauveur, but the building having been repewed a few years ago, and a wooden floor substituted for the original irregular pavement, this uncommon feature has disappeared. The same reason did not exist in the case of this church as in that of St. Pierre-du-Bois, the ground on which the church of St. Sauveur is built being perfectly level. The architecture of the former church may be referred to the end of the fourteenth century, that of the latter to a time when the decorated style was giving way to the flamboyant. In the church of St. Pierre-du-Bois the shafts of the pillars separating the nave from the aisles shorten gradually to the eastward, the capitals being all on the same level, and the bases having the same size and height throughout. I noticed that in the church of St. Jacques at Lisieux, in Normandy, the floor rose in a gentle slope towards the east, following apparently the inclination of the ground on which the church is built; and I think I have seen the same feature elsewhere in France, though I cannot call to mind where. The effect architecturally is by no means unpleasing, as it adds to the apparent height and length of the building. May not the architect have had this end in view in some cases?

EDGAR MACCULLOCH.

Guernsey.

The parish church of Stinchcomb, Gloucestershire, slopes in a similar way to the instance cited by J. G. R. I have met with others. Probably the peculiarities of site have something to do with the arrangement; they certainly had in a modern instance which I can cite. A beautiful church, designed by Mr. James Piers St. A. was opened at Gurnislake last year. Gurn



is an out-of-the-way place on the western border of Cornwall, and the church in question is built almost wholly of grey granite. Its floor line is a continuous descent from the west door to the altar table. The building stands upon mountainous ground, and, to humour the site, at every few yards the floor drops a step—somewhat gallery fashion. The effect is by no means unhappy.

HARRY HEMS.

Exeter.

It is not at all unusual to find the floors of churches rise upwards some inches from west to east, and when this is the case it is always, I believe, where the church is built on a hill side, and the old people, instead of burying the east end in the hill or abnormally raising the west end to keep the floor level, let it run, to some degree at least, with the slope of the ground. No doubt this or some such natural reason exists for the case J. G. R. mentions. It is to be hoped the peculiarity was retained, and not *restored*.

J. E. K. C.

Mr. Dobson, author of *Rambles by the Ribble*, part ii. p. 13, says:—

"There is one feature of Mitton Church which I may allude to, as it is very uncommon in our churches. The nave declines very much. Entering from the churchyard, we have to descend some steps to get into the nave; the nave declines till it gets to the screen, separating it from the chancel, and then some steps have to be descended to enter the chancel."

D. W.

Preston.

THE ATTACK ON JERSEY: DEATH OF MAJOR PEIRSON, NOT "PIERSON" (6th S. iii. 285).—In "N. & Q.," 5th S. v. 93 there is a letter from LORD CHELMSFORD, who had married a niece of Major Peirson, stating that the former way of spelling the name is correct. The error is of long standing, for in Lewis's *Topographical Dictionary of England*, 1831, s.v. "Jersey," the name is Pierson, which is also the spelling in Vincent's *Dictionary of Biography*, 1877. In the list of Sir Charles Eastlake's purchases in the thirty-second edition (1875) of the *Catalogue of the Pictures in the National Gallery (British School)* 1,600*l.* is said to have been the sum given for this picture of Copley's, not (*ante*, p. 285) 4,600 guineas. What was the real amount?

J. R. THORNE.

THE PRONUNCIATION OF "ER" AS "AR" AND OF "E" AS "A" (6th S. iii. 4, 353).—Surely it will be readily understood that in calling the pronunciation of *er* as *ar* a singular habit of English, I meant that no other modern language uses the written symbol *er* where the pronunciation *ar* is intended. The French words mentioned in Dr. CHANCE's interesting letter are words in which *ar* is written *ar* according to the pronunciation, and the fact that the *ar* in them corresponds to a

Latin *er* is not quite the same thing; we should not say that in the word *almond* we have an instance of the pronunciation of *-ygdalum* as *-ond*. At the same time, I have little doubt that the frequent use of the sound *ar* is partly due to French influence. Certainly *hearth* and Middle English *sterve* belong to the set; *hearth* was formerly *herth*, from A.-S. *heorh*; whilst M.E. *sterve* is derived, not from Dutch or German, but from A.-S. *steorfan*.

WALTER W. SKEAT.

Cambridge.

IRELAND'S SHAKESPEARE FORGERIES (6th S. iii. 348).—MR. J. ELIOT HODGKIN will find an essay on this question, entitled "The Literary Career of a Shakespeare Forger," in *Shakespeare, the Man and the Book*, part ii. This is the concluding volume of my collected essays, and is published by Messrs. Trübner & Co. In writing this essay I had the advantage of examining a mass of manuscript and other matter recently acquired by the British Museum, as well as a large collection of Irelandiana in my own library; and brief as the essay is, it sums up, without any material omission, all that is known about this remarkable man and his writings. To it is appended a complete bibliography.

C. M. INGLEY.

Athenæum Club.

Passages selected on the Literary Trial, 2 vols., 1795.  
Miscellaneous Papers and Legal Instruments, with plates, 1796.

Comparative View of Opinions of James Boaden relative to MSS., 1796.

Ireland's Investigation of Malone's Claim to be a Critic, 1796.

Ireland's Vindication, 1796.

Chalmers's Apology for Believers, 1797.

Chalmers's Supplemental Apology, 1799.

Chalmeriana, a Collection of Papers, 1800.

Vortigern. New Edition with an Original Preface, 1832.

ED. MARSHALL.

Ireland died in 1834; for an account of him see Michaud's *Biographie Universelle* and Didot's *Nouvelle Biographie Universelle*.

EDWARD H. MARSHALL, M.A.

LORD BEACONSFIELD'S DETRACTORS (6th S. iii. 362).—"Aliquando dormitat Homerus," and sometimes even in "N. & Q." we find a paragraph which is not in accordance with its title. G. B. has gone out of his way to give very great partisan praise to Lord Beaconsfield, and has scarcely referred to the "detractors" whom he should have named: for example, to Daniel O'Connell in some famous phrases; Father Prout (the Rev. F. Mahony), who showed that Mr. Disraeli's eloquent oration on the death of the Duke of Wellington was a wholesale *verbatim* translation of a funeral oration by M. Thiers on Marshal St. Cyr; or, still later, to the remarkable volume by Mr. T. P. O'Connor, in which every little reference to Lord Beaconsfield's



early career, even down to details of the writs issued against him, is given with merciless industry. If some bibliographical *avvocato del diavolo* were to compile a list of the "detractors" like Joseph Smith's *Anti-Quakeriana*, it would be a very curious book.

ESTE.

[This discussion is now closed.]

"AS DRUNK AS DAVID'S SOW" (6th S. iii. 188).—When, as in the present instance, a proverbial saying appears absolutely nonsensical, it is safe to assume a corruption of its original form. What connexion exists between a sow and drunkenness? None that I know of. Is there any word which may have been corrupted into *sow*, and which had such a connexion? I think there is. M. Littré, *Dict. de la Langue Française* (Hachette & Cie., Paris, 1872, 4to.), s.v., gives as the second meaning of *soul*, "plein de vin; ivre," and states, "Dans *soul* l'i ne se prononce jamais, même devant une voyelle; au xvi<sup>e</sup> siècle Bèze note que *saoul* se prononce *son*." M. Bescherelle, *Dict. National* (Garnier Frères, Paris, 1857, 2 vols., 4to.), s.v., cites as an instance of the use of *soul*, "On croit quand on est *soul* être au-dessus d'un roi." Cf. our "As drunk as a lord." This, if I am right, reduces the proverb to a person being "As drunk as David is *soul*" (*sou*) = dead drunk. I do not know that I should venture further, but I will hazard a suggestion. The word *soul* points to a French origin for the saying, and the David—whatever he be—must, therefore, be looked for there. M. Hénault states:—

"Charlemagne introduit en France le chant Grégorien, et par l'établissement qu'il fit d'une école dans son Palais, laquelle devint le modèle de plusieurs autres. Il mérita le titre de Restaurateur des Lettres. Chacun des Membres de cette Ecole ou Académie prenoit un nom particulier, et Charlemagne lui-même, qui se faisoit honneur d'en être Membre, prit celui de *David*."

Can it be that the new style of music was caviare to the general, and that the illustrious chorister appeared to the ungodly as a man full of new wine?

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

This has been a proverbial expression in England for at least a hundred and sixty years. It is used by Bailey, the lexicographer, in his admirable translation of the *Colloquies* of Erasmus in 1725:—"And then when he comes Home, after I have been waiting for him till I don't know what Time at Night, as drunk as David's Sow" (*The Vneasy Wife*). It is hardly necessary to say that the expression has no counterpart in the original Latin. This not very elegant saying is given in Grose's *Classical Dictionary* (ed. 1823), and the animal is said to have belonged to the King of Israel.

EDWARD H. MARSHALL, M.A.

The "David" in this phrase looks very suspicious. It is most probably a mere bit of

alliteration, added to make a jingle—so dear to vulgar ears—to the much older saying, "As drunk as a sow." The tale about the drunken wife I believe to be one of a very numerous class—invented long after the phrase. The following passages from Sir T. More are a hundred and twenty years before the example quoted from Ray:

"But what shold seme farther from pride than dronken glotonye. And yet shall ye find mo y<sup>e</sup> drink themself *sow* drunk of pride to be called good felowes, than for luste of the drink self."—Sir T. More's *Workes*, 1557, p. 82.

"O *Sowe* drunken soule drowned in such an insensible slepe that he lyeth and rowgheth."—*Id.*, p. 332.

"And in the morenyng by viij. was his houre  
To be *dronke* as any *swyne*."

Colyn Blowbol's *Testament* (about 1500).

R. R.

Boston, Lincolnshire.

ELIZABETH MILLER (6th S. iii. 267).—The *Clitus*, official number 8,658, was a brig of 194 tons, built at Monkwearmouth, Durham, in the year 1812. She was re-registered at Irvine, on Jan. 8, 1834, when William Miller, merchant of Salcoats, and his daughter Elizabeth became the owners of fifty-two shares. The *Clitus* was condemned as unseaworthy on March 13, 1876. Elizabeth Miller retained her interest in her until a short time before her death, but she never served as captain; ten different persons held that position during her part ownership.

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

HIPPOCRATES OF CHIOS (6th S. iii. 209).—An account of him, very full as to his writings and medical achievements, is in the *Encyclopædia Britannica*, new edition.

EDWARD H. MARSHALL, M.A.

*Hippocratis Vita, Philosophia, et Ars Medice*, Berlin, Oettinger, 1836, 8vo.

WILLIAM PLATT.

115, Piccadilly.

KING GEORGE II.'S VISIT TO MARGATE (6th S. iii. 227).—The following extract is from the *London Magazine*, 1745 (p. 463):—

"In Saturday, August 31, about four in the morning his Majesty landed at Margate from his German dominions; and having passed thro' the City at one in the afternoon, amidst the repeated acclamations of his people, arrived at Kensington Palace in good health."

This was in consequence of the rising in Scotland.

A. L. LEWIS.

DUNGHILLS IN CHURCHES (6th S. iii. 229).—The payment to the clerk of Sandwich Church for cleaning away the dunghills was probably for clearing away the heaps of dung of birds and bats, which accumulates in great quantities in old churches. We usually remove two large sacks full

birds' nests and dung every year when the *ay* is cleaned out. In the south of England "ay



often means a small heap, and I have a Sussex servant who calls the mess under a bird's nest a dunghill.

W. D. PARISH.

Selmeaton.

"THE MAN WHO HAS A PIPE IN HIS MOUTH," &c. (6th S. iii. 228).—This passage is to be found in Lord Lytton's *Night and Morning*. I am unable to give the chapter. I should recommend your correspondent to procure Mr. Harner's *Smoker's Text-Book* (Chatto & Windus) if he wishes for a good selection of extracts relating to tobacco.

WM. H. PEET.

Towards the end of the sixth chapter of Bulwer Lytton's *Night and Morning* the following occurs (which I take to be what is wanted):—

"A pipe! it is a great soother, a pleasant comforter. Blue devils fly before its honest breath. It ripens the brain, it opens the heart; and the man who smokes, thinks like a sage and acts like a Samaritan."

D. W. CHETTLER.

"LEAPS AND BOUNDS" (6th S. iii. 229).—Locke, in his *Essay on the Conduct of the Understanding*, sect. 39, has this analogous remark, "The surest way for a learner, in this and in all other cases, is not to advance by jumps and large strides." This great philosopher was justly of opinion that "gentle and regular steps" (which to some people may seem "a very slow and lingering way" of arriving at an end) will enable far greater progress to be made than is possible by proceeding "with leaps and bounds."

ALFRED WALLIS.

Derby.

HOW LONG WILL A COFFIN BREASTPLATE LAST? (6th S. iii. 226).—Of course the inference is that the coffin-plates alluded to as only lasting a few years are the common tin ones, whereon the superscription is merely painted. An engraved plate will last for ages. I have a couple nailed up on the wall of one of my sitting-rooms, both of which were taken two years ago from old decayed coffins. The larger one measures 7½ inches by 7 inches. The legend thereon records, in quaint characters, that therein lay,—"The Honourable Sir James — Knight. One of His Majesties Searjeants at Law of — in — Died y<sup>e</sup> 13 of April 1730, aged 49." Then follows an engraving of the family arms. The other plate is smaller and older. The size is 4½ inches by 3 inches only. Its inscription runs:—"Elizabeth A. Uxor. I — ar. obiit 14<sup>th</sup> Sept. 1723." HARRY HEMS.

Exeter.

In excavating under the church here in preparation for our cathedral, a coffin lid of cedar wood was found, on which the following inscription is clearly legible:—" (Death's Head) S X S. Etat. sue 77. Ano. Dom. 1715. (Cross bones, hour-glass)." And on searching the parish register for

1715, the rector found the entry of the burial of a person with the initials S. S.

This inscription is made by copper nails driven into the wood, and the wood adjacent to the nails is more perfect than any other part. So if any one wishes to preserve his name even in the grave, he had better use copper nails instead of the ordinary plate.

J. G. CHILCOTT.

Truro.

NICOMEDES, THE GEOMETER (6th S. iii. 209).—Everything that is known of Nicomedes is contained in Mantucla's *Histoire des Mathématiques*, vol. i. p. 255. He was about contemporary with Archimedes. Nothing is known of his works but the invention of the curve which goes by his name, and the use he put it to for the solution of the famous problems of the trisection of an arc, and the finding two mean proportionals between two given lines. Mantucla adds that the application of the curve to the solution of problems in solid geometry was highly applauded by the great Newton.

J. CARRICK MOORE.

See Rose's *New General Biographical Dictionary*.

EDWARD H. MARSHALL, M.A.

EARTHQUAKES WITHIN THE LAST TEN YEARS (6th S. iii. 229).—A full account would be far too long for insertion in "N. & Q." Prof. Fuchs reported 104 shocks in 1876 alone (see *Encyclopædia Britannica*, 1877). Haydn (*Dictionary of Dates*, 1876), notes some of the more remarkable shocks:—Quebec, slight, Oct. 20, 1870; Calabria, severe, October, 1870; N.-W. England, slight, March 17, 1871; Yorkshire, slighter, March 22, 1871; California, severe, March 26, 27, 1872; Lebrée, India, very severe, Dec. 14, 15, 1872; San Salvador, severe, March 19, 1873; North Italy, severe, June 29, 1873; Azagra, in Spain, severe, July 22, 1874; Antigua and neighbourhood, severe, Sept. 3, 1874; Kara Hissa and neighbourhood, severe, May 3-5, 1875; Smyrna, severe, May 12, 1875; San José, in Colombia, very severe, May 16-18, 1875; Lahore and neighbourhood, Dec. 12, 1875.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

BENJ. KEACH (6th S. iii. 267).—*The Articles of Faith of the Church at Horsleydown* was published by Mr. Benj. Keach in 1697. He added to this confession a small treatise on the glory of a true church and its discipline. The same book, differing only in the prefaces and dedications, was issued by Mr. Elias Keach, also in 1697, for the use of his congregation meeting at Tallow Chandlers' Hall. Cf. Wilson's *Dissenting Churches*, iv. 249; *Confession of Faith, &c.*, Hanserd Knollys Society, 1854, p. xiv.

J. ISLE DANCER.



THE IRISH REBELLION, 1798: MASSACRE AT SCULLABOGUE (6th S. iii. 269).—H. B. is referred to Musgrave's *Memoirs of the Rebellion in Ireland*, &c., for particulars of the shocking and diabolical massacre at Scullabogue by the Irish rebels on June 5, 1798. It is easy to say that only the unfortunate slain are mentioned, for, so far as I can trace, two persons only escaped. These were Mr. Loftus Frizzel and Richard Grundy. See Musgrave, vol. ii. p. 414, App. xx.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

"ALLOBROGICAL" (6th S. iii. 48, 216).—I think MR. MARSHALL is mistaken as to the interpretation he adopts of Juvenal *Sat.* vii. 213, 214. With the reading "qui toties," &c., it has been supposed to mean that Rufus was so confident in his own powers as to call even Cicero "an Allobrogian," i.e. a barbarian, in comparison with himself. The other explanation, that Rufus talks about himself as a Gaulish Cicero, gives a construction to *dixit* which seems hardly justifiable. But the true reading, as given in Mayor's Juvenal, appears to be *quem* for *qui*, i.e., the pupil of Rufus (who was a native of Gaul) nicknamed him "the Allobrogian Cicero," and used to beat him besides. In any case the Rufus mentioned is a contemporary of Juvenal, and therefore cannot have been "the rival of Cicero" in the ordinary acceptance of the term. Also, if the word *Allobroga* means anything more than "Gaulish," which I doubt, the notion of "barbarian," rather than that of "self-arrogating," would seem to be implied in the term.

C. S. JERRAM.

SURREY PROVERBS (6th S. iii. 246, 276, 375).—It may be very true that "chicken porridge" is a mistake for, or rather a variant of, "chips in porridge"; but, if so, the mistake is that of the Surrey peasantry, and not of A. J. M. If I distinctly hear people say that so-and-so is "like chicken porridge, neither good nor harm," my business is to set down that phrase, and not to make a "culpable emendation" of it. Besides, I do not see that the other phrase is an emendation. Chicken porridge, I suppose, means chicken broth, which is a harmless but insipid kind of food. *Chips* in porridge—a chip being a splinter of wood—must be had to digest; nor do I understand how or why they should get into the porridge. I may add that when I asked a woman, who had used the phrase, what chicken porridge was, she answered that she didn't know, but that she had heard the saying many a time.

A. J. M.

VESTMENTS NOT OF THE CHURCH OF ENGLAND (6th S. ii. 65, 129, 195).—Allow me to express my sincere sorrow at the loss which literature has sustained by the death of MR. MACKENZIE WALCOTT. Still I deem it due to myself to state

that the five allegations he has made as to my supposed motives are mere guesses unfounded on fact.

1. He commences, "Adopting a method superficially uncontroversial, yet virtually a distinct challenge,...B. N.," &c. I had not the slightest intention of challenging a controversy, nor did I suppose at the time that "N. & Q." would entertain such a controversy. Nor do I myself take such an interest in the non-essentials of Christianity. Looking into S. Harsnet for Shakespearean purposes, I came upon some historical statements which, with single heart, I thought might be worth the notice of those whom they might concern.

2. "B. N. by an isolated quotation." It should have been, "by three distinct quotations from different pages." I also carefully considered these and gave every word necessary to their true interpretation. One text says that certain garments were "phantastical"—an epithet that Harsnet would have applied to a motley coat and bauble. I gather from this—though it is a conclusion that I now for the first time put forth—that Harsnet and his fellows did not wear such "phantastical attire."

3. "It is simply misleading as regards fact to suggest that its [the cope's] adoption was of a controversial nature." I did not even dream of making any such suggestion. Harsnet's omission of the cope from his list of "phantasticalls" agrees with his effigies in Chigwell Church, which wears one, and both were *alluded* to, in less, I think, than half-a-dozen words, as proofs that they were then worn in the English Church, a belief which, I believe, MR. WALCOTT upheld.

4. "I fail to detect in the quotation [i.e., quotations] from Harsnet, the friend of Whitgift, any signs of the open or unconscious bias gratuitously imputed to him." I imputed no bias. The only two ideas I had formed—and these I did not express—were, that Harsnet was strongly opposed to certain witch vagaries, both Roman Catholic and Puritan, and was strongly opposed to these parties.

5. MR. WALCOTT objects "that I do not wear my visor up." The answer is as simple as before. For a number of years I have been a contributor, and having just before shown at length that I had been reading Harsnet, I for shortness, as I had previously done on several occasions, signed myself B. N., as the easily recognized initials of

BR. NICHOLSON.

"TO RULE THE ROAST" (6th S. iii. 127, 169, 277).—I have never been able to see any difficulty in this, nor can I see any reason for jumbling up two distinct words, *roast* and *roost*. The *bo* cook, who ruled the roast—the prime joint—necessarily ruled the kitchen also, and it is a tradition among others than ourselves that he was *not*



despotic in his domain, as domineering and overbearing, as a Tzar. This cook not only especially "ruled the roast," as the prime joint, and as to its basting, &c., but also as regarded the turnspit, man, boy, or dog, using not merely strong language, but the "argumentum ad hominem et bestiam baculinum" as freely as did his equals and betters.

BR. NICHOLSON.

The poultry-yard has suggested the figure "he is cock of the walk," and it seems to me that he who is in this proud position will "rule the roost" also. I have, however, generally heard that "— rules the roast." There is room for both forms, and precisians may use one when the ruler is masculine, and the other when the presiding genius is feminine. A man rules—as a rule—"the roost," his household, but in ninety-nine cases out of a hundred it is a woman who rules "the roast."

ST. SWITHIN.

THE 43RD FOOT (6th S. iii. 267).—The 43rd Light Infantry is so fortunate as to have had for its historian the present Sir Richard Levinge, Bart., whose most admirable record of the regiment in which he was formerly an officer, and which is so much indebted to him, I possess. It contains a very complete list of officers from the embodiment of the corps in 1741 to 1867, the year in which Sir Richard issued his work. It was published by Clowes & Sons, Charing Cross. I have also *An Alphabetical List of the Officers of the 43rd (or Monmouthshire) Light Infantry from 1800 to 1850*, by Mr. Henry Stooks Smith, who has compiled similar useful lists of officers for several other regiments. To either of these volumes it will give me much pleasure to refer for your correspondent.

EDWARD ARTHUR WHITE, F.S.A.

Old Elvet, Durham.

The Prince Consort's Library at Aldershot contains Army Lists which extend backwards to the last quarter of the eighteenth century. The regimental histories which are in the British Museum Library are usually brief, and not likely to give much information respecting an individual officer. The regimental records, preserved at the headquarters of the regiment, might contain the desired information, which would, I presume, be granted on application to the commanding officer.

C. J. STONE.

"WEEKLY MEMORIALS FOR THE INGENIOUS," &c. (6th S. iii. 267).—I have a copy of this book, and have always regarded it with considerable respect as a very early example of the genus "periodical." The following quotation from the prefixed address from "The Book-Sellers to the Reader" would seem to make it evident that the volume for 1683 was the only one ever published: "For the Future we design not to Publish Weekly,

but shall endeavour in our sphere to employ our Industry for the Service of the Public, according to the best of our Understanding." This reads very much like an admission of failure, and as the work was unquestionably well conducted, one would think it not unlikely that it failed, like much else, simply from being in advance of its time.

HOWARD S. PEARSON.

Henry Faithorne, the bookseller, was a son of the engraver, William Faithorne the elder, and consequently the brother of William Faithorne the younger.

J. INGLE DREDGE.

"CURIOSIS FABRICAVIT INFEROS": LINES QUOTED BY HANNAH MORE (6th S. i. 136, 266; iii. 235).—I answered this query at the time and gave the reference to the passage in Augustine's *Confessions* where the saying occurs. Augustine attributes it to "a certain person." This seems to have been almost as favourite a quibble with our forefathers as the one concerning the conduct of Lucretia. It is to be met with in various forms among our old writers, of which the following is a curious specimen:—

"When Skelton did come to London, ther were manye men at the table at diner. Amongst all other there was one sayde to Skelton, Be you of Oxforde or of Cambridge a scolar? Skelton sayd, I am of Oxford. Syr, sayde the man, I will put you a question: you do know well that after Christ dyd rise from death to life, it was xl. dayes after ere he dyd ascend into heauen, and he was but certayne times wyth hys discyples, and when that he did appeare to them, hee dyd neuer tary longe amongst them, but sodainely vanished from them; I wolde fayne knowe (saith the man to Skelton) where Chryste was all these xl. dayes. Where he was, saythe Skelton, God knoweth; he was verie busye in the woods among hys labourers, that dyd make fagottes to burne heretickes, & such as thou art the whych doest aske such diffuse questions: but nowe I wyll tell thee more: when hee was not with hys mother & hys disciples, hee was in Paradyce, to comforte the holye patriarches and prophetes soules, the whiche before he had set out of hell. And at the daye of hys ascension, hee tooke them all vp wyth him into heauen."—*Merrye Tales of Skelton* (Hazlitt's *Shakespeare Jest-Books*, vol. ii. p. 6).

R. R.

Boston, Lincolnshire.

ESHER (6th S. iii. 88, 255).—I am particularly obliged to MR. BRADLEY for his explanation of the origin of the name of this place (æsc-healh=ash-haugh) because it makes intelligible what had for many years been a great puzzle to me. The principal part of the extensive uncultivated ground near Esher (that portion of it to the south-east of the Portsmouth road) is called by old inhabitants of the neighbourhood Awbrook or Harbrook Common. A brook runs across it and separates the parishes of Esher and Thames Ditton. According to MR. BRADLEY'S etymology, Awbrook would mean the watery pasture by the brook. I have seen it so spelt in some old maps, but the country people usually pronounce it



with an aspirate, Harbrook. It is curious that there is, I believe, no other instance of the use of *haugh* in place-names in the county of Surrey.

Can MR. BRADLEY kindly explain the name Ditton, also (spelt Ditone in Domesday) between Esher and Kingston? It is, in fact, a double village, there being Thames Ditton and Long Ditton, both close together. Can this proximity of the two have anything to do with the principal name Ditton?

W. T. LYNN.

Blackheath.

MYSTERIOUS LAKE SOUNDS (6th S. ii. 327; iii. 33, 234).—Whilst engaged a few days since in turning over the pages of the first book of Wordsworth's *Prelude*, I came upon the following passage illustrative of the above:—

"Meanwhile abroad

Incessant rain was falling, or the frost  
Raged bitterly, with keen and silent tooth;  
And, interrupting oft that eager game,  
From under Esthwaite's splitting fields of ice  
The pent-up air, struggling to free itself,  
Gave out to meadow grounds and hills a loud  
Protracted yelling, like the noise of wolves  
Howling in troops along the Bothnic Main."

I am not, however, sufficiently acquainted with the humour of our northern lakes to know whether the phenomenon is still observable.

A. P.

LEAMINGTON (6th S. iii. 48, 216).—The Domesday form is Lamintone; in Dugdale's *Warwick* (1656) the name of the place occurs as Leminton Priors. The *g* in the modern spelling of the name is probably intrusive, and the middle syllable due to a case-ending of the river name *Leme*. Compare the word *nightingale* as explained in Skeat's *Dictionary*. I am afraid, therefore, that the *ing*=meadow explanation, which commends itself to your five correspondents, must be given up.

A. L. M.

"HANKER" (6th S. iii. 186, 254).—I cannot but think that PROF. SKEAT is perfectly right when he connects this word with the verb to *hang*. I have not unfrequently heard a Yorkshire expression which evidently points to the same source, *i.e.*, to *hing after* (=hanker after) a person. In the dialect of Cumberland *hankeran'* and *hanklin'* denote a longing, as "He still hez a *hankeran'* for her" (E.D.S.). For an analogue we may compare the use of French *penchant*, through *pendican-tem*, from Latin *pendicare*, formed from *pendere*, to hang. Again, compare Germ. *hängen an* in "Er hängt an diesem Mädchen," he hangs or dangles after this girl. I cannot suppose that the Scotch *hanker*, to doubt, has any connexion with *anchor*. To me it seems to mean to hang waveringly or to oscillate between two opinions, just as in Yorkshire I have heard a person of doubtful *health* described as being in a "*hingin'* soart o' way."

F. C. BIRKBECK TERRY.

"HABITS ARE AT FIRST COBWEBS AND AT LAST CABLES" (6th S. iii. 269).—In Johnson's *Vision of Theodora* (*Works*, vol. ii. p. 404, ed. Murphy) occurs this passage:—

"It was the peculiar artifice of Habit not to suffer her power to be felt at first. Those whom she led, she had the address of appearing only to attend, but was continually doubling her chains upon her companions; which were so slender in themselves and so silently fastened, that while the attention was engaged by other objects, they were not easily perceived. Each link grew tighter as it had been longer worn; and when by continual additions they became so heavy as to be felt, they were very frequently too strong to be broken."

My first introduction to this was due to its being quoted in part, some six or seven and twenty years ago, in a lecture by the late Rev. H. Wall, of Balliol, then Reader in Logic at Oxford. It may have undergone some condensation into the form suggested by MR. RANBONE at the hands of others (possibly Whately among them) dealing with ethical subjects.

J. POWER HICKS.

AL'LY OR ALLY' (6th S. iii. 268).—If it be, as Prof. Whitney says, that on the other side of the Atlantic the usage is to pronounce this word *ally*, it may be that it is another instance of an old English sound surviving there while it is well-nigh lost in this country. I never heard any one say *ally*. By accident, however, on the day I read your correspondent's note, the following couplet caught my eye:—

"But, Squire, consult your potent *ally*  
Whether he's yet prepared to rally."

See "The Widow's Wife, a Tale," in Fenton's *Poems on Several Occasions*, 1717, p. 171.

ALEX. FERGUSON, Lieut.-Col.

NICHOLAS, A FIG (6th S. iii. 249).—Probably from St. Nicholas (Old Nick), patron of thieves, and protector of fishermen and children.

R. S. CHARNOCK.

Junior Garrick.

AUTHORS OF QUOTATIONS WANTED (6th S. iii. 329).—

"'Tis the night before the bridal," &c.

From *The Night before the Bridal*, by J. E. Carpenter, Music by George Linley.

L. P.

(6th S. iii. 350.)

"Cane Decane," &c.

The reading of this punning couplet, which has already appeared in "N. & Q." (1st S. v. 440, 522; vi. 64), and been, without sufficient reason, attributed to Porson, is more correctly given in this form:—

"Cane Decane, canis; sed ne cane, cane Decane,  
De cane, de canis, cane Decane, cane."

These lines were intended by an unknown author as reproof to some reverend dean (either Hoare or G who had been in the habit of singing sporting songs are thus happily translated by your correspondent W. H. K. (1st S. vi. 64):—



"Good Dean Grey, the sportsman's lay  
 Ill become thy tresses grey;  
 Grey haired Grey! thy theme be then,  
 Not grey-hounds, but grey-haired men."

WILLIAM PLATT.

The best reply as to this puzzle has been that of the Editor, in "N. & Q.," 3<sup>rd</sup> S. vi. 288, who examined the exact reading of the couplet, and supplied a reference to Sandys, *Macaronic Poetry*, introd., p. ii, where it was stated to have been attributed to Porson. MR. BATES ("N. & Q.," 1<sup>st</sup> S. v. 523) had said the same, but without quite so full a reference.

ED. MARSHALL.

"Quedam homo (est)," &c.

This sentence seems to be the whimsical composition of a schoolboy, but its meaning is evident: "A certain female is about to swim to Spain to examine the nature of its vines."

WILLIAM PLATT.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*History of the Church of England from the Abolition of the Roman Jurisdiction.* By Richard Watson Dixon, M.A. Vol. II. Hen. VIII.—Edw. VI., 1538–48. (Routledge & Sons.)

MR. DIXON continues his interesting work through very stirring times in the present volume. He has to tell us of many a fresh incident in the process of Tudor "Pope-scraping," to use his own somewhat quaint but forcible phrase. But he does not neglect to warn his readers that this was a process which, under one shape or another, had long been going on. In point of fact, the insular spirit had never accommodated itself very well to the idea of being lost in the ocean of a Universal Church. English kings and English bishops had alike stood out against the Court of Rome, as being what both were apt to consider a foreign power. To hold communion with the Pope was one thing; knocking under to him, or to a Papal legate—who might only be a sub-deacon—was quite another thing. Suppression of monasteries, no doubt, met with a considerable band of approvers, viz., all who expected to make something out of it. Suppression of chantries, on the other hand, meant, in most cases, the suppression of the means of existence, and led to the swarming up to London of unfortunate castaways, whom Mr. Dixon, in the strength of his indignation, calls "disembowelled wretches." This, as he caustically observes, was "an unpleasant thing." But, indeed, it could not but be that "unpleasant things" should happen at a time of such upheaval. Old Learning and New were face to face. Besides these, there was also what might, perhaps, without much exaggeration, be called No Learning. Gardiner, in the Fleet, "as one divided from the world"; Cranmer trying hard to persuade him by argument, and in sophistry overcoming Gardiner, "who was called the Sophister"; Hugh Latimer preaches—a "painful preacher," but one who says the same thing over and over again—too much so to suit Mr. Dixon, who nevertheless wishes to respect the rough honesty and sincerity of the man. Such are some of the characteristic scenes portrayed. Then all at once, "Die veneris, mane," Henry dies, and we are introduced to the "divine virtues" of the young Edward as our consolation for the loss of one who had "laid the foundations of his revolution in the English Erasmus, and set up the gates thereof in the English Petrarch." After such a citation we need not say that Mr. Dixon looks upon Henry VIII. as a tyrant, and is not won over by the charms of Mr. Froude's *apologia*. Probably the general verdict is still

on Mr. Dixon's side. That Henry was a man of great ability cannot be doubted, but his ability partook of the obstinacy and perversity of his character, and there were other kinds of ability to be coped with in the Europe of his day which he was never really able to meet successfully. Of the story which Mr. Dixon has undertaken to tell us much has now been well told. The two volumes before us are in a sense complete in themselves as far as they go, and they have been indexed together in the present issue. Much, however, of the story still remains to be told, and we shall look forward with interest to the volumes yet to come.

*Biographical Studies.* By W. Bagehot. Edited by R. Hutton. (Longmans & Co.)

THE reputation which Mr. Bagehot earned during his lifetime by his keen observations on men and manners and his profound writings on constitutional questions is fully maintained in this posthumous volume. All the essays are interesting; all are expressed in Mr. Bagehot's keen and vigorous style; all bear trace of careful thought, and display his powers of acute and critical analysis. In those essays which deal with the statesmen of last century Mr. Bagehot shows historical power of a high order, and he consistently preserves that impartiality which is often exchanged by historians for partisanship. The studies of Bolingbroke, Pitt, and Lord Althorp bring Mr. Bagehot's mind to bear upon some of the most momentous crises in our history, and on all these he has something striking and original to say. The essay on Mr. Gladstone will be read with the most general interest. In it he displays a foresight which is almost prophetic in weighing the probabilities, from his own political standpoint, of an honourable conclusion to Mr. Gladstone's political career, and in indicating, ten years before, many of the political dangers which perplex the statesmen of 1881. The book is one which no student of history or of politics can afford to neglect.

*An Old Educational Reformer: Dr. Andrew Bell.* By Professor Meiklejohn. (Blackwood & Sons.)

MR. MEIKLEJOHN does not attempt to make a hero of Dr. Bell, who was not in private life an attractive character. The result is that he has produced a discriminating and interesting biography. In early life Dr. Bell struggled against poverty, and earned his livelihood by tuition both in America and Scotland. He took orders in the Church of England, and became chaplain at Madras. There he practised with the greatest success the system of monitorial tuition which has made his name famous. He published an account of his system on his return to England, and it was adopted by Lancaster and the Dissenters, and finally applied to many Church schools by Bell himself. He was rewarded with a stall at Westminster Abbey and the mastership of Sherburn Hospital, in the county of Durham. Throughout his life he displayed remarkable energy and shrewdness, enthusiasm in the cause of education, and a wonderful capacity for amassing wealth. He died possessed of a fortune of 120,000*l.*, which was by his will almost entirely devoted to educational purposes.

*In the Ardennes.* By K. S. Macquoid. With Fifty Illustrations by T. R. Macquoid. (Chatto & Windus.) TRAVELLERS who have found for themselves some unfrequented nook of primitive country regard with some regret the publication of a book which announces to the world the fortunate discovery. Such a nook was the Ardennes, long well known to artists, yet neglected by tourists; but such it cannot long remain since its charms have been published to the world in this cleverly written and excellently illustrated volume. Mrs. Macquoid has only too well appreciated and reproduced the peculiar



charm of the Ardennes, which steals rather than bursts upon the traveller. The scenery is more beautiful than striking, and the prevailing characteristic of domestic life among its people is repose and contentment. The country abounds with legend and historical association. In the minds of the primitive people the district is still the peculiar haunt of fairies; the tracks are still to be seen of the famous horse upon which the four sons of Aymon traversed its valleys; the devil still assumes his quaintest disguises for the perplexity of mankind. The heights bristle with castles which vividly recall the days of Godfrey de Bouillon and of feudal tyranny. Of many of these fastnesses Mrs. Macquoid has given admirable sketches, which will refresh the memories of those who are obliged to deplore the want of artistic skill. The book is full of bright and lively pictures, both with pen and pencil, of scenery, of architectural beauties, and of domestic life, and rich in stores of legendary lore. At the same time it gives much valuable information to the traveller, and leaves enough unsaid to enable those who know the country to hope that the "forest of Arden" may still afford a shelter to the "melancholy Jacques."

*Recueil de Fac-similes à l'Usage de l'Ecole des Chartes.* 1<sup>er</sup> Fascicule. (Paris, Picard.)

THE committee of the Paris Ecole des Chartes has begun the publication of a splendid collection of historical documents, reproduced by lithography, illustrating the annals of the Middle Ages, and which is to form several *livraisons*, printed in large folio with explanatory notices. It corresponds exactly to the Palaeographical Society issues, with the exception that the MSS. from which the texts are borrowed might be more fully described, and the peculiarities both of spelling and of writing discussed in greater detail. The plates are twenty-four in number, and contain thirty-seven specimens, the earliest being a grant made by Hugh Capet of the estate of Maisons to the abbey of St. Maur des Fossés; it is dated Paris, June 20, 988, and the original belongs to the French Record Office. The most recent extract, dated Auzebosc (in the department of Seine Inférieure, canton of Yvetot), June 30, 1500, is the enumeration of certain estates situated in the parish of Valliquerville. This enumeration is made by Guillaume Lesueur to Guillaume de Bricqueville, Lord of Auzebosc and of Touffreville-la-Corbeline. The pieces which compose the first instalment of the fac-similes are taken from several private as well as public collections; they include deeds of sales and of gifts, decrees, sentences, treaties of alliance, a Papal bull, a specimen of Troubadour poetry, and a quotation from the *Roman d'Alexandre*. The languages illustrated are Latin, Langue d'Oïl, Langue d'Oc, and the German dialects of Alsace, Lorraine, and Montbéliard. The pupils of the Ecole des Chartes will thus be able to procure at a moderate cost the texts which form the subject of the lectures they attend, and students in general can appreciate the progress made in the reproduction of ancient MSS. since the days of Mabillon, Ducange, Montfaucon, and Muratori.

*The Power of Sound.* By Edmund Gurney. (Smith, Elder & Co.)

THE main object of the writer of this handsome volume is to give in as untechnical language as possible an analytical account of the leading elements of musical structure, and to render clearly the varied and complicated features of musical effect, thus defining the relations of music in particular to art generally. Although any one reading this work with the view of mastering the whole of the matter contained therein must necessarily possess some technical knowledge (even if it only amounts to being able to read intelligently the numerous

examples to be found in its pages), yet many of the chapters will be found interesting to all thoughtful readers. The magnitude of the author's self-appointed task may well be imagined, and if he has failed in part of it small wonder will be felt by educated musicians. On the whole, however, Mr. Gurney may be said to have succeeded in his endeavours. To us the chapters entitled "Polyphony and Harmony," "The Two Ways of hearing Music," and "Music as Impressive and Music as Expressive" are among the best in the book.

*Cuthbert of Lindisfarne, his Life and Times.* By A. C. Fryer. (Partridge & Co.)

THE life of a man who played so great a part in the religious history of England as St. Cuthbert must needs be interesting, and Mr. Fryer has here presented us, within a small compass, with a clear and readable account of the saint's life. The reader must not expect a profoundly learned work in the manner of Mr. Freeman and Prof. Stubbs, though the affectation of the Anglo-Saxon spelling might favour the expectation. In a book of this character it seems almost pedantic to speak of "Boeda," "Wilfrith," "St. Cuthbert's church at Eadwinesburgh," and other A.-S. equivalents of English names. This, however, may be a question of taste. Though the book is written in a light and popular style, it bears evident traces of care and industry.

*Poems for the Period.* By Heone. (Irvine, Chas. Murchland.)

IT is a little difficult to give an account of the verses in this volume. The reference in the preface to the author has a certain vagueness which is not without its mystery, innocent as that may be; and when we learn that the Burns Club of Irvine stand sponsors to the poems, and that they have moreover been edited by a Presbyterian minister of that place, it would seem that we should regard this as no common offering. Yet after giving it a fair perusal we are much in the case of Mr. Pepsy over *Hudibras*. We fail to see where the humour lies. Doubtless there are here and there happy and poetical lines, and a certain faculty for satirical burlesque. But the pieces are generally too purposeless or occasional for permanence, and the writer's ear does not always serve him faithfully in the matter of rhyme and measure. It is quite possible, however, that some familiarity with the localities celebrated in the book would add to our appreciation of its merits; this, unhappily, we do not possess.

#### Notices to Correspondents.

R. M.—M (*ante*, p. 368).—J. K. L. kindly sends us the following, from the sale catalogue of Mr. John Wilson, 12, King William Street, Charing Cross:—"Collier (Samuel), Columna Rostrata; or, a Critical History of the English Sea Affairs, wherein all the remarkable Actions of the English Nation at Sea are described. Svo., calf neat, 6s. 1727."

J. J. (Washington, D.C.).—We hope to print your list when Mr. SEWELL has completed his.

W. H. C.—Unavoidably postponed.

H. G.—Next week.

R. E. (Chelsea).—We shall be very glad to have it.

#### NOTICE.

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| Col. Albert (Prince Florestan) | ...               | Napoleon III.           |
| Lord Roehampton                | ...               | Lord Palmerston.        |
| Lord Montfort                  | ...               | The late Lord Hertford. |
| Lord Rawchester                | ...               | Earl Granville.         |
| Earl of Beaumaris              | ...               | The late Earl of Derby. |
| Mr. Bertie Tremaine...         | ...               | Lord Houghton.          |
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| Endymion                       | ...               | The Author.             |
| Nigel Penruddock               | ...               | Cardinal Manning.       |
| Mr. Ferrars (the grandfather)  | ...               | Rt. Hon. George Rose.   |
| George Waldershare             | ...               | George Smythe.          |
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LONDON, SATURDAY, MAY 21, 1881.

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## Notes.

## UNPUBLISHED LETTERS OF DR. JOHNSON.

## No. VII.

To Mr. Hector, in Birmingham (address).

Dear Sir,—On Tuesday I returned from a ramble about France, and about a month's stay at Paris. I have seen nothing that much delighted or surprised me. Their palaces are splendid, and their churches magnificent in their structure, and gorgeous in their ornaments, but the city in general makes a very mean appearance.

When I opened my letters, I found that you had very kindly complied with all my requests. The Bar (?) may be sent in a box directed to me at Henry Thrale Esq., in Southwark. The whole company that you saw went to France together, and the Queen was so pleased with our little girl, that she sent to enquire who she was.

We are all well, but I find, my dear Sir, that you are ill. I hope it does not continue true that you are almost a cripple. Would not a warm bath have helped you? Take care of yourself for my sake as well as that of your other friends. I have the first claim on your attention, if priority be allowed any advantages. Dear Mrs. Careless, I know, will be careful of you. I can only wish

you well, and of my good wishes you may be always certain, for I am,

Dear Sir, your most affectionate

SAM. JOHNSON.

Fleet Street Nov. 16, 1775.

No. VIII.

March 7, 1776.

Dear Sir,—Some time ago you told me that you had unhappily hurt yourself; and were confined, and you have never since let me hear of your recovery. I hope however that you are grown, at least are growing well. We must be content now to mend very gradually, and cannot make such quick transitions from sickness to health, as we did forty years ago. Let me know how you do, and do not imagine that I forgot you.

I forget whether I told you that at the latter end of the summer I rambled over part of France. I saw something of the vintage, which is all I think that they have to boast above our country, at least, it is their great natural advantage. Their air, I think is good, and my health mended in it very perceptibly.

Our schoolfellow Charles Congreve is still in town, but very dull, very valetudinary, and very recluse, willing, I am afraid, to forget the world, and content to be forgotten by it, to repose in that sullen sensuality, into which men naturally sink, who think disease a justification of indulgence, and converse only with those who hope to prosper by indulging them. This is a species of Beings with which your profession must have made you much acquainted, and to which I hope acquaintance has made you no friend. Infirmary will come but let us not invite it; indulgence will allure us, but let us turn resolutely away. Time cannot always be defeated, but let us not yield till we are conquered.

I had the other day a letter from Harry Jackson who says nothing, and yet seems to have something which he wishes to say. He is very poor. I wish something could be done for him.

I hope dear Mrs. Careless is well, and now and then does not disdain to mention my name. It is happy when a Brother and Sister live to pass their time at our age together. I have nobody to whom I can talk of my first years—when I go to Lichfield I see the old places, but find nobody that enjoyed them with me. May she and you live long together.

I am, Dear Sir,

your affectionate humble servant,

SAM. JOHNSON.

## JACQUES CASANOVA DE SEINGALT.

I happened the other day to come across the word "Casanova" in Beeton's Dictionary of Universal Information. I may as well say that I stumbled across the paragraph relating to that extraordinary character by accident, for I imagined



myself tolerably conversant with the history of what is generally supposed to have been his career. Finding Beeton's account to be somewhat at variance with my preconceived notions, I venture to quote the said paragraph *in extenso* :—

"A famous adventurer, of Venetian extraction, who visited different countries of Europe in various capacities. He was at once a schoolmaster, soldier, musician, chemist, alchemist, writer, and politician; and displayed, in these various callings, a great amount of talent, accompanied, necessarily, by equal chicanery. He was imprisoned at Vienna, and ultimately died there, 1803; born at Venice 1725. He left, besides other books, a *History of his Captivity* and his *Memoirs*, which have been translated into French. His brother Francis was a painter of battle-pieces."

Now, the fact is that Jacques Casanova was a Venetian, *pur et simple*. I think I can prove this satisfactorily. He was never a schoolmaster, in the usual acceptation of that term. He occasionally gave lessons in private families, I believe, but never at either a school or a college. Casanova could scarcely have claimed the title of musician; though evidently fond of music, and frequently a patron of struggling artistes, he was rather more of a spectator than a performer. As chemist and alchemist he was simply an amateur; and as a politician, nothing. In his capacity as writer he was almost unequalled for a certain riotous vivacity and a worldly knowledge of the baser parts of the human character. He was the Hogarth of the pen; and what was once, not inaptly, said of the latter might, with equal justice, have been said of Casanova. His autobiography, which, for reasons given in its preface, was *originally written* in French, forms an example of the depth to which unrestrained licentiousness may be carried, and also betrays a knowledge of the personal characteristics and foibles of the most celebrated personages of his time. Deeply interesting to students of the manners and customs relating to the last century, these memoirs, on account of their penetrativeness and descriptiveness, cannot be ignored; but a profusion of impassioned blots too often obscures their otherwise unquestionable merit. That Casanova was at one time imprisoned at Vienna it would be somewhat rash to deny—though I cannot at this moment recall the circumstance—but that he ended his career in the capital of the dual kingdom I am quite unaware. The last years of this celebrated adventurer were passed at the Château of Dux, not far from Tœplitz, in the capacity of librarian to Count de Waldstein, a descendant of the great German general who was assassinated on the field of battle in 1634. That Casanova died at Dux is generally admitted; and that he led a wretched life while there is evident from the extant letters which he addressed to a *house-steward*, Monsieur de Faulkinber, at whose *hands* he imagined himself aggrieved. Jacques *seems* to have survived his brother François, the

celebrated painter, only one year, and to have preserved a firm affection for him to the last.

And now I would ask permission to add a few words relative to these *Memoirs*, a subject rekindled in my memory by Beeton's paragraph above quoted. The Prince de Ligne, a friend of Casanova, once said of this autobiography that its greatest merit consists in the cynicism which pervades it; a circumstance which, in his opinion, would be a deterrent to its publicity. De Ligne thus summed up his criticism,—"Il y a du dramatique, de la rapidité, du comique, de la philosophie, des choses neuves, sublimes et inimitables." Casanova's other great narrative, *La Fuite des Plombs*, is both vivacious and of absorbing interest, while at the same time its authenticity has been attested by contemporary Venetians. But what a theme have I not opened! I should like to resume the subject at a future time, when I may enter more fully into the character and genius of him of whom the Prince de Ligne said: "C'est un esprit sans pareil, dont chaque mot est un trait, et chaque pensée un livre."

RICHARD EDGECUMBE.

Chelsea, S.W.

[We presume our correspondent is aware that the *Rivista Europea* for March 16 contained an article on "Casanova and the Venetian Republic," by Ettore Mola.]

#### SHALL WE COLLECT EX-LIBRIS?

The columns of "N & Q." have within the last few months afforded opportunities for the expression of views diametrically opposed to each other on the subject of the collection of book-plates (*ex-libris*), or, as I should like to call them, for the avoidance of confusion, *book-labels*. [See "N. & Q." 6th S. ii. 445, 491; iii. 31.]

Enthusiastic collectors have described with all the ardour of a Dibdin the gems of their gatherings, and have without doubt stimulated the energies of many a possessor, and enhanced in his eyes by their praises the merits of the specimens he had acquired. On the other hand, there have not been wanting correspondents who denounced as Vandalesque the removal of a single label from the boards on which they found it.

No one, so far as I am aware, has endeavoured to come at the right and wrong of the proceeding, and to weigh the arguments on either side. As the process of removing these marks of ownership is still going on, and it will, in a few years at the farthest, be difficult to find a book, except in some long untouched library, to which its original label still adheres, it would seem worth while to invite in your columns a freer interchange of opinion. Most of us collectors of a longer standing have followed the quarrel out remorse or misgiving, and would fain persuade ourselves that there is more to be said

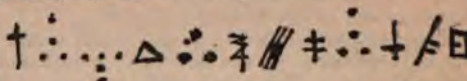


against the practice. For these reasons. (1) If the history of book-labels was worth writing, if any general knowledge of them was desirable, it could have been rendered possible only by their investigation as collected in large numbers, the labour of searching in libraries through the needful number of volumes into which they were pasted being quite prohibitory of such an undertaking. (2) In many cases the books out of which these labels were taken had but little value, and the label would probably have been destroyed with the cover or the book. (3) One cannot always cherish the belief that the label affords evidence of ownership. Some time ago my inquiries at a respectable second-hand bookseller's for these little engravings were met by the reply, "We don't sell them; if we get any we put them in other books, as we find all books sell better by auction with a book-plate in." There are many instances in which the most ardent book-plate hunter, if also, as he ought to be, a bibliophile, would consider the removal of the label a desecration, especially when both book and label are old, and one has no reasonable doubt about their having long been companions, or when, as in some delightful instances, there is the impress of the owner's arms or device on the binding as confirmation sure. To compare great things with small, Does the national conscience, of which we often hear, approve or condemn the rape of the Elgin marbles? Most of the arguments *pro* and *con* in that business would apply, *mutatis mutandis*, to the one in hand.

Many possessors of libraries have desired that their names should be for all time associated with their books. Few have more successfully assured the accomplishment of their desire than such men as Grolier, Maioli, and De Thou. But there is another, not much less legitimate, and less costly, method, hitherto almost or quite undescribed, viz., that of having the *impression* of the book-plate (this is, I think, the correct use of the latter word) in ink upon the back of the title. I have before me, unfortunately, only the merest fragment of a 12mo., entitled "*Bonæ Fidei adversus præcipuas Heriberti Rosvveydi Jesuitæ Strophas*, Sedani, excudebat Joannes Jaunon. MDC.XXX." (with his device). On the back of the title is an impression of the elaborate and busy book-plate of "Godefridus Jac. F. Thomas, R.P. Nov. Medicus," engraved by J. B. Homann. The date 1695 occurs on a pilaster in the background which bears the escutcheon of the owner. It seems clear that when Dr. Thomas was having the volume rebound he took the precaution to send the title and his copper book-plate to the printers, instead of trusting to the ordinary practice of pasting in. Some of your readers may be able to supply notices of similar cases.

I have never seen or heard of any book-label with a *stenographic* or *cryptographic* inscription

with the exception of the following. A Chippen-dale book-label (in a book owned by Robert Pope) exhibits a shield, with these bearings: Argent, two chevrons gules; on a canton gules an escallop argent; Crest, a lion (?) statant, gorged with a collar, a chain affixed thereto passing between the fore-legs and reflexed over the back. In the lower portion of the frame of the shield is a book, under this a label, bearing the inscription I annex:—



Below all a pretty cipher, R.P. Can we get a translation of the motto, if such it be?

JOHN ELIOT HODGKIN.

Richmond, Surrey.

#### LORD BEACONSFIELD.

Well knowing the *falsetto* voice and *noli me tangere* manner which often meet the outsider who is accidentally thrown into the company of his far-off superiors, I was prepared to be a quiet listener when I had the gratification of staying, for a couple of days, in a country house with Mr. Disraeli, then Premier, where the dinner party consisted of eight persons.

I was the only stranger to the great man, and our charming hostess suggested that I should tell him "some of those funny stories about your friend Mr. Malaprop." I rather deprecated introducing such nonsense, but proceeded to say that I had recently met this gentleman, who at once observed, with reference to a cardinal and an archbishop having been lecturing the night before on education, "It's not often, sir, that we have two such *consternations* in one hemisphere." The Asian mystery passed from the face of the Premier, and, catching the mistake, he remarked, "Literally and perfectly true. No doubt they astonished their hearers." Having told him also how my friend spoke of a "*concave* of cardinals," of some event "*forming a nucleus*," the "*spesau-cious* occasion," the new "Town Hall being *inebriated*," &c., he said, "Well, I have no doubt he is a sensible man, for his thoughts are clear, though his words are curious." I spoke of a gentleman having subscribed towards a mission to the caves of Borneo in search of the "missing link," when he answered with a smile, "He need not have sent so far, for we find it at home!" The doctrine of evolution being named, he said, "The philosophers had gone back 500 years B.C. for their cellular and atomic theories, to Thales and Epicurus." I ventured to say, "There was a teacher about atoms before Epicurus," and he replied, "I know there was—who was it?" Next morning at breakfast I said, "The name of Democritus had struck me before I went to sleep."



"How did you manage to remember it—*demos*, people?" I watched anxiously for one word about the renewal of Russia's designs against Turkey, for the war had not begun, but the only allusion he made was, "Austria will save us in our Eastern difficulty." When I asked him about the old House of Commons, and mentioned the treat I used to have as a boy, when half-a-crown got me into the strangers' gallery to hear a debate, he spoke with perfect simplicity of his own friendlessness when he first became a member.

These trifling incidents are only worth recording as illustrative of the late earl's genial and unspoilt nature. When our noble host proposed a saloon carriage for his onward journey, he said, "Spare me; I should feel like a fly in a cathedral." What most struck me in the man was the patient and imperturbable demeanour, which no amount of responsibility could distress,—

"Of Atlantean shoulders fit to bear  
The weight of mightiest monarchies."

And I don't think wild horses could have torn a secret from him. His eyes had a worn and weary look, such as I have seen in those of our greatest poet. There was all the composure of one whom nothing could daunt or surprise. A. G.

#### LONDON PUBLISHERS, 1623-1834.

In the following list of London publishers, dating from 1623 to 1834, I have given short obituary notices and references to accounts of all those of whom I have been able to find any particulars; but of those given with the dates in brackets (which refer to the time when they lived) I have not been able to ascertain anything, and shall be glad if any reader of "N. & Q." can give me any information regarding them, so that I may make the list more complete on some future occasion:—

Austin, Robert, Old Bailey (1645).

Baker, Samuel, York Street.—Born in 1712, was an eminent bookseller, and published several catalogues between 1757 and 1777; was also famous as an auctioneer of books. Retired a few years before his death to Woodford Bridge, near Chigwell, Essex. Died April 24, 1778, aged sixty-six, and was buried in St. Paul's Churchyard. Nichols's *Literary Anecdotes*, vol. iii. p. 161; Dibdin's *Biblio. Decam.*, vol. iii. p. 445.

Banks, Hammond, Golden Key, over against St. Dunstan's (1714).

Banks, John.—Born at Sunning, Berkshire, in 1709. Having had 10l. left him, he set up a bookstall in Spitalfields, which he afterwards gave up and went to live with a Mr. Montague, bookseller and bookbinder. Mr. Banks was the author of *The Weaver's Miscellany*, *Critical Review of the Life of Oliver Cromwell*, &c. Died at Islington, April 19, 1751, aged forty-two. Chalmers's *Dict.*, vol. iii. p. 422; Allibone's *Brit. and Amer. Authors*.

Barber, John, upon Lambeth Hill.—The son of a barber in London, was bred a printer; he afterwards became a bookseller on Lambeth Hill; was elected an alderman 1722, Sheriff 1730, Lord Mayor of London 1732-3, and

was President of St. Bartholomew's Hospital in 1785. Died Jan. 24, 1741, aged sixty-five. Nichols's *Literary Anecdotes*, vol. i. p. 73.

Bartlet, John (1642).

Bateman, Christopher, Paternoster Row (1710).

Battersby, W., Thavies Inn Gate (1701).

Beecroft, John, Paternoster Row.—Master of the Stationers' Company in 1773. Died at Walthamstow, Essex, Nov. 12, 1779.

Bennet, Thomas, Half Moon, St. Paul's Churchyard.—Born in 1664. Died Aug. 26, 1706, in his forty-second year. In the church of St. Faith is, or was, the following epitaph to his memory: "Here lyeth the body of Thomas Bennet, Citizen and Stationer of London, who married Miss Elizabeth Whitewrong, eldest daughter of James Whitewrong, of Rothamstead, in the County of Hertford, esq.; by whom he had one son and two daughters, and departed this life in the 42nd year of his age."

Bentley, Richard, Covent Garden (1691).

Boler, James, at the Signe of the Marigold, St. Paul's Churchyard (1630).

Bonwick, Henry, The Red Lion, St. Paul's Churchyard (1698).

Bonwicke, Richard (1709).—Dunton, in his *Life and Errors*, vol. i. p. 216, says: "He served his time with Mr. Benjamin Tooke, and we find all the wit and loyalty of his ingenious master exemplified in his life and practice."

Bowles, John, printseller at the Black Horse, Cornhill.

Bowyer, Jonah, The Rose, Ludgate Street (1710).—Bishop Smalridge says: "Since Mr. [Thos.] Bennet's death I have dealt with Mr. Bowyer, who was a servant of his, and whom I take to be a very honest man."

Brome, Charles, The Gun, at the west end of St. Paul's Churchyard (1680-97).

Brome, Henry, The Gun, St. Paul's Churchyard (1676).

Brooks, Nathaniel, The Angel, Cornhill, near the Royal Exchange (1672).

Brown, William, corner of Essex Street, Strand.—Nichols's *Literary Anecdotes*, vol. iii. pp. 634-5, says: "He served his apprenticeship with, and was afterwards many years journeyman to, Mr. Sandby, on whose quitting business, about 1765, he opened the shop in which he died. He married the only sister of Mr. Harrison, surgeon and apothecary, of Enfield, and of the Rev. Mr. Harrison, Dissenting minister at Warrington, by whom he had one son, who died an infant, and she died in 1795. Mr. Brown died of a fever, after a week's illness, Feb. 14, 1797, aged sixty-three, and was buried at Enfield, near the remains of his wife, on the 24th. He was succeeded in business by Robert Bickerstaff."

Buck, William, Cullum Street, Fenchurch Street (1824).

Butterworth, Henry, 43, Fleet Street.—He afterwards removed to 7, Fleet Street, the house known as the "Hande and Starre," in which Richard Tottel lived. Born in Coventry, Feb. 23, 1786. Died Nov. 2, 1860, in his seventy-fifth year. Messrs. Butterworth, law booksellers and publishers, the present occupiers of the above house, are his successors.

W. G. B. PAGE.

91, Porter Street, Hull.

(To be continued.)

[For "Booksellers in St. Paul's Churchyard," see "N. & Q." 5th S. viii. 461, 489; ix. 9, 97; xi. 93; xii. 353.]

WILLISON FAMILY.—A copy of Edward sell's *Times Lamentation*, 4to., 1613, now in library, has been used as a family reco



nearly two centuries; the MS. notes on the fly-leaves are probably worth preserving :—

Mary Fawcett, her book, November, 1682.

John Willison's book, 1682.

Mary Willison, November 30th, 1682.

John Willison was born 24th June, 1651, and died 13th January, 1730.

Mary Willison, his wife, died 17th Sept., 1709, being about 60 years old.

John Willison, son of John and Mary, was born 15th Feb., 1691.

Elinor Willison, his wife, died 17th March, 1720, being about 32 years old.

Mary Willison, daughter of John and Elinor, was born 28th April, 1719.

Elizabeth Willison, daughter of John and Sara, was born Satterday, 2nd March, 1722.

John Willison, son of John and Sara, was born on Satterday, 18th March, 1726.

John Willison died the 19th of April, 1749, being about 20-2 years of age.

Robert Dickinson, Father to John Willison Dickinson, was born the 30th April, 1716, and baptized the 8th of May, 1716.

Richard Dickinson, brother to the above Robert, was born on the 8th of December, 1726.

John Willison Dickeson was born on Wednesda, the 27th of October, 1756, new stile, being the son of Robert and Elizabeth.

John Willison, grandfather to the above John Willison Dickinson, died 12th of May, 1757, aged 66.

Elinor Dickinson, daughter of Robert and Elizabeth, was born on Sunday, the 2nd of July, 1758.

Sara Willison, wife of the above John, died on Satterday, the 4th of April, 1778, aged 87.

Elinor Dickinson married to John Atkinson 4th of June, 1787.

Robert Dickinson Atkinson was born the 5th of April, 1788, and baptized the 4th of May, 1788.

Elizabeth Atkinson was born the 5th of November, 1790, and baptized the 12th of December, 1790.

Elizabeth, wife of Robert Dickinson, died the 12th of July, 1797, aged 74.

Robert Dickinson died the 30th of April, 1802, aged 87, and interred at Heversham, May the 4th.

Robert Dickinson Atkinson died May the 26th, 1809, being the grandson of the above Robert Dickinson.

Elizabeth Atkinson married to Joseph Robinson Dec. the 14th, 1814.

Died an infant of the above, Nov. 1815.

John Atkinson died the last day of January, 1816.

Robert Atkinson Robinson, son of Joseph and Elizabeth, was born the 5th of Nov., 1816, at Sedgwick, in the parish of Heversham, Westmoreland.

Joseph Robinson, Father to the above named Robert Atkinson Robinson, died the 15th of April, 1820, aged 39 years; interred at Preston Patrick Chapel on the 18th inst.

Elinor Atkinson, wife of John Atkinson, died Sunday, the 19th of August, 1821, and was interred at Heversham on the 22nd inst., aged 63 years.

Robert Atkinson Robinson, son of Joseph, died Monday, the 18th of November, 1822, and was interred at Preston Patrick on the 20th inst., aged 6 years.

Elizabeth Robinson, widow of Joseph, married to Ch. Johnson the 3rd of May, 1823.

Christopher Johnson died the 27th of April, 1841, and was interred at Lancaster Church the 1st of May, 1841.

It is right to add that the above entries are here given rather condensed. The book appears in the

first instance to have belonged to a Fawcett, and by marriage to have passed in succession to the Willisons, Dickinsons, Atkinsons, and Johnsons.

EDWARD SOLLY.

CHAPMAN'S "TRAGEDIE OF CHARLES, DUKE OF BYRON."—The last words of the fourth act of this play are, in all the editions I have seen :—

"Esp. Strength to aspire, is still accompanied  
With weakenes to indure; *All popular gifts,  
Are coullors, it will beare no vineger;*  
And rather to aduerse affaires, betray;  
Thine arme against them; his State still is best  
That hath most inward worth; and that's best tried,  
That neither glories, nor is glorified."

Chapman's Works, vol. ii. p. 292, ed. 1873.

The passage stands thus both in the quarto of 1608 and in that of 1625, from which the edition quoted above is printed. It is also the same in the edition of Richard Herne Shepherd (London, Chatto & Windus, 1874). In its present form it seems impossible to obtain any satisfactory sense from the passage, but it seems to me that a very slight change will set matters right. We have only to suppose that Chapman wrote "y<sup>t</sup>" as a contraction for "that," which being taken by the printers for an obsolescent spelling of "it," was so printed by them. We then get (punctuating more carefully):—

"All popular gifts  
Are coullors, *that* will beare no vineger,  
And rather to aduerse affaires betray," &c.

The reading suggested receives confirmation from a passage in Act V. :—

"Pot. For coulours that will staine when they are  
tried,  
The cloth is euer cast aside."

Chapman's Works, vol. ii. p. 302.

ARTHUR E. QUEKETT.

MISPRONUNCIATION OF "WIND."—Is anything known as to when the affectation of pronouncing the *i* in this word long was first introduced? What is the rationale of it? In music it has become *de rigueur*; so that you shall not enter the smallest cathedral in England without hearing the choir, as they occur in the Psalms, chanting of "wind and storm," "walking upon the wings of the wind," "the stubble before the wind," &c. Even the "rushing mighty wind" or the whirlwind itself would share the same fate if their courses crossed the musician's path.

But what a perversion this is of one of the happiest unions of sound and sense. For the gentle gliding motion which wind expresses is an attribute of water and not of air, and by the change of sound the mind is dragged down from a soaring lofty flight to the idea of a serpentine indirect movement, entirely of the earth, earthy.

Doubtless there is a difficulty in holding a sustained singing note on the open *i* when it occurs; but my complaint is that not an exceptional but an invariable liberty is taken by



vocalists with this word, so that they read it also in the same manner. I am aware that the poets sanctioned or suggested the practice; but were they not driven to it from the paucity of rhymes to the colloquial sound of that useful factor of theirs, the wind? Herbert in his *Affliction* was forced to resort to "friend" to finish a couplet, and Tennyson in our day has accepted the situation, never once deviating to the lay and legitimate reading. Musicians, I fear, have thus been led to adopt a blemish for a beauty, robbing an eminently descriptive word of its force and character by a conventional agreement for which I submit there is no sufficient warrant or excuse.

VINCENT S. LEAN.

Windham Club.

SELDEN'S "TABLE-TALK."—In the *Remaines of Gentilisme and Judaisme*, recently printed by the Folk-lore Society, Aubrey, in the part dated 1688, p. 55, says:—

"Mr. J. Seldon writt a 4<sup>to</sup> booke called Tabletalk; w<sup>ch</sup> will not endure the Test for y<sup>e</sup> Presse:.....The Earle of Abingdon hath a copie of it in MS.: as also y<sup>e</sup> Earle of Carbery: it will not endure the Presse."

This quotation, perhaps, explains why the *Table-Talk* was not published till 1689, nine years after the death of the Rev. Richard Milward, the recorder of its contents. Many things in it would be distasteful to a censor in Stuart times, but in 1689 there would be no such difficulty. Milward, in the dedication prefixed to the first edition, says that "lest all those Excellent things that usually fell from him [Selden] might be lost, some of them from time to time I faithfully committed to Writing"; and Mr. Arber, in the introduction to his reprint,—

"We should not forget that we have but stray fragments of talk.....collected—probably without the Speaker's knowledge—one, two, or three at a time, over a period of twenty years; and classified long afterwards, as seemed best to their Preserver."

But do not Aubrey's words imply that Selden himself had at least some share in preparing the work? The quotation is, I think, worth noting, for the *Table-Talk*, though much neglected, is a very interesting and valuable book.

GEO. L. APPERSON.

Wimbledon.

"ALL WISE MEN ARE OF THE SAME RELIGION, AND ALL WISE MEN KEEP IT TO THEMSELVES."—An article upon Russel of the *Scotsman* in *Fraser's Magazine* for September, 1880, has a note on p. 316, in which this saying is traced to its origin:—

"It is useful to track a story to its origin; and as many attribute the saying to which we refer to Samuel Rogers and others, here is the true source, which is found in John Toland's *Cudophorus*, c. xiii.:—'This puts me in mind of what I was told by a near relation of the old Lord Shaftesbury. The latter, conferring one day with Major Wildman about the many sects of religion in the world, they came to this conclusion at last: that notwithstanding

standing these infinite divisions caused by the interest of the priests and the ignorance of the people, all wise men are of the same religion; whereupon a lady in the room, who seem'd to mind her needle more than their discourse, demanded with some concern, what that religion was? To which the Lord Shaftesbury strait reply'd, 'Madam, wise men never tell.'"

W. E. BUCKLEY.

"CUCKOO"—THE PURPLE ORCHIS.—Various cuckoo-flowers have been mentioned, from time to time, in "N. & Q.," but I have searched every volume of the General Index without being able to find that the early purple orchis (*Orchis mascula*) is called "cuckoo." I am aware, however, that it is referred to by the poet Clare in the following lines:—

"These blue-bells all  
Seem waving to the beautiful in song,  
And gaping cuckoo-flower with spotted leaves  
Seems blushing at the singing it has heard."

This orchis is surmised to have been Shakespeare's "long purples" ("N. & Q." 1<sup>st</sup> S. x. 226, where also see notes on the "cuckoo-buds of yellow hue"). The *arum* plant, known as "lords and ladies," is also known as "cuckoo-pint." But I never remember to have heard the purple orchis called "cuckoo" (and not "cuckoo-flower") until Saturday, April 30th, when the children in the Rutland village where I live had been to the woods to get wild flowers for the "garland," which was made early on the following Monday morning, May 2nd, and carried round the parish by the May-queen and her attendants. I asked one of the girls what flowers she had got, and she answered, "Primroses, cowslips, violets, 'nemmonies, blue-bells, and cuckoos." The so-called "blue-bells," I need hardly say, were the miscalled hyacinths—the first that I had seen this year; and the "cuckoos" were the purple orchis.

CUTHBERT BEDE.

A HORN BOOK.—The following account of a horn book recently found when pulling down an old house at Newbury, Berks, may interest some of your readers. It consists of a page of letter-press which measures  $2\frac{1}{2} \times 2\frac{1}{4}$  inches, mounted on a piece of oak of slightly larger size, the lower end of which is shaped as a handle. It is covered with a sheet of transparent horn, which is kept in its place by means of narrow strips of thin brass, fastened with small nails. The letter-press, which is surrounded by an ornamental border, consists of the alphabet, preceded by a +, first in small letters and then in Roman capitals. Next are, on one side of the middle line, the vowels alone, followed by the vowels with the consonants b, c, d; on the other side the same reversed. Following, is, first, "In the name of the Fath &c., and lastly, the Lord's prayer. At the time and place there was found one of Geo: lead Bombay pieces. This may help to date of the horn book.

W. L. J.



**CENTENARIANS.**—The following cases of alleged centenarians, which I have lately come across, may interest some of your readers, and I should be glad to see them confirmed by further evidence if such be forthcoming. In the churchyard of Leatherhead, Surrey, I find, "Ann Gates, of Leatherhead, died June 1<sup>st</sup>, 1848, aged 101 years," and "Ann Watson (her mother) died in August, 1811, aged 105 years."

At Ifracombe the following list is inscribed on one stone against the east wall of the church:—

- "John Pill, died May 17<sup>th</sup>, 1784, aged 100.
- "Sarah Williams, died Jan. 12<sup>th</sup>, 1788, aged 107.
- "William Soaper, died Nov. 6<sup>th</sup>, 1804, aged 103.
- "John Davis, died March 4<sup>th</sup>, 1840, aged 102.
- "Elizabeth Brooks, died Jan. 10<sup>th</sup>, 1858, aged 100.
- "Nanny Vagges, born June 19<sup>th</sup>, 1758, died Oct. 6<sup>th</sup>, 1859.
- "Jane Richards, died June 13<sup>th</sup>, 1875, aged 101.

C. S. JERRAM.

**FOLK-LORE OF THE CUCKOO.**—The Hungarians have a superstitious belief that any one hearing the cuckoo for the first time in the year during the moon's first quarter, and counting how often the bird repeats "Cuckoo" without intermission, may expect to have just so many years of life before him. I do not remember to have heard that this superstition obtains elsewhere.

J. LORRAINE HEELIS.

Dulwich, S.E.

**THE PEACOCK'S TAIL IN EUCLID.**—In Billingsley's translation of *Euclid* (1570) the following passage appears at the end of the demonstration of the eighth proposition in the third book:—

"Thys Proposition is called commonly in old bookes amongst the barbarous, *Cauda Pavonis*, that is, the Peacocke's taile."

Neither Halliwell nor Bailey mentions it.

T. N. BRUSHFIELD, M.D.

Brookwood, Surrey.

**BEE-LORE.**—

"It being a Proverb, that a Swarm of Bees in May is worth a Cow and a Bottle of Hay, whereas a swarm in July is not worth a Fly."—*The Reformed Commonwealth of Bees*, 4to., London, 1655, p. 26.

W. C. B.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**RONSARD'S ODES.**—I shall feel obliged by information as to the edition of 1578, 7 vols. 12mo., Paris, chez Gabriel Buon. Is it rare? A friend gave me some years since the second volume, which is complete in itself, and has a fine woodcut portrait of Ronsard. The face, in profile, bears a resemblance to that of Francis I. The book is in

its original vellum binding, and on a fly-leaf is written, "de l'heur cache pas, 1593"; probably either a quotation or an anagram.

In this volume the last ode is that in which Ronsard foretells his own fame. As it may be unknown to many readers of "N. & Q." I will give it here, and with it a translation, for which I must ask their indulgence:—

"Ode xxxvi.

Pius dur que fer l'ay finy mon ouvrage,  
Que l'an dispos à demener les pas,  
Que l'eau rongearde, ou des freres la rage  
Qui rompent tout, ne ru'ront point à bas.  
Le mesme iour que le dernier trespas  
M'assoupira d'un somme dur, à l'heure  
Sous le tombeau tout Ronsard n'ira pas,  
Restant de luy la part qui est meilleure.

Tousiours tousiours, sans que iamaïs ie meure.  
Je voleray tout vif par l'Vnivers,  
Eternisant les champs où ie demeure  
De mes Lauriers honorez & couuers:  
Pour auoir ioint les deux Harpeurs diuers  
Au doux babil de ma lire d'youire,  
Qui se sont faits Vandomois par mes vers.  
Sus donque Muse, emporte au ciel la gloire  
Que i'ay gaignee, annonçant la victoire  
Dont à bon droit ie me voy iouissant:  
Et de Ronsard consacre la memoire,  
Ornant son front d'un Laurier verdissant."

Translation.

More durable than iron is the work I've done.  
Not time—that ever strives to hurry on the way—  
Nor sapping water, nor men—many against one—  
Which destroy most things, shall my work in ruins lay.  
When I am wrapp'd in deeper sleep, even in that hour  
Within a silent grave Ronsard shall not decay;  
There will yet survive of him a part and power.  
Ever! Ever! Ever more undying,  
My spirit, flying through the universe,  
Hallows still the spot where I am lying,  
Shrouded with verdant laurels for my hearse.  
For I have join'd the two great harpers' verse  
To the soft prattle of my iv'ry lyre,  
And made them like Vendomians rehearse.  
Up then, my muse! Carry my glory higher  
And tidings of that victory disperse  
Which by my own good right I now enjoy.  
Ronsard's immortal fame let none reverse,  
And for his crown the laurel's green employ.

RALPH N. JAMES.

Ashford, Kent.

**MR. W. S. FITCH'S SUFFOLK COLLECTIONS: FIREBRACE FAMILY.**—This collection of books and MSS. relating to Suffolk was sold by Messrs. Puttick & Simpson on July 2 and 3, 1855, at their rooms, 191, Piccadilly. Lots 11 (MSS. 1 vol.) 12 (MSS. 2 vols.), and 165 (letters in 3 vols.) were sold to Hope, and lot 499 (MSS. thick folio vol.) to Goodyere. Will any one inform me of the addresses of Messrs. Hope and Goodyere, and who are the present possessors of these four lots, especially Nos. 11 and 165, which contained some letters written by members of the Firebrace family, all which I am most anxious to see for a literary purpose?

Should this query come to the notice of collectors



for the counties of Derby, Essex, Kent, Leicester, and Suffolk, or of collectors of autographs, any of whom may have MSS., memoranda, documents, letters, &c., of the Firebrace, Farbrace, Fairbrass families, I should feel greatly obliged if they would kindly communicate with me direct.

C. MASON.

3, Gloucester Crescent, Hyde Park, W.

D'ALBANIE OF ENGLAND.—Shortly after the arrival of Cardinal Wiseman in England, at the time of the Papal aggression, some of the more eminent of his co-religionists presented him with an address, which was printed in the public journals. Among those who signed it were many Roman Catholic peers, and, I think, preceding the name of Lord Denbigh was that of "D'Albanie of England." A reference to a copy of the address will oblige.

A. M.

"THE EARLY HISTORY OF THE BIBLE."—Can you tell me who published this book, translated from the French into English? I believe the title is as above. It contains some very curious inscriptions from tombs; amongst them, one stating that Moses was the son of Pharaoh's daughter.

F. H.

"CHILDE HAROLD," CANTO III., STANZA 88.—I shall be much obliged if you will allow me to ask the readers of "N. & Q." if there is any satisfactory explanation of

"Fortune, fame, power, life, have named themselves a star."

WALTER C. BAKER.

Batcombe Rectory, Evercreech, Bath.

"STRETCH-LEG" FOR DEATH: COVERDALE'S "REMAINS" (Parker Soc., 1846).—In the first book "Of Death," cap. xxxix., I came across the word "stretch-leg":—"Learn to beware by the example of other men upon whom stretch-leg came suddenly and slew them, even when they thought nothing less than to die." Why so called, and where else used?

W. G. P.

FAYERMAN.—Who was Mr. Tucker, the father of Mary Genevieve, wife of Admiral Francis Fayerman? She was born 1762, and died 1816; buried at Pershore.

CROCKER OF LINEHAM, CO. DEVON.—Is there any pedigree of this family brought down to about 1725?

"CORVUM NE VIXIT CENSURA COLUMBAM."—The portrait of a man of good family (time of William III.) represents him with a badge on his coat. The badge is black and round, about the size of a crown piece, and is on a blue bow or ribbon. The subject is a dove or pigeon rising, surrounded by the above questionable Latin. Query, to what order or society did this badge

belong, and how was it intended to translate the device?

S. T. S. H.

A GREEK PROVERB.—Prof. Wilkins, in his edition of Cic., *De Oratore*, tells us (note, p. 128) that the saying *ék tou légein to légein propi-zerai* is "quoted (apparently) first by Henrichsen, without authority, and repeated from him by subsequent editors. I cannot discover its source," adds the learned professor. Has any reader of "N. & Q." been more fortunate?

THOMAS POWELL.

Boottle.

AN UNCOMMON ANIMAL: THE "SHAH GOEST."—Can any of your readers inform me what was the species of the creature referred to in the following paragraph from the *Annual Register*, October, 1759, p. 119?—

"A very beautiful and uncommon animal, lately arrived from the East Indies, presented by Jaffier Ally Kawn, nabob of Bengal, to General Clive, who sent it to the right hon. William Pitt, esq; and of which that gentleman had the honour to obtain his majesty's acceptance, is lodged in the Tower. It is called in the Indostan language, a Shah Goest, and is even in that country esteemed an extraordinary rarity, there having been never known more than five in those parts, all which were procured for the said nabob from the confines of Tartary. It is now in the Tower, attended by a domestic of the nabob's, who was charged with the care of it to England."

An old catalogue of the Tower menagerie might help to throw some light on this very vague announcement.

JAMES H. FENNELL.

14, Red Lion Passage, W.C.

GIBLEIO.—In Barret's *Theorique and Practike of Modern Warres*, 1598, p. 144, we read, "that his hands charge not too neare the front of their owne footesquadrons, for feare of inconvenience that might ensue, as it fell out at the overthrow of Gibleio." Where was Gibleio, and what place is it, and when was it "overthrown"? Barret, if one may judge by his book, was an adventurer who may have served in armies other than of his own country. Nor have I been able to discover the name Gibleio, nor, as a forlorn though unlikely hope, to connect it with Gibraltar. I may add I have a better reason than mere curiosity for asking these questions.

BR. NICHOLSON.

SCRIPTURAL DRAMAS PRODUCED ON THE AMERICAN STAGE.—Three sacred dramas were produced at Barnum's Museum, New York, 1860 and 1866: 1. *Joseph and his Brethren*, in three acts, produced under the direction of E. F. Tappan, performed with great success in September and October, 1860; 2. *Moses in Egypt*, a sacred drama, produced Feb. 19, 1866; 3. *The East*, a Scriptural drama, performed in 1866.

the authors of these plays, and are they

A sacred drama relating to the histo



son was performed about six years ago in many theatres in the western states of America, Charles Pope, the tragedian, enacting the character of Samson. Who wrote this play, and has it been printed?

A drama on the subject of the Deluge was produced on the stage, about 1874, by Mr. Kiralfy. Is Mr. Kiralfy author of the libretto of the drama? Is the play printed?

Mr. Jerome Hopkins (son of Bishop Hopkins) is the author of *Esther*, a sacred opera, produced (if I mistake not) about three or four years ago at the Academy of Music, New York. Is Mr. J. Hopkins the author of the libretto of the opera, and is it in print? Perhaps some of your American readers can favour me with the information desired.

R. INGLIS.

Edinburgh.

"HOLPEN."—No one can have mixed much with the humbler country folk without often being made aware that they retain, in their ordinary conversation, many words that were common in former generations but have now gone out of use. The other day I had an instance of this in the word "holpen," which was used by an old Rutland cottager precisely in the signification that it bears in the Prayer Book translation of Psalm xxii. 5, "they called upon thee and were holpen." Has the modern use of this word been noted elsewhere?

CUTHBERT BEDE.

A LEGEND OF A SAINT.—There is a wild legend, I think of an Irish saint, which tells how being at sea he had a like experience with Sindbad, that is, he came to what he conceived to be an island and landed thereon, but the supposed island turned out to be a huge fish, which in process of time sank down beneath the waters. I am anxious to find this tale, but know not where to look. Can some correspondent of "N. & Q." help me? I think, but am not sure, that the saint's name was Brendan.

ANON.

MRS. HOWE, DAUGHTER OF BISHOP WHITE KENNETT.—It is stated in "N. & Q." 2nd S. vii. 286, that Mrs. Howe, daughter of Bishop White Kennett, was the wife of Col. John Howe, who in 1718 was living at Great Staughton, near St. Neots. In a pedigree of the bishop I have lately come across no mention is made of Mrs. Howe. I suppose she was a daughter of the bishop by his first wife, but I shall be very glad to know any further particulars either of her or her husband.

E. G. H.

ROBERT HUNTINGTON, D.D., BISHOP OF RAPHAEL.—It is stated in Chalmers's *General Biographical Dictionary*, vol. xviii. p. 337, that Robert Huntington, a learned English divine, born at Deerhurst [Deerhurst], in Gloucestershire, where his father was minister, in 1636.

Can you tell me on what authority this statement with regard to the place of his birth has been made? Others have followed Chalmers in making it; but the bishop's name, I understand, does not appear in the parish register of baptisms, and Rudder and Bigland do not refer to his birth. I shall be glad to receive a reply.

ABHRA.

LOWTHER FAMILY.—Can you give me the name and date, &c., of a *History of the Lowther Family*, published upwards of forty years ago, professing to give a real history of the Lowthers, very different from that which passes current in the existing Peerages, and to show the real heir to the ancient title?

MUS URBANUS.

THE MONTH OF MARY.—Under "May Day," ante, p. 386, A. J. M. says, speaking of an old Devon custom, "The May baby, I suppose, is the B.V.M., as this is her month." Was the month of May ever sacred to Mary in the English Church? When did it become so in the churches of the Roman obedience?

J. T. F.

Bp. Hatfield's Hall, Durham.

HUGHENDEN MANOR.—As everything about the late Lord Beaconsfield, or in any way connected with him, is interesting, will some of your correspondents give an explanation of the curious circumstances which some of the newspapers state were connected with Hughenden, and the litigation concerning it previous to its purchase by him?

ECLECTIC.

THE METRICAL PSALMS.—I want to know—1. By what authority certain hymns were annexed to the metrical Psalms formerly used in our churches? 2. When and how began the general disuse of the metrical Psalms? 3. What authority clergymen suppose they have for using the multitudinous hymn books now in vogue? 4. Why the compilers of these hymn books insert some of the Psalms in their books and call them hymns? and why they do not give us a selection of metrical Psalms separate from the hymns?

AN OLD FOGIE.

AUTHORS OF BOOKS WANTED.—

*Restalrig; or, the Forfeiture.*

*St. Johnstown; or, the Days of John, Earl of Gowrie.*

J. MANUEL.

AUTHORS OF QUOTATIONS WANTED.—

"The king may forget the crown that on his head an hour hath been; the mother may forget the child that smiled so sweetly on her knee; but I can ne'er forget thee," &c.

H. F.

Sonnet.

To my Wife more than Twenty Years after Marriage.

"I loved thee dearly in thy glow of youth

When health and hope and smiles were on thy brow."

M. E.

"The foolish man does not know his own foolish business," the "business" being that of a herald.

LAFITE.



## Replies.

## JOHN READING: THE READINGS.

(3rd S. i. 109; vi. 61; 4th S. i. 12; 6th S. ii. 434; iii. 49.)

## THE "ADESTE FIDELES."

(4th S. xi. 75, 219; 5th S. xi. 265, 298, 331, 372, 418; xii. 173, 357, 457; 6th S. i. 85, 141, 160, 224; ii. 434, 487; iii. 49.)

I am gratified to find that the information I first gave in "N. & Q." respecting the Reading family, has been incorporated in Grove's *Dictionary*. As the matter seems to be one of considerable interest, I have much pleasure in supplying new facts, the result of recent investigations.

A list of the clerical and lay vicars of Lincoln Cathedral, dated 1661, includes the name of John Reading, but the first mention of the name in the "Chapter Acts" occurs thus, "quendam Redding" admitted "Junior Vicar," Oct. 10, 1667; and "John Redding" was admitted "Poor Clerk" Nov. 28, 1667, obviously the same person, as it was usual to unite the two offices. Again, on June 7, 1670, "John Reading" is appointed "Magister Choristorum," and 5*l.* is ordered to be paid him at the next audit, to be continued yearly, for teaching the boys to cast accounts and prick-song. He was succeeded by William Holder, but when the "Chapter Acts" do not tell us. We find, however, that John Cutts was appointed "Magister Choristorum" on Jan. 14, 1684, "in place of William Holder, deceased." I think Reading migrated to Winchester, and was the John Reading appointed organist of the cathedral in 1675, and in 1681 of the college, having resigned the cathedral appointment. My reason for believing Reading left Lincoln is that no trace can be found of any record of his death there. Reading died at Winchester in 1692, and was succeeded by Jeremiah Clarke (I prefer this spelling of the name, as it accords with that given by Dr. P. Hayes, who states that he obtains his information from the "College Accompt Books and School Rolls"). Clarke resigned in 1695, and was succeeded by John Bishop. Dr. P. Hayes is my authority for these statements. We now come to the John Reading who, I have suggested, was the son of the former. He was born in 1677 (there ought to be some record of this at Winchester), and was "educated in the Chappel Royal under the late famous Dr. Blow," as we learn from the title-pages of his *Book of New Anthems*, and also his *Book of New Songs*. Both of these I sent to the Caxton Exhibition, and dated them c. 1709, because of the reference to the late Dr. Blow, but the fact had escaped me when writing my last paper for "N. & Q." What Reading did on the breaking of his voice we do not know, but the records of Dulwich College have the

following entry: "1702 Mr. John Reading organist above 2 years yet never admitted." So that he probably became organist of Dulwich College in 1699; why he was not admitted to the fourth fellow's place, which by right belonged to the organist, is not discoverable, but we find that the Visitor interfered, for the next entry reads thus: "Mr. Will. Howell organist March 11, 1703, by Archbishop's order."

Reading having left Dulwich, we turn to the Lincoln Cathedral "Chapter Acts," and find the following entries:—Nov. 21, 1702, John Reading admitted "Junior Vicar and Poor Clerk," and on Oct. 5, 1703, John Reading complains that his salary has not been paid. On Sept. 28, 1704, he was appointed "Instructor Choristorum in musica vocali," Richard Hare being appointed to teach the choristers instrumental music. There is no entry respecting his resignation, but his successor, Thomas Weely, was appointed Nov. 17, 1707.

The following extracts from the books of St. John's, Hackney, give us the next clue to the doings of Reading:—

"Jan. 28, 1707.—At a vestry then holden (after notice given in the church) to choose an organist in the room of Alexander Johnson late organist deceased. Candidates for the place John Crowfoot, Whealey, Haywood, Reading, Greene, Magnus. The choice by a great majority fell upon John Reading. Chosen for one year to commence at Lady-day next. For the quarter to end at Lady-day next the vestry ordered the widow of the late organist to be paid."

"June 1<sup>st</sup>, 1709.—At a vestry held the following matters were transacted. Present Mr. Newcome Curate (in the chair) 16 vestrymen 2 Churchwardens. Mr. John Reading organist applies for encrease of Salary being 12*l.* per ann: and no more. Deferred till the return of Mr. Peter Newcome (Vicar)."

"Dec. 31<sup>st</sup>, 1713.—Ordered that some able Artist be provided by the churchwardens or some gentlemen of the vestry to view the organ in the church and that a report be made to the next vestry what will be the charge of repairing the same."

"Jan. 14, 1713/14.—Agreed that the further consideration of the organ be adjourned until the next vestry and that the vestry be called for Thursday next."

(Thursday).—"Agreed that the churchwardens do enter into articles in writing according to the proposals marked No. 1 for the sum of ninety pounds, and that he engages to keep it in order for the term of seven years after such repairs as aforesaid gratis, signed Jno. Knap-pell."

I have not elsewhere met with the name of Knap-pell as an organ builder.

"Ap. 19, 1717.—Mr. Jno. Reading organist of this Parish having been complained of in respect to the discharge of that place. Agreed that the election of an organist be suspended till the next vestry and that notice be given him to attend the same."

"Ap. 19, 1720.—Mr. John Reading Organist, continued upon y<sup>e</sup> conditions hereunder. A representation being made to Mr. John Reading, Organist of some irregularities relating to y<sup>e</sup> execution of his office as organist of this parish and particularly for playing the tunes too long, light airy and jiggish tunes, no ways to raise the devotion suitable for a religious service."



and the said Mr. Reading having promised to amend y<sup>e</sup> same for the future:—Agreed that upon condition he performs his promise of amendment he be chosen organist of this Parish for y<sup>e</sup> year ensuing."

"Ap. 4, 1727.—That Mr. John Reading be continued in his place for three months from this date, and that Samuel Sadler our clerk do forthwith give him notice of this order that he may provide himself with a situation in that time."

"July 29, 1727.—That Mr. Richard Morris the churchwarden do forthwith pay John Reading the organist in proportion to his annual salary for y<sup>e</sup> time he hath played upon the organ from the time he rec<sup>d</sup>. notice from Samuel Sadler our Clerk, and to forbid him either in person or by Deputy playing any more upon the organ belonging to this parish. Upon the application of Mr. Thos. Anner that he might succeed Jno. Reading in the fore-said office; agreed that he do begin to play upon y<sup>e</sup> said organ tomorrow morning and continue upon tryal till Michaelmas next at the usual allowance."

The foregoing extracts conclusively show that Reading was organist of St. John's, Hackney, from 1708 (new style) to 1727. I have omitted the entries giving his annual election at Easter. John Reading gave to Dulwich College several volumes of manuscript music, why, it is impossible to conjecture. Eleven of these volumes are now in the library of the college, and another, purchased at a sale, is in my own library. In each of the volumes Reading has written, "This book I give to the Colledg of Duledg. John Reading." The books are valuable and interesting. Some of the titles read thus:—

"Mr. John Reading's great book of lessons for the harpsichord, (the lady's entertainment) being a choice collection of the most celebrated Aires and favourit songs out of all the opera's set, and compos'd into lessons for the harpsichord by John Reading Organist of St. John's Hackney."

"The psalms set full for the organ or harpsichord as they are plaide in churches and chappels in the manner given them out; as also with their interludes of great variety by John Reading Organist of St Johns Hackney."

One volume has inscribed, "John Reading his book May y<sup>e</sup> 29 1716 being y<sup>e</sup> Restauration day of K. C. y<sup>e</sup> 2." Another volume is important, as it refers to an appointment of Reading's thus:—"Composed by John Reading Organist of St Mary Woolnoth Lombard St London." Another MS. volume in my own library, containing organ voluntaries and psalm tunes, has these entries:—

"This book I give for the use of the children of his Majestys Chappels Royal, as witness my hand May 7th 1750 John Reading. James St Westminster."

"John Reading Organists of the parishes of St Mary Woolnoth and St Mary Woolchurchaw in Lombard street and of St Dunstons in the West in Fleet Street London."

In the same volume I find his deputies named, "Hugh Cox, John Buswell, Thos. S. Dupuis." The *Gentleman's Magazine* gives John Reading's death "Sept. 2, 1764, aged 87." My surmise that this last John Reading went from Dulwich to Lincoln is strengthened by the fact that there are in the manuscript books of Lincoln Cathedral

certain anthems of his which were afterwards printed in his *Book of New Anthems*.

Now as to "Adeste Fideles." The statement that Reading composed it does not rest on the "dictum of a daughter of Novello" as Mr. JULIAN MARSHALL says, but on Novello's own words, printed in *Home Music*, edited by Vincent Novello, p. 14. He dates the air 1680, and supposes that the John Reading, the composer of it, was the pupil of Blow. Of course the date of the birth of Blow's pupil, 1677, makes that an impossibility. Novello makes no claim to having discovered the air; he distinctly says that it was in use at the chapel of the Portuguese Embassy, and having been heard there by the Duke of Leeds, it was introduced by him, about the year 1785, at the "Antient Concerts," under the title of the "Portuguese Hymn." In 1785 Novello was four years old.

I have had unusual opportunities of perusing music composed by the Reading of Dulwich and Hackney, and I cannot think he was the composer of "Adeste Fideles." I have not found a single piece of his set to Latin words, nor any music bearing the slightest resemblance to the air of "Adeste Fideles." On the other hand, the older Reading, of Winchester, did compose graces and a "Dulce domum" with Latin words, and, judging by the music, it seems to me that the man who composed the latter might well have been the author of "Adeste Fideles."

In connexion with its reputed English origin it may be noted that the hymn with Reading's tune was first introduced into Rome by the choir of the English College in that city. At least, it is so stated in an old MS. of the hymn, music and words, in my possession.

As a matter of curiosity it may be well to add that the opening bars of a *presto* by Sebastian Bach in his Sonata in B minor, for violin and clavier, bear a curious resemblance to the beginning of the tune of "Adeste Fideles." This is, of course, quite accidental. In my recent visits to Dulwich College I was so fortunate as to find a fine portrait in oils of John Reading—I presume the Reading of Dulwich and Hackney.

WILLIAM H. CUMMINGS.

"SOOTHEST" IN "COMUS," 823 (6th S. iii. 248).—I do not find the verb to *soothe* earlier than 1553, but after that date it occurs frequently. A consideration of the various passages in which it occurs will, I think, show conclusively that it is derived from the adjective *sooth*, and that the steps are, (1) to say that the words of another are true, to assent to or vouch for; (2) to flatter; (3) to mollify by agreeing with; (4) to calm, quiet. The earliest instance, 1553, is in Udall's *Roister Doister*, p. 12 (Arber's reprint):—



"Then must I sooth it, what euer it is:  
For what he sayth or doth can not be amisse."

Next in Holinshed's *Chronicle*, 1576, vol. vi. p. 38: "I could neuer find this estrange propertie soothed by anie man of credit in the whole countrie"; and Lyly's *Euphues*, p. 125 (Arber's reprint), "What my mother saith my father sootheth," and p. 149, "These be they that sooth young youths in all their sayings, that uphold them in all their doings."

Daniel in his *Civile Wares*, bk. vii. st. 79, has:—

"Kings gladly give eare to none  
But such as smooth their ways, and sooth their will."

Then, in the transition to the sense of mollifying, we find it in Puttenham's *Arte of English Poesie*, 1589, p. 183 (Arber's reprint): "The yeoman thinking it good manner to sooth his Sergeant, said," &c. In *Pasquil and Kith-rine*, 1616, act v. l. 80, there is a very good instance of the use of the word:—

"Now, I thought he was mad in putting me  
To such an enterprize; and therefore sooth'd him vp  
With 'I, sir,' 'Yes, sir,' and 'So, sir,' at each word."

Instances might be multiplied easily, but I will only add one, to show how late the idea of flattery survived: "By rendering it an Argument for Presumption to sooth us up in Impenitence and Sloth" (*Stanhope's Paraphrase*, 1705, vol. ii. p. 238).

XII.

In the poet Fenton's curious piece of verse entitled "A Tale devised in the plesaunt manere of gentil Maister Jeoffrey Chaucer," which may be found among his *Poems on Several Occasions*, Lond., 1717, p. 171, this couplet occurs:—

"Ore Muscadine, or spiced Ale  
She carrolld soote as Nightingale."

The poem is an imitation of Chaucer's style and dialect, and so may not be of much value as showing the use of words at the beginning of the eighteenth century. But is there any reason why *sooth*, in the sense of sweet, should not be held analogous with *sote*, *soote*, &c., A.-S.=sweet, as used in Chaucer's time and repeated by Fenton? Conf. the glossary in Bell's ed. of Chaucer as to other forms. ALEX. FERGUSON, Lieut.-Col.

In *Comus*, 823, the sense of "true" or "trust-worthy" is obviously required by the context. But even admitting that "sweetest" would make sense of the passage, where is the authority for reducing the two distinct words, *sooth* = true, and *sote*, an old form of "sweet," to one original? The one is surely A.-S. *sōð*, Sansc. *satya*, L. *suavis*; the other is A.-S. *sweet*, *sweets*, Sansc. *svad* (=taste). The connexion of either of them with *satis* is quite out of the question. *Soothe* is generally connected with *sote*, *sweet*, &c., though Wedgwood, according to his favourite theory, connects it with the Lowland Scotch *south*, a murmuring or lulling sound.

C. S. JERRAM.

Compare Chaucer, *Prologue*, 1:—

"Whan that Aprille with his schowres soothz."

L. W. M.

Cheltenham.

GENERAL SIR SYDENHAM POYNTZ (6th S. iii. 148).—MAJOR POYNTZ will find in Cary's *Memoirs of the Civil Wars*, besides several interesting letters from this officer (who spelt his name "Sedenham"), a pathetic one from his wife, whose name was Elizabeth, and who seems to refer to her foreign extraction. T. W. WEBB.

ACOUSTIC JARS (6th S. iii. 168).—These jars are a puzzle. They are supposed to have been used for the purpose of improving the resonance of the edifice, after the manner of the brazen *echeia* noticed by Vitruvius as used in some ancient Roman theatres. In England these earthenware jars or pots have been found at Fountains Abbey; St. Peter's Mancroft Church, Norwich; All Saints' Church, Norwich; St. Mary's, Youghal; Fairwell, Staffordshire, found whilst the church was being pulled down in 1747; Denford Church, Northamptonshire; St. Peter's Upton Church, near Newark; besides St. Clement's Church, Sandwich, as noticed by your correspondent, in the very unusual position of high up in the chancel. They occur usually under the choir seats, and in the lower part of the walls.

They have also been found abroad; as in Strasbourg Cathedral; in the vaulting of St. Martin's at Angers; and in the walls of St. Jacques et les Innocents, at Paris. Viollet-le-Duc's *Dictionnaire*, s.v. "Pot," says they were chiefly used in Normandy. Some further account of these jars will be found in the *Gentleman's Magazine* for November, 1863, by Abbé Cochet; and enlarged upon in the *Builder*, 1863, vol. xxi. p. 820, also 1864, p. 17; and in Didron's *Annales Archéologiques*, vol. xxi. p. 294.

WYATT PAPWORTH.

33, Bloomsbury Street.

A paper on this subject was read by Mr. Gordon Hills before the members of the British Archaeological Association, and published in the *Journal of that Society* [for 1879], vol. xxxv. p. 95. Mr. Hills records at length two finds of acoustic jars. The first is at East Harling Church, Norfolk, where four jars were discovered during repairs of the roof, arranged at about equal spaces along the north side of the chancel, and resting upon the top of the wall above the wall plate. The other discovery mentioned by Mr. Hills was at the church of Leeds, near Maidstone, Kent, where from forty eight to fifty-two earthenware pots were discovered in August, 1878, embedded in the top of the wall on both sides of the church, immediately above the wall plate. Below the jars in the north wall was discovered a very remarkable arrangement consisting of two sound holes, made app



for the purpose of carrying the effect of the jars into the north aisle. The most remarkable fact connected with the latter find is that the jars have been pronounced by competent judges to be of Roman-British make. Similar discoveries of vases built into the walls of churches have been made in Ireland and on the continent. As to the use, if any, of these jars, Mr. Hills says:—

"Through the chronicle of the Celestins, at Metz, we know that in one case, in 1439, the jars were expressly made to be put up in their church; that they were put up for the improving of the chanting by the Prior, Ode Le Roy; that they remained many years after, and were not only deemed useless but a great disfigurement to the building; the marvel of all beholders, and the jest of fools."

Mr. Hills sums up by telling us that "most of the instances never had an acoustic purpose in view." "Their purposes were several," he concludes; but what those purposes were he does not inform us.

H. C. M. BARTON.

Andover.

[Reference should also be made to the *Journal* for 1873, p. 306, for a notice of the East Harling discovery, by Mr. H. Watling.]

"It is certain that the ancients had devices for improving the acoustics of large buildings, besides their better knowledge of the requisite proportions, which we have lost altogether; for in the days of the vast ancient theatres, such as the Coliseum at Rome, ten times as many people could see and hear as in any modern church; and they had a peculiar contrivance of horizontal pots along the seats, which are understood to have augmented the sound in the same way as a short and wide tube presented to a hemispherical bell when struck augments its sound."—Sir E. Beckett's *Book on Building*, p. 281, Crosby Lockwood & Co., 1880.

EDWARD H. MARSHALL, M.A.

In Fountains Abbey a number of large earthenware jars were found embedded in the base of the screen at the entrance to the choir, a few inches below the level of the floor. See the *Transactions* of the Royal Institute of British Architects for May 29, 1854. Vitruvius describes brazen vases as used in the Greek theatres for acoustic purposes, but Wilkins doubted the actual practice.

S. J. NICHOLL.

Of course Mr. SANDBERG knows all about Sir Thomas Browne's famous essay *Hydriotaphia*, about the jars which were found in St. Peter's Mancroft, where he was buried, in another Norwich church, I forget which, and in Fountains Abbey.

F. G. S.

In the *Proceedings and Transactions of the Lifford and South-East of Ireland Archaeological Society*, vol. iii. (1854-5), p. 303, there is an interesting account, by Mr. E. Fitzgerald, of acoustic vases found in the walls of the church of St. Mary, Youghal.

W. H. PATTERSON.

Belfast.

In the south aisle of Newington Church, Kent,

there are, or were some fifteen years ago, three vessels in the east gable. If I remember rightly they are Roman urns, but why placed there, or what their use is, I should like to know.

J. EDWARD K. CUTTS.

See James Fowler, F.S.A., in *Yorkshire Archaeological Journal*, vol. iii., on those found at Fountains Abbey, and on the subject generally.

J. T. F.

See *Eastern Counties Collectanea*, 1872-3, p. 147.

W. C. B.

"TRAM" (6th S. ii. 225, 356, 498; iii. 12, 218).—The view put forward by PROF. SKEAT, and previously advocated, though much less clearly, by DR. CHARNOCK (ii. 356), is very plausible, and I must confess that I should have done well, before writing my note, to refer to the books named by PROF. SKEAT, all of which I possess with the exception of Reitz. At the same time, I still think that my own view (I derived the word from the French *train*=sledge, and also the framework of a carriage, including the wheels) should not be summarily dismissed. In the first place, in all but one instance\* the German and Scandinavian words quoted by PROF. SKEAT seem to mean nothing more than a *beam*, the *rung* of a ladder, or the *handle* of a wheel-barrow,† and the transition from these meanings to a truck running on four wheels is not a very easy one, and PROF. SKEAT might be puzzled to show that in any language such a transition has ever taken place. It may be said, however, that there is a similar transition in French in the case of the word *brancard*, which means both a *litter* (for the removal of sick or injured persons) and the *shaft* of a carriage. But in this case the two meanings are, I believe, perfectly independent, and are separately derived from *branche* (branch), which is given by Littré as the origin of the word. So far as meaning goes, it is evident, therefore, that my French word *train* has greatly the advantage. And in the second place it is indisputable, I take it, that the French word *train* (or its corresponding English word *train*) did actually become *tram* in English, for how else can we explain the third meaning given to *tram* by Halliwell,‡ viz., "a train or succession

\* I allude to the Swedish dialects, in which the word is said to mean a *summer-sledge*.

† PROF. SKEAT has added two other meanings, the *shaft* and *frame* of a carriage, but these (unless they are also to be found in Reitz) seem to be steps supplied by himself.

‡ PROF. SKEAT quotes Halliwell in his favour; I quoted him in my last note in mine. The fact is he is more or less in favour of both derivations. His first meaning (a small bench) favours PROF. SKEAT'S view, but is not incompatible with mine; his third (a train or succession of things) much more distinctly favours mine; whilst the second (a sort of sledge running on four wheels, used in coal mines) is at least as much in my favour as in PROF. SKEAT'S; indeed I think much more in mine.



of things." Surely this meaning cannot come from *beam*, *rung*, *handle of a wheelbarrow*, or *sledge*. It is unfortunate that Halliwell does not tell us in what county or part of England this meaning of *tram* is or has been used; perhaps some one else may be able to enlighten me upon this point.

Since writing my first note I have seen a note in the *Intermédiaire*, the French "N. & Q." (No. 304, p. 4), in which it is stated that *tran-tran* was formerly, and is still sometimes, though rarely, used for the familiar French expression *train-train*. Now *tran* forms a step between *train* and *tram*. Curiously enough, in the *Bremen Wörterbuch*, quoted by PROF. SKEAT, we are told that *traam* is sometimes incorrectly pronounced *traan*.

In conclusion, it is at all events remarkable that two words so entirely different in origin as that given in its various German and Scandinavian forms by PROF. SKEAT and the French *train* should have come to signify very nearly the same thing, and should have actually coalesced in Halliwell's *Dict.*, s.v. *tram*. And is not this coalescence the true solution of the question? Are not both words contained in our *tram*?

Sydenham Hill.

F. CHANCE.

THE LORDS WENTWORTH OF NETTLESTED: MRS. PALMER, DUCHESS OF CLEVELAND (6th S. iii. 227, 271, 333).—Having had some correspondence with Col. Chester on the above subject, I am inclined to agree with him that the date, Oct. 6, 1643, has been erroneously added to the copy of the inscription on the coffin-plate by the transcriber. In all other respects this transcript agrees word for word with that in the *Topographer*, vol. iii. pp. 62-3, issued July, 1790. We may, then, safely assume that the inscription (*ante*, p. 227) refers to the Thomas, Baron Wentworth of Nettlested, who died February 28, and was buried on March 7 following, 1664/5.

With regard to SIR HENRY F. PONSONBY'S statement that the Earl of Cleveland had only one son by his first wife, I produce the following extracts from the Tuddington registers, which show that he had at least two other sons:—

"William Wentworth the sonne of Thomas Lord Wentworth was baptized at Tuddington manor the 26 of Julie, 1617.

"Mr. William Wentworth the sonne of Thomas Lord Wentworth was buried Maie xiiijth [1623].

"Charles Wentworth the sonne of Thomas Lord Wentworth buried Julie 4th [1622]."

This Charles, Col. Chester informs me, was baptized at St. Mary Aldermary, July 15, 1621.

As the Earl of Cleveland did not marry his second wife till circa 1638, these children were evidently by his first wife. Now as to the Thomas who, according to the extract from the same registers (*ante*, p. 227), died in 1643, Col.

Chester suggests that the registers from which I quote are copied from an older one, and that the entry may be a clerical error or an interpolation. I cannot agree with this theory, for the register has every appearance of being an original one; the entry occurs in due order, and the handwriting is similar in every respect to that on the pages preceding and following. It has all the appearance of a genuine entry, and hence I am forced to conclude that the Earl of Cleveland had two sons named Thomas. I have only been able to find the register of baptism of one of these, viz.:—

"Thomas Wentworth the sonne of Thomas Lord Wentworth was baptised the second of Februarie 1612."

It is worthy of note that this and the one immediately preceding and following, relating respectively to the baptisms of sons of "Sir Henrie Croftes, Kt." and "Sir John Crompto, Kt.," were originally placed at the end of year 1611, and carefully obliterated by means of ink smeared over them with the finger, but upon careful examination sufficient traces are discernible to show that they are identical with the three entries now standing at the end of year 1612.

F. A. BLAYDES.

Tilsworth, Leighton Buzzard.

CLERGYMEN HUNTING IN SCARLET (6th S. iii. 348).—I can well remember, when living at Egham, nearly sixty years ago, frequently seeing the Rev. — Gosling, rector of the parish, following H.M. buckhounds when they met within a few miles of his residence. Little, if any, exception seemed to be taken to his so doing at the time. He was not much of a theologian, and certainly not of a preacher, but a genial, good man, much loved in his parish. If I remember aright, the living was in the gift of his father or some near relation; it was given to an elder brother, who died shortly after his induction, and the wish was to keep the living in the family. The Rev. — Gosling prior to his brother's death held a commission in the army, and was induced to resign his red coat for a black one; hence at the time, to me, and possibly to many others, the appearance of the reverend gentleman once more in scarlet was not so great a surprise as it might have been to strangers, or as it would be now.

JAMES V. STAPLES.

Bristol.

The hunting parson was a Devonshire gentleman, whose name was, I think, Russel. I am sure of the "pink," because my husband told various anecdotes of the "pink" and "black" occasionally clashing in an awkward manner. If my memory serves me right with the name there would be difficulty in identifying the man. I have figures more than once in Mortimer's novels.

FRANCES CO.

Rosebank, Isleworth.



"MISER" (6th S. ii. 469; iii. 133).—Here are two instances of the use of the word considerably earlier than those quoted by MR. BIRKBECK TERRY, describing a miserable man, and not a niggard:—

"When Socrates spake sore against soche persones as were perfumed with swete sauours, and Charondas, or (as some writers holden opinion) Phædon demanded what feloe it was, so perfumed with swete oiles and sauours, Aristippus saied, Euen I it is miserable & wretched creature that I am, and a more *miser* then I, the kyng of the Persians. But marke, said he, that like as he is in this behalfe nothyng superiour to any other luyng creature, so is he not a iote better then any other man."—*Apophtegmes of Erasmus*, 1542, reprint 1877, p. 75.

"For, as the common sort of people denieth that person to bee a man, that is neither learned, nor yet of gentle condicions, so did the Philosophier call hym a *miser*, that had no qualitee aboue the common rate of man. For according to the sayng of *Homere*: No liuing creature is more miserable then man."—*Apophtegmes of Erasmus*, 1542, reprint 1877, p. 121.

But the following passage, from Gascoigne, proves even then (about 1570) the word meant both a niggard and a wretched man:—

"Well then, let see what reason or what rule  
Can *Miser* moue, to march among the rest:  
I meane not *Miser* he that sterues his Mule  
For lacke of Meat: no, that were but a iest.  
My *Miser* is as braue (sometimes) as best,  
Where if he were a snudge to spare a groate,  
Then *Greedie minde* and he might weare one coate.

But I by *Miser* meane the very man,  
Which is enforst by chip of any chaunce  
To steppe aside and wander nowe and than,  
Till lowring luck may pipe some other daunce,

The forlorne hope which haue set vp their rest  
By rash expence, and knowe not howe to liue,  
The busie brain that meddleth with the best,  
And gets dysgrace his rashness to repreue,  
The man that slewe the wight that thought to theewe  
Such and such mee which flee the Catchpols fist,  
I compt them *Misers*, though the Queene it wist."

Gascoigne's *Fruites of Warre*.

Most probably MR. TERRY is correct about the derivation of the word. How ever any one could imagine that it was derived from *micher* is a puzzle. The following is the best illustration of this latter word there can possibly be, because it defines its meaning exactly:—

"*Dives*. Howe many spyces be there of theft?

*Pavper*. Ful many. For sometyne a thing is stolen preueily without wetyng of the lord or of the keeper, and ayenst their wyl, and it is called *mychery*: sometime it is do openly by might and vyolence wetyng the lord and the keper ayenste their wyl, and that is properly rapina raueyn."—*Dives and Pavper*, Berthelet, 1536, f. 240 (first printed by Pynson, 1493).

R. R.

Boston, Lincolnshire.

The following curious illustration of MR. TERRY's point occurs in Adlington's translation of Lucius Apuleius *De Asino Aureo*, the first edition of which appeared in 1666; I quote from a copy of

that printed by Valentine Symmes in 1596, which belonged to Edmund Malone, who has filled the fly-leaves with pencilled notes bearing upon Shakesperian criticism:—

"But I (not willing to see him any longer in such great misery and calamitie) tooke him by the hand & lifted him vp from the ground: who (hauing his face couered in such sort) let fortune (quothe he) triumph yet more, let her haue her away and finish that which she hath begun. And therewithal..... I lead the poore miser to my lūe where..... we might be merrie and laugh at our pleasure, and so we were vntill such time as he (fetching a pittifull sigh from the bottome of his heart and beating his face in miserable sort) began to say, Alas poore miser that I am, that for the onely desire to see game of triall of weapons am falne into those miseries and wretched snares of misfortune."

ALFRED WALLIS.

Derby.

OLD PARR (6th S. iii. 188).—A writer living at the time of Parr's death has:—

"Thomas Parre, Son of John Parre, born at Alberbury in the Parish of Winnington in this County (Shropshire), lived to be above one hundred and fifty years of age, verifying his anagram, Thomas Parre, most rare hap. He was born in the reign of King Edward the fourth, 1483, and two moneths before his death was brought up by Thomas Earle of Arundel (a great lover of antiquities in all kinds) to Westminster. He slept away most of his time, and is thus characterized by an eye witness of him.

'From head to heel his body hath all over,  
A quick-set, thick set nat'ral hairy cover.'

Change of air and diet (better in itself, but worse for him) with the trouble of many visitants or spectators rather are conceived to have accelerated his death, which happened Westminster, November the 15, 1635, and was buried in the Abbey-Church, all present at his burial, doing homage to this our aged Thomas de Temporibus."—Fuller, *Worthies*, "Shropshire," p. 11, London, 1662.

As to his gravestone the editor remarks ("N. & Q.," 4th S. v. 500):—

"Among other all but obliterated inscriptions which the Dean of Westminster has lately had recut is that of Thomas Parr. Although his epitaph probably contains nearly as many untruths as there are statements in it, it has been very properly reproduced in its original form."

ED. MARSHALL.

Kirby, in his *Wonderful Museum*, says that Thomas Parr was the son of John Parr, of Winnington, in the parish of Alberbury, county of Salop; that he was born in February, 1483, and died at Westminster, Nov. 15, 1635. John Taylor, the Water Poet, in his pamphlet entitled *The Olde, Olde, Very Olde Man: or The Age and Long Life of Thomas Parr*, published about a month before Parr's death, wrote, "Hee hath had two children by his first wife, a son and a daughter; the boyes name was *John*, and lived but ten weekes, the girle was named *Joan*, and she lived but three weekes." The Rev. Mr. Granger, in his *Biographical History of England*, records that "at an hundred and twenty he (Parr) married



Catherine Milton, whom he got with child" (son). Kirby also asserts that a great-grandson of Parr's, named Robert Parr, died in 1757 at Kinver, near Bridgenorth, Shropshire, aged one hundred and twenty-four. EVERARD HOME COLEMAN.

71, Brecknock Road.

See the *Topographer and Genealogist*, vol. iii.; amongst other pedigrees, that of Old Parr is given.

C. H. J. G.

See Taylor's *Wonders of Nature and Art*, p. 12 (Chidley, 1839).

R. B.

IZARD (6th S. iii. 229).—If this surname is not derived from the French "*isard*, the chamois or wild goat, applied in relation to swiftness of foot," as Mr. Lower suggests in his *Patronymica Britannica*, may it not be a form of the Yorkshire surname *Isott*, and derivable from the female name *Isota*?

J. S.

This is a French personal name (see Larchey's *Dict. des Noms*, 1880), and is supposed to be a variant of the German *Isuvarth*, "Iron-ward, Iron-defence," which is to be found in German in the various forms *Isevard*, *Isuard*, *Isoard*, *Eisert*, *Isert* (see Förstemann's *Personennamen*).

A. L. MAYHEW.

In the Pyrenees the chamois is only known as the *isard*. May not the Izards be descendants of some of the Béarnais Protestant refugees who succeeded in reaching England after the Revocation of the Edict of Nantes?

THUS.

This name may be a patronymic of *Iz* for *Isaac*. Conf. Philippard, Stevenard, Willard.

R. S. CHARNOCK.

PEACOCK: POCOCK (6th S. iii. 268).—Is there not yet another form of this name—that is *Pacock*? In 1385 a Roger Pacock was vicar of Garstang in Lancashire, and in the time of Edward III. certain lands were granted to John Pacock in the same parish, which to this day are known as "Peacock Hill."

H. FISHWICK.

Mr. M. A. Lower is not, perhaps, a very high authority, but the following may be of service:—

"Pocock is peacock. Chaucer's 'Yeman' was

\* Clad in coote and hood of grene.

A shef of pocock arwes bright and kene

Vnder his belte he bar full thriftily.—*Prologue*, l. 105."

*English Surnames*, vol. i. p. 191.

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

"BOGGINS"—GHOSTS (6th S. iii. 285).—Your valued contributor CUTHBERT BEDE must have forgotten for the moment the Laureate's lines in the *Northern Farmer: Old Style* (st. viii.):—

"D'ya moind the waiste, my lass? naw, naw, tha was not born then;

Theer wur a boggle in it, I often 'eerd un mysen."

This is evidently the "boggin" of the recent Lincoln Assizes, and I imagine any one acquainted with Lincolnshire and South Yorkshire phraseology would recognize the word at once. The word "boggle" not only does duty as a noun, but has also had an extensive use as a verb. A shying horse is said to "boggle" when he behaves as though he had seen a ghost in the hedge; and hence men and women are described as "boggling" at a job which they do not like to put their hands to. I think Mr. Peacock and other authorities will be able to confirm this, if need be.

CLK.

The word is not uncommon in this county, although I never heard it used for ghost. It is another name for what Sir John Harington wrote the "Metamorphosis of," and thereby fell out of favour with Queen Elizabeth. Probably the reporter was not a Lincolnshire man, and slightly mistook what was said; which I imagine to have been, not "ten boggins," but *Tom Boggle*, the almost universal name for a ghost. "Tom" seems to imply mischief, as in "Tom-fool," "Tom-boy," and "Tommying about"—pottering or meddling.

R. R.

Boston, Lincolnshire.

HORROCKS THE ASTRONOMER: AGE FOR ORDINATION (6th S. iii. 226).—In this account Bishop Bull should have been named George, not William. For his age at ordination see Nelson's *Life of Bishop Bull*, p. 23 (ed. Oxford, 1827), under the year 1655: "By this account it appeareth that Mr. Bull was but one-and-twenty when he was made priest, which is much short of that age which is required by the canons of the Church." Dr. Burton adds in a note:—

"This irregularity is noticed in a collection of queries, printed without date, entitled 'Some Queries recommended to the Consideration of the more rigid and clamorous Rubricians,' the 23rd and last of which is 'Whether bishop Taylor, bishop Bull, and archbishop Sharp, who were all ordained priests before the age of twenty-four, and were allowed to have cure of souls in England, were yet not clergymen of the church of England?' Jeremy Taylor was ordained before the age of twenty-one, and so was archbishop Usher."

Comber, in his *Companion to the Temple*, vol. vi. p. 52, ed. Ox., 1841 (p. 193, margin), sect. viii. of the "Discourse on the Preface to the Ordinal," says:—

"I could instance in divers of those who entered very young into the ministry, and have proved very eminent; but I need name no more than the most famously learned bishop Usher, ordained before he was twenty-one, and the pious and eloquent bishop J. Taylor, who entered into orders younger than he."

W. E. BUCKLEY.

It would not be difficult, I think, to show\* the rule which fixes three-and-twenty as minimum age for admission to holy orders = no means universally followed in the sever and eighteenth centuries. Besides Bull—



name, by the way, was George, not William—an illustrious example of honouring this custom in the breach is George Whitefield, whom Bishop Benson, of Gloucester, ordained deacon when only twenty-one years of age; but he did not become a priest until three years after.

EDWARD H. MARSHALL, M.A.  
Library, Claremont, Hastings.

DR. ANDREW BELL AND THE LANCASTRIAN SYSTEM (6th S. iii. 306).—I know that in all things "N. & Q." wishes to be accurate, for it is looked upon as an authority; thus it is I now trouble you consequent upon a mistake at the above reference under the heading "Ashburnham House, Westminster." It is there stated that Dr. Bell was the founder of the Lancastrian system of education; it should have been the National School Society (Church) system. Lancaster established what is now called the British and Foreign School Society (open to all denominations). Between fifty and sixty years ago I met Dr. Bell at the National Society's Training School in Baldwin's Gardens, Gray's Inn Lane. The two names Bell and Lancaster used frequently to be coupled about the period I have named and earlier. They were both promoters of education among the poor.

JAMES V. STAPLES.

Bristol.

[See *ante*, p. 399.]

THOMAS DANIELL, R.A., (6th S. iii. 308).—If PALLET likes to call on me in Pall Mall he can peruse my MS. list of this artist's exhibited works. He exhibited at the Royal Academy 1772-1828 (125 works), and at the British Institution 1806-1830 (ten works). He lived 1795-1809 at 37, Howland Street, and from 1820 until his death at 14, Earl's Terrace, Kensington. He was in India with his nephew 1784-1794, and after that time they exhibited mainly Indian subjects. William Daniell, R.A., the nephew, exhibited at the Royal Academy 1795-1838 (168 works), and at the British Institution 1807-1836 (64 works).

ALGERNON GRAVES.

6, Pall Mall, S.W.

PANMURE, FORFARSHIRE (6th S. iii. 107, 336).—In the endeavour to unravel the etymology of place-names it is too often forgotten, I think, that these names may be the provincial corruption of other and pure words. Thus I am of opinion that *Pan* is sometimes used for *Pen*. Hence *Panmure* may simply mean the highest point of the moor, *mure* being the equivalent of moor. That *Pen* is thus corrupted I will give a case in point. There is some high land in the neighbourhood in which I write, where there is an elevation looking like a tumulus, which is called *Panbarrow*, it might be said so-called from the pots and pans found in it, nobody knows when—but it is not so; the name is simply a corruption of

*Penbury*, the highest point of the hill, where we get the British prefix united with the Saxon suffix—not an unusual alliance.

*Pen*, having this meaning, is not unfrequently found in the west of England, as in Wales. Whether *Panmure* will bear out the explanation I suggest, as "the highest part of the moor," I must leave to those who have knowledge of the locality.

T. W. W. S.

THE 43RD FOOT (6th S. iii. 267, 397).—Lord Londonderry's *Narrative of the Peninsular War* contains (among other information concerning this regiment) the official returns of killed and wounded officers in the battles of Talavera, Busaco, and Almeida. Sixteen names are there given. I shall be happy to send MR. SCARLETT the list, if he so wishes and will communicate with me. It was the Second Battalion which was engaged at Corunna.

E. E. STREET.

Chichester.

A SLOPING CHURCH FLOOR (6th S. iii. 228, 392).—The church floor of Saxby All Saints, on the western edge of the Lincolnshire wolds, is sloped very considerably from west to east, to adapt it to the rise on the hill-side, and I think the church floors at Horkstow and other places on the same hill-side are sloped more or less, and for the same reason.

J. T. F.

Bp. Hatfield's Hall, Durham.

NORBORNE BERKELEY, BARON DE BOTETOURT (6th S. iii. 327, 353).—Lord Botetourt was Constable of the Tower in 1767. I have his signature to a letter of Privy Seal for an order of a certain sum of money to be paid to him.

EMILY COLE.

Teignmouth.

"CLERE" (6th S. iii. 168, 354).—Considering the emphasis laid by Isaac Taylor on the resemblance between "the Anglo-Saxon *field* or *feld*," and "the American term *clearing*," some facts might have been expected in corroboration of his view of *clere* a few pages further on.

It being granted that *clearing* and *clear* come from *L. clarus*, *F. clair*, *cleir*, *cler*, may I add to MR. MARSHALL'S defence of Edmunds's derivation of *clere* the evidence of *F. clairière*, a *clearing* in a wood, and *éclaircie*, a *very field* indeed, coming as it does from *éclaircir* to thin out, to *fell* trees. It seems but yesterday *cler* and *clere* and *clerté* and *esclercir* were still French. I have no instance of *cleriére* at hand; perhaps "N. & Q." can supply one.

*Eclaircie* also—a bright spot in a cloudy sky, a meaning I would hardly introduce here but that it strangely completes a simile, which seems worth noting, between obsolete *cler* and extant *glade*. *Glade* (see Skeat, s.v.)—originally an opening for light, a bright track; connected with *leel*, *gladr*.



"bright, shining, and with N. glette, a clear spot among clouds; and now—an open space in a wood, a clearing; may I not say a clere?"

ALPHONSE ESTOCLET.

Peckham.

MORETO AND MOLIERE (6th S. iii. 387).—An adaptation of Moreto's *El Desden con el Desden*, taken from the German version of Schreyvogel and entitled *Donna Diana*, was produced at the Princess's Theatre in January, 1864, with Mr. and Mrs. Hermann Vezin, Mr. George Vining, and Miss Rebecca Powell in the principal parts. It was executed by Dr. Westland Marston, and is included in that dramatist's collected works (Chatto & Windus). It may interest some of your readers to know that the play is in the hands of Messrs. Kendal and Hare, by whom it is to be revived at the St. James's Theatre.

J. KNIGHT.

"AS TRUE AS THE DEIL'S IN DUBLIN CITY" (6th S. ii. 309; iii. 296).—In Higden's *Polyconicon* Dublin is called Devilina. So may not the saying be a joke on the name, and not a reference to a little old yard full of curious shops and houses? It seems rather improbable that such a place should not only be known to Robert Burns, but that he should allude to it as though the knowledge were universal. It is as well to be suspicious of these details which appear to fit so well. We have a saying in this county of an envious or malicious man, that "He looks like the devil over Lincoln." Literal-minded people ask where the devil is, and some show one in the cathedral, and others one out (for, of course, there are several grotesque heads in most Gothic cathedrals, which may be called devils if people like). I incline to the opinion that both are wrong, and that it alludes to the malignity with which the monks, &c., supposed the devil to regard the beauty of the finished cathedral. So in this case, it is more likely the wooden devil was stuck up in the old yard in consequence of the joke than that it originated it.

R. R.

Boston, Lincolnshire.

"ZOEDONE" (6th S. iii. 89, 238, 278, 357).—It is not likely that the inventors would have used the word ζῳδον, as suggested by MR. MURRAY. Grammatical or not, it is more probable that they made the word from ζῳη and εδων.

R. S. CHARNOCK.

Junior Garrick.

A HELL FIRE CLUB: THE PHENIX CLUB AT OXFORD (6th S. iii. 127, 210, 271, 319).—This tale of the devil fetching the leader of a drinking party is very old (like most tales). The following is a specimen:—

"After that this Alphegus hadde taken monkes habyte at Dyrburste he lyued as an anker at Bathe. And gaddered there monkes afterwarde as it falleth ofte in a

grete college. These monkes drewe them all too euyllyl maner of doynge. For vnwyttynge the fader/ some of them made feestes by nyghte in outrage/ and in drynkyng to the daye lyghte. But the banyour of this euyllyl doynge felle dede by wreche of god in the myddyl of the howse that they dranke in. The fader was ware therof by noyse that he herde/ and came to y<sup>e</sup> wyndowe/ and sawe twoo fendes bete that body. And the wreche axed helpe. Nay sayde the fendes/ thou were not obedyent to god. So we shall not be obedyent to the." —*Polyconicon*, P. de Treveris, 1527, f. 245.

The *Polyconicon* was translated into English in 1357; and as it was mostly compiled from monkish chronicles and other old writers, very probably the above tale was old then. I believe I have met with it in some of the Fathers, but cannot recollect which.

R. R.

Boston, Lincolnshire.

SUPERSTITIONS ABOUT FEATHERS (6th S. iii. 165, 339, 356).—A few hours before his death, my grandfather several times insisted on getting out of bed for a short time. His nurse, not superstitious on other matters, firmly believed that this could only be caused by hens' feathers being mixed up with goose feathers in the bed. This was a common belief in Lincolnshire about that time (1858).

C. P. SUTCLIFFE.

Manchester.

THE FEMALE "WORTHIES" (6th S. iii. 167, 197).—The work meant is no doubt Thomas Heywood's

"Exemplary Lives and Memorable Acts of Nine the most Worthy Women of the World: Three Jewes, Three Gentiles, Three Christians. 'Man was created out of Paradise, but Woman in Paradise.'—August., *Lib. de Singul. Cleric.* London, 1640." 4to.

The three Jews are "Debora, Judeth, Ester"; the three Gentiles, "Bonduca, Penthesilea, Artimesia"; the three Christians, "Elphleda, Q. Margaret of Anjou, Elizabeth." There are engraved full-page portraits of the nine; and one, seemingly after Vandyke, before the title, which may be the portrait of Lady Theophila Cooke, to whom the work is dedicated. The work is in prose, with twenty-four lines of verse before each portrait.

W. E. BUCKLEY.

"CHEESE IT": "BARLEY" (6th S. iii. 188, 373).—*Barley* is, I think, more than a mere school term. It is—or was, at least, in my boyhood—a common play term among boys, and, as appears from the game "barley-breake," a common phrase in olden time among older people. It is a cry for freedom from the game, or for exemption from the laws of the game for a short time, due to an unforeseen accident, as to one's braces, &c. It appears to be a compound of the verb *bar*, the absence of any definite solution I would conjectures, suggest *bar-play*, or the *bar-ley*, *ley* being = law in northern phrase, as in the French and English *leal*, or,



though not so probably, it may=*bar-lie*,=barring any falsehood or false play, I claim a momentary exemption for good and sufficient cause.

BR. NICHOLSON.

EARLY ENGLISH DICTIONARIES (6th S. iii. 141, 161, 209, 269, 319, 376).—The following dictionary should be added to the list:—“*The Royal English Dictionary; or, a Treasury of the English Language*. By D. Fenning. Printed for S. Crowder & Co. at the Looking Glass in Pater-noster-Row. MDCCLXI.” It is one of the most complete of early dictionaries.

FREDERICK E. SAWYER.

Brighton.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Historical Geography of Europe*. By Edward A. Freeman, D.C.L., LL.D. 2 vols. (Longmans & Co.) EVERY historical student must have felt the want of a text-book on historical geography dealing more especially with the origin and growth of the various states of Europe; and yet until the appearance of the work now before us such did not exist, so far as we are aware, in any European tongue. Hence the announcement that Mr. Freeman had undertaken to fill up the gap was gladly received, though the long delay in the publication of the book has caused much regret. And now that we have it in our hands, but one opinion is possible—that it thoroughly comes up to our utmost expectations, though they were raised very high, and that it is planned and executed in a way that no other living historian could hope to rival. It will rank, in our judgment, with the *History of the Norman Conquest* as the most permanently valuable contribution of its author to historical science. It may be described briefly as treating of the unity of history from a geographical standpoint. True to his oft-expressed view that Rome is the centre of history, Mr. Freeman, after a brief introduction and some pages devoted to Greece and the Greek colonies, describes the formation, the dismemberment, and the final division of the Roman empire. The specially interesting part of the work begins with chapter vi., dealing with the period of the break up of Charles the Great's empire. This general chapter is followed by a most excellent one (the only fault of which is its brevity) on the ecclesiastical geography of western Europe. In the next chapters the complicated subject of mediæval geography is arranged in an admirably clear manner. We have first to trace out the fortunes of the three imperial kingdoms—Germany, Italy, and Burgundy—as well as the five middle states formed out of fragments of the three kingdoms, the Swiss Confederation, Savoy, the Duchy of Burgundy, the Low Countries, and Austria. These are described so plainly and so accurately that one is very much ashamed at the depth of one's previous ignorance. The sections on the Swiss Confederation and Savoy strike us as particularly well done. It is not, however, accurate to say that all rights over Neuchâtel were surrendered by the King of Prussia in 1848; his practical rule then ended, but his claims were only formally given up in 1857. Chap. ix. is devoted to France (this separate chapter being given to it as it so early split off from the empire), and we are at once astonished and delighted not to find in it an expression of the well-known anti-French views of the author. We are, too, a little surprised to find no mention of the valley Barcelonnette which, as commanding the approach

to the Col de l'Argentière, one of the easiest of the great passes of the Alps, has always been of considerable military importance. So far we have been concerned with the Western empire. Chap. x. occupies no less than 100 pages, the subject being the eastern empire (in which, oddly, Venice and Sicily are included) and its successive invaders; it is wrought out in great detail and contains many new and interesting facts. Volume i. concludes with chapters on the three political groups which lay outside the imperial systems—the lands round the Baltic, the Spanish peninsula, and the British islands. The book is a wonderful instance of compression without the sacrifice of any essential details, and illustrates the aptitude of Mr. Freeman for explaining complicated historical phenomena in clear and simple language. One might wish that more attention had been given to physical geography, but we must bear in mind that Mr. Freeman has taken political history as his domain, his neglect of the social and physical aspects of the subject being the great hindrance to his right to the title of the perfect historian, as described by Macaulay.

The second volume is an atlas of sixty-five maps, which will become the indispensable companion of the historical student, for, though it does not claim to do so, it will supersede Spruner-Menke, except in the case of minute details, and is well adapted for handy use. It is, perhaps, to passing events that we may attribute the fact that south-eastern Europe claims no less than sixteen maps. They all show admirably the general political relations of Europe at various dates, and are not overcrowded by names, these having been very carefully selected. The name of Mr. Edward Veller is a guarantee for their excellence in all technical points.

*The Liturgy and Ritual of the Celtic Church*. By F. E. Warren, B.D., Fellow of St. John's College, Oxford. (Oxford, Clarendon Press.)

THE Clarendon Press has here brought out, under Mr. Warren's editorship, the text (pp. 155-248) of the remains of the early Christian Church in these islands, so far as the eucharistic service is concerned. In addition to those which belong to the “liturgy” in the strictest technical sense, the reader will find (pp. 207-20) the earliest extant “Ordo Baptismi” of Irish use, printed from the ninth century Stowe Missal (the property of the Earl of Ashburnham), followed by the “Visitatio Infirmi” with Unction and Communion of the Sick, and (incidentally, in another part of the book, p. 151) an “Ordo ad Pœnitentiam” from a Penitential of Irish use, which last is ascribed, if we mistake not, to the tenth century. The Latin rubric of this office refers to the reconciliation of penitents on Maundy Thursday (the “dies Absolutionis” of the York Breviary, recently edited by Mr. Lawley). It should be stated at once that the words of the services are entirely in the Latin language; so also, for the most part, are the rubrics, though we find eight Celtic rubrics in the Stowe Missal (cf. p. 202), and one in the Book of Deer. The latter of these interesting relics has been known to students in the edition by Dr. John Stuart for the Spalding Club (Edinb., 1869), and in the preface by Bishop Forbes to the Arbutnot Missal (Burntisland, 1864). Mr. Warren has done good service by making some results of the late Bishop of Brechin's valuable preface and of other liturgical works accessible to ordinary bookbuyers, and he has printed for the first time the text of the important Stowe Missal (with a specimen of the writing in fac-simile), collating it with other liturgical texts, and adding numerous brief illustrative notes in smaller type (pp. 249-68). The MSS. from which he prints may be classified as follows:—



1. *Irish*.—Antiphonarium Benchorensis, seventh century; Book of Dimma, seventh century, extract; St. Gall fragments, eighth and ninth centuries; Book of Armagh, early ninth century, addition; Book of Mulling, ninth century addition; the Stowe Missal, ninth or tenth century; extracts from Liber Hymnorum, about twelfth century, and one prayer from a MS. at Basle, not so early as the ninth century. The seventh century Missale Vesontionense is shown to be Gallican, not Celtic, and is accordingly relegated to the supplemental pp. 269-73, with the Drummond, the Corpus, and the Rosslyn Missal, which belong to the Celtic Church in its later condition when its liturgy had received considerable admixture.

2. *Scottish*, i.e. used in Scotland; an addition written some time before 1130 in the ninth century Book of Deer, sufficient to prove, as Mr. Warren says (p. 163), "that the Scoto-Pictish Liturgy of the Columban Church in Scotland belonged to the 'Ephesine' and not to the 'Petrine' family of Liturgies."

3. Although the British Church of Cornwall did not conform to the jurisdiction of Canterbury till about A.D. 936, and though the earliest liturgical fragment which Mr. Warren can call *Cornish* (a mass of St. German with its proper preface complete, Bodl. MS. 572) was written in the ninth century, he is unable to claim it as "a genuine Celtic Missa either in form or substance"; and he remarks that it "was composed after the Cornish Church had fallen under Anglo-Saxon influence." There are, however, several Cornish saints mentioned in the volume before us (e.g. Piran, pp. 25, 92, 238, 261), and we observe Mr. Borlase's *Age of the Saints* among the authorities cited.

4. On turning to the *Welsh Fragments*, pp. 161-3, we are disappointed to find that the earliest comes from a late twelfth century MS., and has "no real claim to be called Celtic."

The Irish and Scottish MSS. have nevertheless afforded the editor full scope for proving that the ancient Celtic Liturgy was in its origin independent of the Roman Church. This is well pointed out in the introductory chapter (pp. 3-82), where *inter alia* the Eastern, Gallican, and Spanish connexions of the Celtic Church are shown. The other chapter (pp. 85-152) prefixed to the liturgical texts is entitled "Celtic Ritual," and here we find all the important and curious points in the church fabrics, services, and ritual and disciplinary usages summarized in thirty-five sections, in a manner reminding us of what Dr. Rock has done for a later period of the history of the Church in England. This is likely to prove interesting to most of the readers of "N. & Q."; while so many as are interested in liturgical pursuits will be pleased to find (besides the general index) an index of the collects and other liturgical formulae in the volume, and one of the passages of Scripture. In the former the last reference to "Deus [m.] in cuius" should be 221. The statement on p. 250 that the "Gloria in excelsis" occurs in the Sacramentarium Gallicanum in the position of a thanksgiving after the Communion (though Dr. Swinson also has recently asserted it on the authority of Sir W. Palmer) rests, as we venture to think, on a doubtful inference.

*Popular Romances of the West of England; or, the Drolls, Traditions, and Superstitions of Old Cornwall.* Collected and Edited by Robert Hunt, F.R.S. (Chatto & Windus.)

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"Tregeagle" as being the most curious and interesting; while of the others we would call the attention of lovers of folk-lore to the chapters on "Old Usages" and "Popular Superstitions." Mr. Hunt is to be thanked for a useful appendix, but we should be more indebted to him if he could have given us the true meaning of "Could Roos."

A COPY of the Revised Version of the New Testament has reached us; on a future occasion we hope to give notes showing some of the chief alterations made. We have received also *The New Testament in the Original Greek, according to the Text followed in the Authorized Version, together with the Variations adopted in the Revised Version*, Edited for the Syndics of the Cambridge University Press by F. H. A. Scrivener, M.A., D.C.L., &c. (Cambridge, University Press), and *The Greek Testament, with the Readings adopted by the Revisers of the Authorized Version* (Oxford, Clarendon Press).

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#### Notices to Correspondents.

M. A. K.—We cannot find any support for an identification of Sesach with a Babylonian god of wine. Is he not the same as Shishak, Sesac, or Sheshenk I., first king of Egypt of the Bubastite or Twenty-second Dynasty? At the same time, it is possible that the composer may have taken author's licence, and invented a Babylonian god, whom he did not find ready to hand.

B. F. S.—The best solution we believe to be that both questions are really entirely independent of the inheritance of land. The inheritance signified is that of blood, which may or may not be accompanied by land. We think the quartering should take place on the death of the mother. But you must distinguish, as your language does not, between quartering and impaling, or placing "en surtout." No husband can quarter his wife's coat; the children can and do. The husband impales his wife's arms, or places them in an escutcheon of pretence if she be an heiress. But impalement would suffice for him in any case.

B. F. S.—There are, we believe, *Navy Lists* of the desired date which would contain the information.

J. COOPER MORLEY.—The instance you cite is modern.

GEO. GRIMSHAW ("Bees and their Folk-lore").—The paragraph in question is so accessible as not to need repetition.

C. W. CROKE.—If there is such a word, one *r*.

PHILOMATH.—Follow the luminary.

J. B. B.—Watercresses.

R. H. C. F.—Please send the query.

H. T. E.—Next week.

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## Notes.

THE REVISED VERSION OF THE NEW  
TESTAMENT.

## I.

Whatever may be the ultimate acceptance which the Revised Version of the New Testament may meet with, it seems from the notice which it has even yet received that no portion of it will pass into use without examination. And this is well. "Quod omnes tangit debet ab omnibus approbari" (*Lib. Sext. Decret.*, v. xii. 29).

On opening the preface it appears strange that no notice is taken of the Wycliffite versions in describing the origin of the previous English translations. It is impossible to read any fair number of consecutive verses in the Wycliffite-Purvey translation without observing the general resemblance which it has to those which have succeeded it. Without question much of this is due to the character and form of the Latin from which it was made, and which Tyndale and his followers must have used. But the Wycliffite version was intended for common use, and the spirit was caught; and even its form and language seem to have had at least an indirect influence in promoting succeeding versions and directing their form and character.

The Greek text, to which reference is then made, is a convenient accompaniment; but it has no claim to be considered a text for independent use. It is not, and does not profess to be, other than the working text of the revisers. It has been left to private hands to examine the conclusions of Tregelles and of Tischendorf, and to present the text of the latter to English students as passing through an English revision. And this is already announced.

It will be felt as a loss that there are no headings to the several chapters, as these are so great an assistance to the eye. The reason assigned for this omission, that to supply it would be to introduce "interpretation," appears insufficient when it is considered how much illustration has been admitted, as in the use of italics, the alternative readings or translations, the referring to "ancient authorities," the metrical citations, the division by paragraphs, and the punctuation. The titles have been carefully affixed to the chapters in the small "Editio Academica," printed at Leipsic by Tischendorf in 1872, and would have formed a sufficient basis for such an addition to the present revision.

The form of printing the citations from the Old Testament will not be generally approved. It is a departure from the MSS., from former translations, and from the Septuagint, from which several of these citations are more or less derived. These are in prose, too, in the revision itself. So, on the assumed reference to the Old Testament, 1 Cor. i. 9 is printed metrically; but the equally rhythmical citation in Eph. vi. 12 is printed as prose, and with a declension from the excellent rhythm of the Authorized Version.

The titles in the Authorized Version of the several books have been exactly copied. But this seems an unnecessary adhesion to precedent. The title of the Epistle to the Hebrews is not in accordance with common opinion; nor is it easy to see a sufficient reason why some of the writers, as the four Evangelists, should have an S. prefixed to their names and others not; nor why S. John should be so described in the title of the Gospel and Revelation and not in the titles of his three epistles.

To pass from the preface to the revision, and to look first at its general character in reference to the alterations of the text which it involves, it will appear that there are some changes which may seem striking, but which have in reality been anticipated by the readers of the Greek Testament in any modern edition. The principal ones seem, at first sight, to be the following:—

There is an omission of the words "without a cause" at St. Matt. v. 22; the doxology has been omitted at St. Matt. vi. 13; and so also has been, at xvii. 21, "Howbeit this kind goeth not out but by prayer and fasting"; while "and fasting" only is



left out from the parallel passage in St. Mark ix. 29. On the same principle, that this has been introduced as an ascetic addition, the reference to "fasting" is removed from Acts x. 30 and 1 Cor. vii. 5. In St. Matt. xix. 17 there is the substitution of "Why askest thou me concerning that which is good?" At St. Matt. xviii. 11 there is an omission of the clause, "For the Son of man is come to save that which was lost"; but it is found to be retained in St. Luke xix. 10. On the same principle, that the scribe has repeated familiar words improperly in similar passages, there are two omissions in the Lord's Prayer as it occurs in St. Luke xi.; so also at St. Mark vii. 16; and in the narrative of St. Paul's conversion, Acts ix. 4; and in Romans viii. 1; and at 1 Tim. i. 5 and St. Jude v. 25. There is no real loss of a text in such removal, but it will be missed from its accustomed place. The same will apply to St. Matt. xxiii. 14, where a notice of the practice of the Pharisees is left out. In St. Mark vii. 19, "making all meats clean," follows "he said," the adopted text being καθαρίζων, not καθάριζον. It will be seen that there is a space between verses 8 and 9 of St. Mark xvi., to indicate the question as to the concluding verses of this gospel being in their place. At St. Luke ix. 55 there is an omission of the clause "Ye know not what manner of spirit ye are of" from the text. In St. John v., verse 4, which mentions the visit of the angel to the pool of Bethesda, has been removed from the text. The disputed passage St. John vii. 53-viii. 11 has been placed within brackets; and there is an omission of the words, "going through the midst of them, and so passed by," at viii. 59. In Acts viii. 37 the answer of Philip and the eunuch's confession of faith are omitted; and at xxiv. 7, 8, there is an omission of some historical details. At Romans iv. 19, in the description of Abraham's sense of his old age, the "not" is left out and the "neither" becomes "and." At 1 Cor. xi. 24 the word "broken" is omitted. At 2 Cor. xii. 1 the text is improved. At Phil. ii. 30 there is "hazarding," παραβολεύσάμενος. At 1 Tim. iii. 16 the reading adopted is "who was manifested." At Heb. x. 23 "our hope" replaces "our faith." At 1 St. John v. 7 the mention of the heavenly witnesses is omitted. And at Rev. xxii. 14 the version is "that wash their robes," replacing "do his commandments." The subscriptions to the epistles in every instance, and the "amens" in some instances, have disappeared. In some passages, as St. John i. 13; Acts xx. 28; St. Luke xxii. 43, 44, xxiii. 34; 1 Cor. xv. 51, where an alteration might possibly have occurred, the former text remains.

I will only notice one variation in the translation solely. The Bishop of Gloucester and Bristol defends the alteration of "the evil one" in the Lord's Prayer by reference to the interpretation of the "Greek-speaking primitive Church." He

might have also said that the two earliest Latin commentators on the Prayer in special treatises have the same (Tertullian, *De Fuga in Pers.*, c. ii., *De Orat.*, c. viii.; St. Cyprian, *De Orat. Dom.*, c. xxvi.). Many people would prefer the abstract expression, as in the Authorized Version; and St. Thomas Aquinas does so, who observes, "Et hæc petitio generalis est contra omnia mala, scilicet peccata, infirmitates et afflictiones, sicut dicit Augustinus" (*Exp. in Orat. Dom.*, c. xxxv.).

I may state that these and any other remarks following them are intended to be offered independently of, and without the sight of, the examination in *Public Opinion*.

ED. MARSHALL, F.S.A.

#### THE SUPPOSED DAUGHTER OF SIR THOMAS BODLEY.

All the printed pedigrees of Tyrrell of Thornton, from Wotton's *Baronetage* of 1741 to Lipscomb's *History of Bucks*, agree in stating that Humphrey Tyrrell, who married Jane Ingleton, the heiress of Thornton, was the son and heir of William Tyrrell, of South Ockendon in Essex, by "Elizabeth, daughter of Sir Thomas Bodley, Kt., founder of the Bodleian Library." This statement supplies a good illustration of how little reliance can be placed on the unanimous testimony of received pedigrees, for it is beyond all question that Sir Thomas Bodley was born in 1544 (*Athenæ Oxon.*, i. 381), whilst it is equally certain that Humphrey Tyrrell had livery of his wife's inheritance of Thornton on Aug. 29, 1518, twenty-six years before the birth of his supposed grandfather, Sir Thomas Bodley (*Brewer's Calendars of Henry VIII.*).

Having thus proved that Elizabeth Bodley, the mother of Humphrey Tyrrell, could not possibly have been the daughter of Sir Thomas Bodley, I proceed to show that she belonged to an entirely different family. Sir Thomas Bodley was a native of Exeter, and his ancestors had been long settled in that city. Elizabeth Bodley, the wife of William Tyrrell, was the eldest daughter of Thomas Bodley, citizen and grocer of London, by his wife Joan, who married secondly Thomas Bradbury, Lord Mayor of London 1509-10. The Lord Mayor died in the January of his year of office without issue, and his will clearly identifies Humphrey Tyrrell as the grandson of his wife by her former marriage.

Thomas Bradbury, "Mayre of the Citie of London." Will dated Jan. 9, 1509/10.

"After the death of my wife Joan, I will that Humphrey Tyrrell, son of William Tyrrell by Elizabeth his wife, my wife's daughter, have my moiety of the manor of Beckingham in Kent, with remainder to his sister remainder to the said William Tyrrell their father my wife's daughter Denyse Bodley the manor of V in Kent."



Will proved by Joan Bradbury, the widow, Feb. 27, 1509/10, in C.P.C. (26, Bennett).

Dame Joan Bradbury, the widow of the Lord Mayor, procured the royal licence on July 5, 1511, to found a perpetual chantry in the church of St. Stephen, Coleman Street, for the souls of her deceased husbands Thomas Bradbury and Thomas Bodley (Brewer's *Calendars of Henry VIII.*). She had issue by her first marriage: 1. James Bodley, of Chipping Walden; 2. Elizabeth Tyrrell above mentioned; 3. Denyse Bodley, wife of James Leveson, Sheriff of London in 1534, but James Bodley and his sister Elizabeth died in their mother's lifetime. James Bodley was in 1514 the guardian of Jane Ingleton, the heiress of Thornton, whom he gave in marriage to his nephew Humphrey Tyrrell (Lipscomb's *History of Bucks*, i. 576). Dame Joan Bradbury died in April, 1530, and mentions in her will her grandson Humphrey Tyrrell with two sisters, who, by the way, are omitted from all the printed pedigrees.

Dame Joan Bradbury, of London, widow. Will dated March 2, 1529/30.

"My son-in-law Nicholas Leveson and my daughter Denyse his wife to be my executors, and I devise to my said executors my manors of Black Notley and Staunton, with remainder to Humphrey Tyrrell, son and heir of my daughter Elizabeth Tyrrell deceased, with remainders

William Tyrrell, of South—Elizabeth, dau. of Thomas Bodley, Citizen and Grocer of London, Ockenden, Essex, widower | by Joan Leche, afterwards wife of Thomas Bradbury, Lord Mayor 1510; widow and executrix Feb. 27, 1509/10; died 1530.

Humphrey Tyrrell, son and heir, of Thornton, *jure ux.*, died Jan. 15, 1548/9 (Esch. 3 Edw. VI., Feb. 25).

Jane, dau. and heir of Robt. de Ingleton, of Thornton, Bucks; ward, 1514, of James Bodley, of Chipping Walden; wife of Tyrrell Aug. 29, 1518; remar. Alex. St. John, Esq.; died April 24, 1557, aged fifty-five. M. I. at Thornton.

Anne Tyrrell, Mary Tyrrell, occ. unmar. occ. 1530, wife of George Hall.

Tyrrell of Thornton, extinct baronets.

TEWARS.

#### THE HEPBURN MSS.: A LETTER OF QUEEN ELIZABETH TO THE EARL OF BEDFORD.

In forwarding another letter of this series it would, perhaps, be well to add a few words of explanation as to where and by whom these letters were found. They were accidentally discovered in a lumber-room called the Armoury, in the old manor house at Chenies in Buckinghamshire, by Mr. John Davis, who was steward to John, fourth Duke of Bedford (1732-71). The papers were carefully preserved by his descendants, and in time came into the possession of his great-granddaughter, the mother of Mr. Hepburn. Letters of this sort are always of interest. At first sight their whole value is often not evident, and it is only by study and after careful comparison with other published letters that their importance becomes manifest.

It will be remembered that in the very curious matrimonial negotiations which passed between

over. My land in Newport, Essex, to George Hall and Mary his wife, daughter to William Tyrrell by my late daughter Elizabeth. To Anne Tyrrell, daughter of my said late daughter Elizabeth Tyrrell, 100*l.* at eighteen or the day of her marriage."

This will was proved in the Prerogative Court on April 26, 1530 (17, Jenkyn), and the date of the probate proves that Morant is inaccurate in his statement that Dame Joan Bradbury died on May 11, 1530 (*History of Essex*, ii. 123).

Dame Joan Bradbury's parentage has not hitherto been recognized, and Morant suggests (*Hist. of Essex*, i. 123, 480) that she was the heir of the family of Spice of Black Notley; but he might have known from his own account of the foundation of Chipping Walden School (*History of Essex*, ii. 552) that Dame Joan was the sister of John Leche, who was Vicar of Walden 1489 to 1521, and the chief contributor to the erection of the parish church. Dame Joan endowed the school in 1522 with rents of 10*l.* per annum. The deed was made between Joan Bradbury, widow, of the first part, the Guild of Holy Trinity of the second part, and the Abbot and Convent of Walden of the third part, and contained a proviso that the kinsfolk of the foundress should be taught free of all charges. Dame Joan's second husband, Thomas Bradbury the Lord Mayor, mentions in his will his "brethren Henry, Thomas, and John Leche."

the two queens in 1565, when Elizabeth proposed that Mary should marry her favourite Leicester, though it was doubtful whether she really wished such a marriage to take place, and seemed all through to be in two minds upon the subject, the inclination of Mary turned to the young Lord Darnley. Her council were much divided when this project was first brought forward, and when the report of it reached the court of Elizabeth it created the most lively interest. Châtelherault (Earl of Arran, who had by the King of France been created Duke of Châtelherault), Murray, and Argyle strongly opposed the Darnley marriage; and Mary, to counteract their influence, wrote to Flanders to request the Earl of Sutherland to join her in Scotland. The following letter shows how he was arrested in his journey, and also that Elizabeth was well pleased with his arrest. Wilson, by whom the Earl of Sutherland was captured, was an old servant of Sir Thomas



Smith, and Cecil, writing to the latter, Oct. 16, 1565 (Wright's *Queen Elizabeth*, i. 210), says, "Wilson, your old servant, is on the seas, and fyndeth more favour than is mete nere Barwyke." The Earl of Sutherland was kept a prisoner for some time, but liberated at the intercession of Murray (Wiffen, i. 438). The Earl of Bedford, writing to Cecil, Feb. 14, 1566, says, "I heartily thank you for the speedy resolution for this Earl of Sutherland's enlargement."

ELIZABETH R.

By the Queen.

Right trusty and right welbeloued Cosyn we grete you well by your lres of the first of this moneth we p'teye in what sorte the Erle of Sotherland comyng out of flanders hath byn taken at the holy llande w<sup>t</sup> certayn others w<sup>t</sup> him wherof we allow so well as we wishe the others that ar to come w<sup>t</sup> like purpose myght follow the like trade you shall do well to see him savey kept and to advertise the duke & his company of the taking of him & the rest that ar w<sup>t</sup> him from whom ye may best understand of what importance they all be/ And lest some of them may dissemble their names. ye may do well to cause them to be sene & Ju'ged of by some suche as ar like to know them. vpon thanswer had from the duko: It may be considered where it shalbe best to bestow them in some place out of that town/

we fynde by your writing that you wer the bolder to vse wilson in this service bycause he had a l're of mark from the king of Sweden w<sup>ch</sup> is not allowable for any subject of ours to vse w<sup>out</sup> our sp'c'all licence/ w<sup>ch</sup> also (as we thinke) you know we may not well do by force of the treatie w<sup>t</sup> other princes except the p'tie shuld first give sufficient caution to our admiral or officers of our ports of good abearing towards all o' frends/ And so farre of it is that the like hath byn used by this wilson that by pretence of this l're of mark he is charged to have spoyled & robbed in our narrow sees and in the mouth of Thames not only the flemynge and french being in amitie w<sup>t</sup> vs, but also our own naturall subjects/ and we ar more pressed by the ambassado<sup>r</sup> of ffrance & Spayne for thapprehension of him [than for any one pirate that hath happened of long tyme/ And therefore although by good hap his service at this present hath don good: yet he is not to be used directly by you or any our ministers in our service/ And we moche doubte how we shall answer thambassadors when they shall heare that he hath byn this used & suffred to escape. where you ar desirous to know o' mynde... bours there of the marshe shuld make a... our borders: we wold that in that cas... like ye shuld w<sup>t</sup> the best order you can... provide to make defence/ and if their actes... anything to the breache of peace yesh... to thorder accustomed in suche case advertise... of Scottis and omit nothing that may te... defense of o' subjects w<sup>out</sup> violacion of pec... parte/ geven vnder our Signet at o' C... Windsor the vij<sup>th</sup> of September 1565... yere of our Reigne.

Address—To o' right trusty and right...elbeloued Cosin and coun...llo' the Erle of Bedford o'...nt of o' borders...t Scotland, & Governo'... Towne of Barwick.\*

Endorsement—R addi 13 di Settembre Risp: addi 19.

E. SOLLY.

\* At the places indicated by dots the edge of the paper is worn away.

THE LIBRARY ASSOCIATION.—A correspondent writes:—

"It is somewhat late in the day to notice the report\* of the interesting conference of the Library Association held at Manchester, but if any excuse be required one may be found in the fact that Sir John Lubbock has recently brought before the House of Commons a Public Libraries Bill. The time at Manchester was chiefly taken up with questions connected with the history, management, and extension of free public libraries in this country, and Sir John Lubbock's Bill, which consolidates and amends the four existing Acts for England, is mainly based upon the papers and discussions at the meeting, when a resolution was unanimously passed recommending the introduction of a Bill to remedy the defects then pointed out. The new measure provides for all those defects. Some of the clauses amend a number of legal flaws and oversights, while others are amendments of principle, such as the raising of the number of the requisitionists, the giving power of disestablishment in certain cases, the punishment of corrupt practices in voting as to the adoption of the Act, providing for an additional voluntary rate, and, lastly, making provision for an annual report on public libraries, and for the appointment of a Government inspector. The present volume commences with the address of the chairman (Mr. Alderman Baker), who reviews the history and actual state of the Manchester free public libraries; Mr. Baker also contributes a paper on the employment of young women as assistants in those institutions. Mr. E. B. Nicholson and Mr. G. L. Campbell point out certain defects in the existing law relating to English rate-supported libraries alluded to above. Other contributions on free library subjects are from Councillor W. H. Bailey, on lectures in connexion with the libraries; from Mr. W. H. K. Wright, on the free public library and the board school, in which it is recommended that teachers should make it their duty to supervise juvenile reading; and from Mr. J. Taylor Kay, on the provision of novels in rate-supported libraries, as well as on the different methods of classification used in reporting statistics. Some very elaborate folding tables of statistical information concerning the free public libraries of the United Kingdom are to be found in the appendix. There are no less than three papers on the ingenious indicators now so largely used in recording the issues of books lent out, and the question of classification in catalogues and on the shelves is the subject of a lengthy communication. It cannot be denied that fiction furnishes most of the reading in our free town libraries, and a resolution was proposed that it would be desirable for committees to curtail the present expenditure under this head; a considerable variety of opinion was shown in the subsequent discussion, but no general conclusion was arrived at. Another burning question also occupied the meeting in the shape of the Sunday opening of public libraries, art galleries, and museums, a motion in favour of this policy being withdrawn after much debate. Mr. C. Wallford is the author of a suggestive paper on the destruction of libraries by fire, considered practically and historically, supplemented by a chronological sketch of libraries burnt in ancient and modern times, and of other severe losses of books and MSS. by fire and water. Since Manchester is the centre of a land of libraries, the history and description of those of Lancashire and

\* *Transactions and Proceedings of the Second Meeting of the Library Association of the United Kingdom, held at Manchester, September 23, 24, and 25, Edited by the Secretaries, Henry R. Tedder and C. Thomas. (Whittingham & Co.)*



neighbouring counties form very fittingly a marked feature in the volume. Mr. W. E. A. Axon discourses on the libraries of Lancashire and Cheshire; Mr. Barnish tells us about the libraries of the co-operative societies of Lancashire, Yorkshire, and Durham; Mr. J. H. Nodal furnishes a very valuable report on the various special collections of books and manuscripts to be found in the public and private libraries of Lancashire and Cheshire; and the libraries of Manchester and Salford are separately described, in most instances by their respective librarians, in the appendix. Although the Library Association is now only in the fourth year of its existence, it has already accomplished much useful work, and its publications (to which the Manchester volume is a worthy accession) are highly creditable to English librarianship. It may be added that the book is got up in the best style

of the Chiswick Press, that it appears to be carefully edited, and that it is equipped with an index of unusual completeness."

ACROSTIC ON EDWARD COCKER.—The following quadruple acrostic on the name of the renowned penman and arithmetician seems to me worthy of preservation as a philological curiosity. It occurs on the last page of his *Plumæ Triumphus: the Pen's Triumph*, published in 1657, small 4to., which, as we gather from the portrait of the author prefixed, was "invented, written and engraved" by him in the twenty-sixth year of his age. The acrostic is signed "H. P."—

To his Renowned Friend

MR. EDWARD COCKER.

|   |                                                |   |                                                  |   |
|---|------------------------------------------------|---|--------------------------------------------------|---|
| E | xcelling artist, thy immortal fam              | E | xceeds the reach of pens, from whence it cam     | E |
| D | irected from on high, thy curious han          | D | isplays such secrets, all amazed stan            | D |
| W | hat makes thy pen, like Nile, thus overflo     | W | ith excellence! how glorious wilt thou gro       | W |
| A | rt thou still multiplying like the se          | A | nd canst thou yet find out another ple           | A |
| R | are Phoenix! thy bright quill transcends as fa | R | efined'st pens, as Sol a painted sta             | R |
| D | esist not from these arts, their bottom soun   | D | iscovering all, for all by all be crown'         | D |
| C | onsider what rare precepts pens dispen         | C | onverse from far comes by intelligen             | C |
| O | who can but admire thy skill, that s           | O | 'er tops those artists, who for famous g         | O |
| C | ommerce, abroad, at home, pens cannot la       | C | amp, court, and city of you boast and cra        | C |
| K | now, readers, who for pen's perfection loo     | K | nots and unparallel'd lines shine in this boo    | K |
| E | rected are these columns to thy praise         | E | ach touch of thy smooth quill thy fame doth rais | E |
| R | epute attends thy arts, thy virtues favou      | R | enowned is thy name, wit, pen, and grave         | R |

Two years later, in 1659, we have from the same skilful hand *The Artist's Glory; or, the Penman's Treasury*, twenty-five plates, at the conclusion of which we find the following anagram and verses by "Jer. Colier":—

"Edoardus Coccerius,  
O sic curras, Deo duce!  
Obstupeat, quisquis, Cocceri, scripta sagaci  
Lumine perlustrat marte peracta tuo.  
Ingenuum an genium, naturam mirer an artem?  
Ducta Deo celebrem te tua dextra facit.  
Macte nova virtute, puer, monumenta prioris,  
Ut superes pennæ, O sic duce curre Deo!"

WILLIAM BATES, B.A.

Birmingham.

HEARNE'S "CHRONICLES."—It deserves to be mentioned, as one of the curiosities of literature, that the following notice is almost invariably repeated whenever a copy of Hearne's editions of Robert of Gloucester and of Robert Manning's translation of Langtoft is offered for sale in a second-hand bookseller's catalogue:—"Contains the best Anglo-Saxon glossaries that have ever been published."

Of course some one was once weak enough to say this, and it has been repeated ever since. But it is most amusingly unvarnished. In the first place, the glossaries are not "Anglo-Saxon" at all, but register the language of the thirteenth century; and next, the glossaries are almost valueless, even as regards Middle English. Hearne gives no references, and his explanations are not always correct. We may safely conclude that the difference between English of the tenth and

thirteenth centuries is still unappreciated by the many, and that Stratmann's and Mätzner's glossaries of Middle English (the latter, alas! still incomplete) are unknown, even by name, to a large portion of the book-buying public. Halliwell's *Dictionary* is also far more useful than Hearne's glossaries, though the references in it are but few. Even the glossary to the *Specimens of English* edited by Dr. Morris and myself is more worthy of mention, since it, at any rate, gives references to many thousand passages.

WALTER W. SKEAT.

Cambridge.

THE BOOKWORM.—As every piece of information concerning the bookworm may be of service to those who wish to study the habits of this curse of the book lover, I may say that this morning, May 17, at 5 A.M., I saw the ghostly little moth come in, apparently, through the open window, and in the morning light flutter between my shelves and out of view. I saw him distinctly, and may say I recognized him, but though I emptied the case into which he had entered, I could find no evidence of his presence. I have little doubt of tracing hereafter his handiwork, if such a term is applicable to a moth.

J. KNIGHT.

SHAKSPEARIANA: "CORIOLANUS," I. ix. 46 (6th S. iii. 344).—One of the difficulties in this passage is the seeming necessity of reading "him" as referring to "steel." To justify this your correspondent J. D. quotes from the Authorized Version of Exodus



xxv. 31, "his shaft and his branches." But what does this prove? "His" was undoubtedly a neuter genitive, but it does not follow that the correlative objective was "him." It is an old story, repeated *ad nauseam* in almost every good school-book on Shakespeare or Milton, that "it" and "his" were used as genitives before the introduction of the comparatively modern "its," which last is not found at all in the English Bible of 1611. But "he" and "him" do not run upon the same lines as "his." I do not profess to be able to definitively amend the passage in *Coriolanus*, but I own to great uneasiness in the retention of "him" as referring to "steel." Can J. D. help us at this pinch? What he has done at present in this direction is quite irrelevant.

C. M. I.

Eastbourne.

"CONSERVATIVE."—Several notes attempting to fix the date of the introduction of the word "Conservative" into our political vocabulary have appeared in the columns of "N. & Q." Perhaps the following sentence from Macaulay, to which attention has not hitherto been called, may throw some additional light on the matter. Macaulay, writing in the *Edinburgh* of July, 1832, on Mirabeau (cf. vol. lv. p. 557, or Macaulay's *Miscellanies*, vol. ii.), says: "We see that if M. Dumont had died in 1799 he would have died, to use the new cant word, a decided 'conservative.'" Thus in 1832 the word was just crossing the border line separating slang from the standard language. Its general recognition must be dated a little later. With this passage before us it is hardly possible, as some of your correspondents have endeavoured to do, to ascribe its introduction to any earlier date.

S. L. L.

A SONNET BY WILLIAM HONE.—In a copy of Georgii Buchanani *Scoti Poemata*, Londini, B. Griffin, 1686, which I have just picked up, I have found on the fly-leaf the following MS. sonnet (?) of William Hone. If, as I believe, it has not been printed, it is just worth preserving. It is addressed (with the book) to the Rev. J. M. Jones:—

"Not gifts to 'blind the wise' have I to give,  
Or, having wherewithal, such gifts would proffer,  
Yet there are courtesies, which, while I live,  
I gladly would receive; and gladly offer  
Something, by way of saying that I feel  
Them strongly, and am grateful for them too:  
Hence, Sir, I hope, that, while with honest zeal,  
I thus acknowledge friendliness from you,  
You will accept, as proof of my respect,  
This little book from old Buchanan's pen:  
It may remind you that I don't neglect  
Regard from worthy honourable men;  
And that, however deem'd, no heart of stone  
Is his, who is,  
45, Ludgate Hill.

Yours truly  
WM. HONE."

The date appears to be 21 or 31 Mar., May, or

some short month, 1826, but the binders—  
race, accursed—have, in shearing the book in the  
manner which delights their souls, cut off the  
bottom half of the letters and figures.

JOSEPH KNIGHT.

HAIR DRESSED ON LEAD.—The note on "wig-  
curlers" (*ante*, p. 328) reminds me that my grand-  
father, William Fowler, of Winterton, the engraver  
of Roman pavements, painted glass, &c.,\* dressed  
his own hair, which he suffered to grow very long  
behind, on strips of thin lead, similar to window  
lead, covered with black kid leather. Each strip  
was four or five inches long, and about a third of  
an inch wide. The hair being separated into  
locks, each was rolled up to a convenient height  
at the back of the neck, upon one of the strips  
laid across it; the ends of the strip were then  
bent under the hair to keep it from unrolling.  
Sometimes he used copper wire wrapped with tow  
or wool and covered with black kid. In middle  
life he wore four or five at a time, but as his  
hair became thinner he was reduced to three.  
They are well seen in the characteristic portrait  
"engraved by W. Bond, from a picture painted  
by G. F. Joseph" (June 4, 1810). William  
Fowler was born March 13, 1761, and died Sept.  
22, 1832. There was one other inhabitant of  
Winterton, at least, who adopted this curious  
fashion—a corn merchant's clerk, named "Corny  
(Cornelius) Benton." I have this account from  
my father, now in his ninetieth year. J. T. F.  
Bp. Hatfield's Hall, Durham.

LETTER FROM LORD ORFORD TO GENERAL  
CHURCHILL.—The following letter is transcribed  
from a MS. copy of the original, of apparently the  
same date, in my possession:—

"L<sup>d</sup> O—r—d to Gen<sup>l</sup> C—r—l.

"H—t—n [Houghton], Jan. 24, 1743.

"Dear Charles

"I h<sup>e</sup> now wrot to Capt I—n to give L<sup>d</sup> T—w—y  
a Ticket as yu desird & am v<sup>y</sup> gld to oblg him with it.

"Ths Place affords no News: no Subjects of Amusement  
& Entraint to Fine Men. Men of Wit & Plesze abt  
Town undstd nt y<sup>e</sup> Language, nor tast y<sup>e</sup> Inanimat Wild.  
My Flattr here ar all Mates. The Oaks, the Beeches,  
the Walnuts seem to ptend which shd best please y<sup>e</sup> L<sup>d</sup>  
of y<sup>e</sup> Manour. The cann't deceive, they w<sup>l</sup> nt lye. I in  
return with Sincerity admire them & h<sup>e</sup> as many Beauties  
abt me as fill up all my Hours of Dangling, & no Dis-  
grace attends me from 67 Years of Age. Within Doors  
we come a little nearer to real Life & admire upon the  
almost speaking Canvas all the Airs & Graces w<sup>ch</sup> ye  
Proudest of ye Town Ladies can boast. With these I  
am satisfied because they gratifie me w<sup>th</sup> all I wish & all  
I want & expect nothing in Return w<sup>ch</sup> I cannot give.  
If these Dear Chs— are any Temptations, I heartily  
invite You to come & partake of them. Shift  
Scene tis sometimes its Recomendat<sup>n</sup> & from C—

\* See *Notes on Mr. William Fowler*, by H. W.  
Hull, printed by Wm. Kirk, 1869; *British Critic*  
(1809), p. 392. I should be glad of other refer-  
ences of the same kind.



Fare You may possibly return with a better Appetite to y<sup>e</sup> more delicate Entertainm<sup>t</sup> of a refined Life.

"Since I wrote what is above we have b<sup>e</sup> surprizd with y<sup>e</sup> Good News from abroad. Too much cannot be s<sup>a</sup> upn it. For it is truly Matter of Infinite Joy, because of Infinite Consequence.

"I am truly, Dear Ch—

"Yrs O—r—d."

This letter was written by the great minister just a year after he

"Stood i<sup>n</sup> the level  
Of a full-charged confederacy."

A. HARTSHORNE.

"IN ALL THE BONDS WE EVER BORE . . . WE NEVER BLUSH'D BEFORE."—How little our elder poets are read is shown by the remark of the *Athenæum* (April 9, 1881) that "there has been a good deal of guessing as to the source of the words quoted by Lord Cairns at the close of his speech in the House of Lords on the war in the Transvaal." I trouble you with these few words to recall the fact that on May 16, 1833, Sir Robert Peel introduced the same lines (from Cowley) into the peroration of his speech in reply to Mr. Cobbett's speech and motion for his (Peel's) dismissal "from his Majesty's most honourable Privy Council." The quotation was not very happy or just (in my opinion) as applied to William Cobbett and his disciples. It was subsequently described by the member for Oldham as a "bombastical poetical quotation." The House on that occasion, on the motion of Lord Althorp (Chancellor of the Exchequer), took the extraordinary course of expunging Mr. Cobbett's resolution from the minutes of the proceedings by a vote of 259 to 6. GEORGE JULIAN HARNEY.

Cambridge, near Boston, U.S.

LORD BEACONSFIELD'S FIRST SPEECH.—It may be well to record in "N. & Q." the testimony of the most authoritative witnesses as to the famous termination of Mr. Disraeli's first speech in the House of Commons. In the *Times* of April 28, 1881, p. 10, a septuagenarian peer, who at the time sat in the House of Commons immediately below Mr. Disraeli, declares that the words spoken were, "The time will come when you will hear me," not "shall." This is confirmed by a letter in the *Times* of May 6, p. 8, from Messrs. Cassell, Petter & Galpin, who state that when the proofs of their *National Portrait Gallery*, which contained a memoir of Lord Beaconsfield, were submitted to him, a correction of this very passage by Mr. Montagu Corry (Lord Rowton), under Lord Beaconsfield's own superintendence, was received by them. I have some grounds for conjecturing that the peer whose letter is quoted above was probably the present Lord Cottesloe, then Sir Thomas Fremantle, and, if not, his lordship's testimony has been given to the same effect.

W. E. BUCKLEY.

THOMAS A BECKET.—In "N. & Q." 5th S. iv. 85, I condensed from the *Daily News* of April 14, 1875, particulars of the legendary connexion of Tuesday with Becket. In order to carry the reference a little further back than a journal, I may be allowed to note that the tradition had struck Aubrey. He says:—

"Some peculiar daies fatal to particular persons, as Matthew Paris observes of Thomas Becket, Abp. of Canterbury: 'Nescitur quomodo rerum præsagio vel eventu contigerit, quod multa beato Thomæ die Martis mirabilia contigerunt. Die enim Martis scilicet die Thomæ Apostoli natus extitit...[Benè in mundum intravit die Martis contra Diabolum præliaturus: Mars enim secundum Poetas, Deus belli nuncupatur.]...Die Martis sederunt Principes apud Northampton et adversus eum [eum] loqua[re]bantur. Actus est die Martis in exil[i]um. Die Martis apparuit ei Dominus apud Pontinicum dicens: Thoma, Thoma, Ecclesia mea glorificabitur in sanguine tuo. Die insuper Martis reversus est ab exilio. Martyrii quoq[ue] palmam die Martis est adeptus [et] venerabile corpus ejus die Martis gloriæ translationis suscepit' (Sub an. 1169, p. 116)."—*Remaines of Gentilisme and Judaisme*, by John Aubrey, R.S.S., 1686-7, edited by James Britten, F.L.S., 1881, p. 12 (Folk-lore Society publications).

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

[A reference to Aubrey's MS. seems to justify the corrections in brackets.]

"CRISPING PINS." ISAIAH III. 22.—These are usually explained to be "curling irons for the hair," but, so far from viewing them as synonymous terms, I apprehend them to be distinct articles for the toilet, unlike in form and incapable of being applied to one and the same use. And just as Richardson (*Dict.*, vol. i. Supp.) has defined a "corking pin" to be "a large pin, used to fasten a lady's headdress to a mould of cork," so a crissing pin I consider to be a pin for fastening a crisp to a headdress, and the crisp to be an ornamental band of either plain or embroidered material appended to the headdress and dependent; and in a woodcut of a Latin version of the Scriptures now before me, printed at Lyons by John Marion in 1520, Judith is represented as wearing such an ornament. *Crisp* as a substantive does not occur in any dictionary to which I have access, but I once possessed a metrical version of the book of Judith by Thomas Hudson, who has thus described an act performed by her when she "set forth herself":—

"Upon her head a silver crisse she pin'd,  
Loose flowing on her shoulders with the wind."

KIRBY TRIMMER.

Norwich.

PARALLEL PASSAGE.—

Διὰ γὰρ τὰ χρήματα πάντες οἱ πόλεμοι ταῦτα δὲ ἀναγκαζόμεθα κατ᾽σθαι διὰ τὴν τοῦ σώματος θεραπείαν.—Simplicius, *Comment. in Epictetī Enchiridion*, i. 1, ad finem.

Διὰ γὰρ τὴν τῶν χρημάτων κτήσιν πάντες αἱ



πόλεμοι ἡμῖν γίνονται, τὰ δὲ χρήματα ἀναγκάζομεθα κτᾶσθαι διὰ τὸ σῶμα, δουλεύοντες τῇ τούτου θεραπείᾳ.—Plato, *Phædon*, xi.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

RICE=THE SHROUDS OR TOPS OF TREES, SMALL TWIGGS.—I met with this word for the first time in MS. when lately examining the Ilkley manor rolls at Myddelton Lodge: "None shall gett *Ryce* in Bardengill on paine of xij<sup>d</sup> a burthen" (36 Eliz.). The word is unknown to the woodmen hereabouts.

J. HORSFALL TURNER.

Idel, Leeds.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

WM. BRETTON, THE BIBLIOPOLE.—Can you give me any information respecting one of the eminent English bibliopoles of Pynson's time, Wm. Bretton? In the fine edition of Lyndewode's *Constitutiones* (Paris, 1505-6), printed by Wolfgang Hopyl, with a preface by Jodocus Badius Ascensius, we learn it was published at the charge and cost of that "honest merchant of London, W. Bretton." Folio a 1 is elegantly adorned with a woodcut of the Holy Trinity (represented with three faces), surrounded by handsome borders; on either side are the initials W. and B., while below, in red and black letters, which colours are used throughout the book, we learn it is sold at the book-shop in Paul's Churchyard, at the sign of the Holy Trinity, and St. Anne the mother of Mary. Have we any other works printed abroad in this manner by W. Bretton, or do we know anything further of his history? for he appears to have been a man of enterprise, and aspiring to supply his countrymen with volumes more tastefully adorned than those at that time issued by the British press. K. K.

MILTON QUERIES: (4) "THE TREPIDATION TALK'D."—

"They pass the planets seven, and pass the fix'd,  
And that crystalline sphere whose balance weighs  
The trepidation talk'd, and that first moved."

*Par. Lost*, bk. iii. l. 481.

Of what can these italicized words be the perversion? I do not ask, What does the passage mean? for as it stands it has no meaning. Keightley says, "The trepidation so much talked of." Such words, though intelligible, would be very commonplace; but Milton does not use them. Prof. Masson says, "Whose balance weighs the trepidation talk'd (i. e., accounts for the precession of the equinoxes)." This I find still more puzzling than Keightley's paraphrase. *Students of Milton*, both as regards his life and

his works, owe so much to Prof. Masson, that one may hopefully look to him for help under any difficulty. J. DIXON.

"MARRIAGE RITES, CUSTOMS, AND CEREMONIES OF THE UNIVERSE," BY LADY AUGUSTUS HAMILTON, 1822.—H. M. inquired ("N. & Q.," 5th S. xii. 449) who Lady Augustus Hamilton was, and received no reply. I would ask who Thos. Moore was who wrote a book with similar title, published by John Bumpus, 1814, for, upon comparison, Lady Augustus Hamilton's work of 1822 is nothing more than an enlarged edition of Thos. Moore's, 1814. C. J. P.

[We cannot identify Lady Augustus Hamilton at the period indicated.]

ROWLAND STEPHENSON, 1661.—From the published list of Oxford graduates I learn that Rowland Stephenson was B.A. of Queen's College Dec. 11, 1661. I applied to the Provost of Queen's for particulars as to his parentage, home, &c., and was referred to the Keeper of the Archives, Wadham College, who replied by saying that under the Commonwealth, when Rowland Stephenson must have matriculated, the officials of the university did not record the parentage or birth-place of students. How can I ascertain the particulars I require? C. A. S.

[Rowland does not occur in the *Register of the Visitors of the University of Oxford*, 1647-58 (Camden Soc.). But Fulke Stevenson occurs, 1649, *op. cit.*, p. 229, and Richard Steevenson, as Fellow of St. John's, p. 543.]

THE HYMN "ROCK OF AGES."—In Toplady's *Poetical Remains*, published in 1860, this celebrated hymn forms one of the "Occasional Hymns and Poems" said to have been composed by him between the years 1760 and 1778. In the *Hymns on the Lord's Supper*, by the Wesleys, published by Bull & Co. in 1871, and declared by them to be a fac-simile reprint of the tenth edition of the same published in 1794, I find (p. 112) the following, "Rock of Israel, cleft for me." According to Lowndes, the third edition of *Hymns for the Lord's Supper*, by J. and C. Wesley, was published in 1751. Does the line last quoted appear in any hymnal published by the Wesleys before the year 1760? H. W. COOKES.

HERALDIC.—I am desirous of ascertaining to what mercantile company (as I surmise) the following armorial bearings belonged in the first half of the seventeenth century. The arms are: Barry wavy of six, arg. and az., a ship in full sail or; on a chief arg. a cross gu., thereon a lion pass. guard; crest, an armillary sphere sustained by two hands; supporters, sea-horses. The arms occur on the sepulchral monuments of at least four merchants in Devonshire and Cornwall of period 1640-50. The crest and supporters added in one instance only. R. W.



"LADYKEYS."—Whilst rambling over the fields last Eastertide I gathered a few cowslips and placed them in my buttonhole, and on my return home the gardener accosted me with the remark that they were the first ladykeys he had seen this year. I ascertained from him that the flowers were almost always called ladykeys by those residing in that neighbourhood, instead of by the more common appellation of cowslips, but why or wherefore they were so called he was unable to give me any information whatsoever. Possibly some of the readers of "N. & Q." may be able to give the source whence this name originated, and delight us with some romantic fairy tale. MERYON WHITE, M.A.  
Oxford and Cambridge Club.

WHITWORTH FAMILY.—Can any one help me as to the origin of this family, two members of which were raised to the peerage? The first I know about was Richard Whitworth, who settled at Adbaston, Salop, about 1680. I am anxious to find who his father was and where he came from; I fancy from Cheshire, as his eldest son, the first Lord Whitworth, was baptized at Wilmslow in 1675. I also want to know where and when the second son Gerard was baptized (he became one of George I.'s chaplains). The five remaining children of Richard Whitworth were all born at Adbaston. One of them, Francis Whitworth, M.P. for Minehead, died in 1749. I particularly wish to find the name of his wife. He married before 1714, as his only son, Sir Charles Whitworth, was born in that year. I believe that the present Sir Joseph Whitworth does not trace any relationship with these Whitworths, though very probably they were of the same stock. CONSTANCE RUSSELL.  
Swallowfield Park, Reading.

"PLAY OLD GOOSEBERRY."—Can any reader of "N. & Q." tell me when the phrase of "Play old gooseberry" with any one came into use, what is its origin, and where it may first be found?

J. KNIGHT.

THOS. RUSSELL, BARNINGHAM HALL, NEAR NORWICH, CIRCA 1720.—What relation, if any, was he to the Duke of Bedford? I have heard it stated that he was his first cousin. His arms are the same as those of the ducal house. One of his daughters married Dr. Beevor, of Norwich, and another Mr. Chambers, recorder of that city. Of the latter lady I have a very fine portrait, supposed to be by Gainsborough, and I should be very glad of any information respecting her or her family. P. BERNY BROWN.  
Lancaster House, The Savoy, Strand.

[No answer was given to the first part of the above query when it appeared in "N. & Q." 5th S. vii. 369. The Duke "circa 1720" was Wriothesley, third duke, succ. 1711, d. s.p. 1732. He was eldest son of the second, and great-grandson of the first. The first is stated to have had seven sons, the second two.]

APPLEBY FAMILY.—Where can any pedigrees of families of this name be seen? I have perused that of Appleby of Appleby in Nichols's *History of Leicestershire*, and shall be glad to correspond with any one of the name interested in my inquiry.

ROBERT APPLEBY.

199, Wardour Street, W.

[Have you consulted the *Visitation of Leicestershire*, 1619 (Harl. Soc.)?]

JAMES AUGUSTUS ST. JOHN.—Will any one kindly tell me the date of the death of the late James Augustus St. John, and also refer me to any printed sketch of his life? W. A. G.

Hastings.

[A list of his works will be found in Davenport Adams's *Dictionary of English Literature*.]

POEMS ABOUT HOPS.—Southey, in *Espriella's Letters from England*, i. 36 (ed. 1814), says of the hop that "the English have two didactic poems concerning this favourite plant." I should be glad if some one would refer me to the poems and their authors. GEO. L. APPERSON.

Wimbledon.

THE JAPANESE DRAMA.—In *Belgravia*, October, 1876, there is a translation of a Japanese lyrical drama entitled "The Blood Stone." Who is the author of this (perhaps the first) English version of a Japanese play? Are there any other English (or American) translations from the Japanese drama?

R. INGLIS.

Edinburgh.

"FEED A COLD AND STARVE A FEVER."—What is the original source of the saying "Feed a cold and starve a fever"? And what is its true meaning? Is it that a cold is to be fed, and a fever is to be starved? In which sense Mark Twain took it, who, having a feverish cold, began by feeding his cold, meaning to starve his fever afterwards. Or is the better interpretation, if you feed a cold you will produce a fever which you will have to starve? This the rather agrees with the opinion of Socrates, *πολλάκις γὰρ τὸ γε λιμοῦ ἀγαθὸν πυρετοῦ κακὸν ἐστίν, καὶ τὸ πυρετοῦ ἀγαθὸν λιμοῦ κακὸν ἐστίν* (*Memorabilia*, III. viii. 7).

EDWARD H. MARSHALL, M.A.

A BOOK-PLATE.—I have the following book-plate:—Parted per pale, gu. and sa., over all three chevrons or; in chief sinister, on a canton of the first, a raven of the second. Crest, on a wreath of the colours, a sword erect, point downwards, ppr. Motto, "Chi Legge Regge"; on the dexter side, on a level with the crest, a Hermes volant, with petasus, caduceus, and talaria; on the sinister side, the planetary sign of Mercury (♄); midway, dexter (out) side of shield, the zodiacal sign of Cancer (♋), June; on sinister side ♀. The whole is surrounded by an oval of two and a half inches by two. What I wish to know is



if it be usual to employ astronomical signs with heraldic in emblazoning arms or book-plates, the meaning of this one, and of similar instances, if any.

RICHARD HEMMING.

[We lately stated in "Notices to Correspondents," 6th S. iii. 300, the use of astronomical symbols by heralds of old for the arms of "kings and sovereign princes," but it does not seem that they are so used here. Mercury=purple.]

NICHOLAS FATIO DE DUILLIER.—Is it known where this Swiss mathematician lived when in London?

C. A. WARD.

Mayfair.

A WARWICKSHIRE PHRASE.—In the current number of the newly revived *Sacristy* I read, "The Warwickshire folk say of anything very atrocious, 'The sight of it is enough to make a man strike his own father.'" Is this known to be a local expression?

MUS URBANUS.

SAMUEL WATSON.—A gentleman of this name married Margaret, daughter of Sir Charles Hoghton, Bart., and was father by her of a daughter, Lucy, who married John Thornton, of the Hull and Clapham family. Can any one kindly tell me to what stock of Watsons he belonged, and where he lived?

CLK.

"OVERSLAUGH."—What is the derivation of this word? It is a military term used with the following meaning. When a man by the performance of one duty escapes another which would fall to his lot at the same time, he is said to get an *overslaugh* for this other duty.

BUDOS.

PHOSPHORUS.—Can any one kindly direct me to some work which shows the relative proportion of the above in different kinds of food, and what species of food contains the largest amount?

HERMENTRUDE.

HUGHENDEN = HITCHENDON.—The Ordnance maps give the name of Hughenden as "Hitchendon." Can any reader inform me when or why the name was changed?

EDWARD P. WOLFERSTAN.

Arts Club, Hanover Square.

"MANCHET LOAF."—I was not aware until quite lately that the term "manchet loaf" is still in common use. Is it employed anywhere except in West Cornwall? The manchet loaf is in shape very much like an ordinary French roll, i.e., it is an oblong lump of dough which rises in the middle, and as it is more convenient for household use than the "cottage" or more crusty loaves, we usually have it. Was the word "manchet" formerly used in the same sense as it is here, being applied only to the shape and not to the quality of the bread?

Penzance.

Y. A. K.

"OTAMY."—Nares, in his *Glossary*, under "Atomy," says "*Otamy* was also used by old writers, without any design to burlesque their language." Nares quotes no instance. If any of your readers have met with one, they will much oblige by sending the passage to "N. & Q.," and also direct to

W. E. BUCKLEY.

Middleton Cheney, Banbury.

THE DOG IN PICTURES OF THE PASSION.—In very many pictures of the passion and crucifixion of our Lord by Albert Dürer and the old masters, a dog is introduced at the foot in the foreground. Is this a fancy and an accident, or does it rest on any tradition, more or less trustworthy?

E. WALFORD, M.A.

Hampstead, N.W.

NEGRO SLAVES.—In E. Long's picture of "Diana or Christ," No. 97 at the Royal Academy, one of the most conspicuous figures is that of a full-blood African negro with a leopard's skin thrown loosely over him. Were negro slaves employed by the Greeks of the second and third centuries?

P.

AUTHORS OF QUOTATIONS WANTED.—

"My lips the sextons are

Of thy slain kisses," &c. STUDENT.

"For the bee whose drowsy humming

Was prophetic of man's coming,

Lies in cloudlike beds of amber

Buried in the Mæcene," &c. A. B. T.

"Faint amorist; what, dost thou think

To taste Love's Honey, and not drink

One dram of Gall?"

H. ASTLEY HARDINGE.

"Fairer seems the ancient College, and the sunshine seems more fair

That he once has trod its pavement, that he once has breathed its air."

W. M. T.

"Pin-blossomed, myriad-budded, scathing, scorching Spring."

"A lane, beautiful in all the littered loveliness of Autumn."

HALF EDUCATED.

### Replies.

PLANTAGENET, EARL OF WARREN.

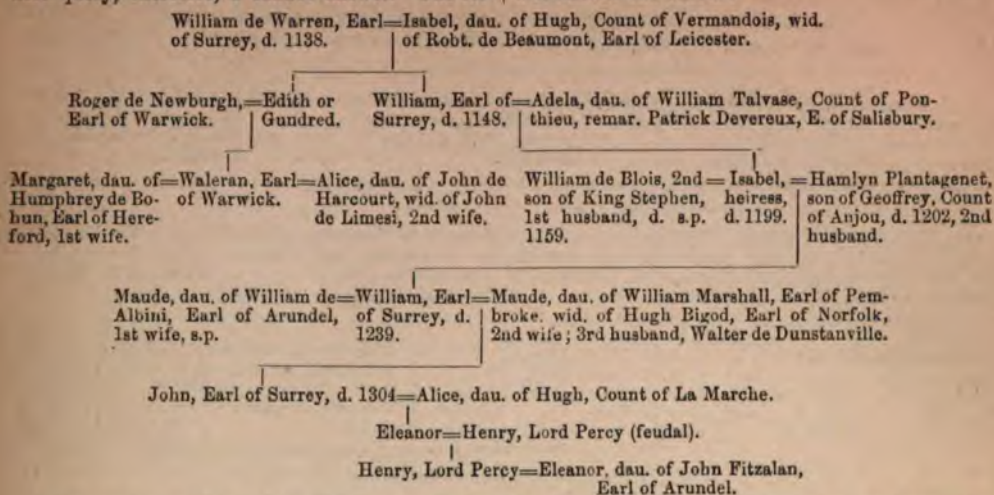
(6th S. iii. 148.)

As I am under the fond delusion that I descend from the Warrens, Earls of Surrey (my great-great-grandfather, however, was worse deluded, for he, says family tradition, would have it that he was heir to the title),—as, I say, I under this delusion, and have therefore collected the pedigree of the earls, perhaps I may reply to C. T. T.-B.'s queries. It is, however, new to me that Hamelin Plantagenet was intimate son. If, indeed, I ever ascertain descent, I shall hope C. T. T.-B. or some



can prove it; but I have not hitherto seen it stated that he was other than illegitimate. This first query, therefore, I cannot answer. The fol-

lowing sketch pedigree (containing, of course, nothing more than is necessary for the purpose) will answer the others:—



While on this subject, perhaps I may venture to add that I shall be deeply grateful to any correspondent who can help me with hints for tracing my pedigree further than I can as yet carry it. The point at present to be ascertained is the parentage of the Rev. John Warren, of Trin. Coll., Cam., B.A. 1674, M.A. 1678, Rector of Boxford, Suffolk, from 1683 (on the presentation of the Crown) to 1721; died 1726. No hint of his parentage can be found in the entrance-books of Trinity College, as I am told by the Master that such a custom did not arise till later. I have every reason to believe that he was a native of Suffolk, and probably of the Warrens of Newton, Newborne, or perhaps Long Melford. The registers of these parishes I hope in process of time to have an opportunity of examining; meanwhile, if any correspondent has anything at his fingers' ends which may bear upon the subject, I say again that I shall be deeply grateful if he will let me know it.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

Brooke, York Herald, in his *Catalogue of the Kings, Princes, Dukes, Marquesses, Earls, and Viscounts of England* (A.D. 1619), says that Earl Hamelin was the second son of the Empress Maud by Geoffrey Plantagenet. The mother of Isabel de Warren, Hamelin's wife, was Ela, daughter of William Taluace, Earl of Sage or Sagiens, by his wife Ela, daughter of Robert de Montgomery, third Earl of Shrewsbury and Arundel. The wife of Earl William of Warren was Maud, the daughter of William Marshall the elder, Earl of Pembroke. Earl John married first Alice, the daughter of

Hugh le Brun, Earl of Aquitaine, and secondly Joan, the daughter of William, Lord Mowbray.

Waleran de Newburgh, Earl of Warwick, married first Margaret, daughter of Humphrey de Bohun, Earl of Hereford, and secondly Alice, daughter of John de Harcourt.

Holinshed, I think, gives the date of Geoffrey Plantagenet's death as Sept. 7, 1150.

J. H. COOKE.

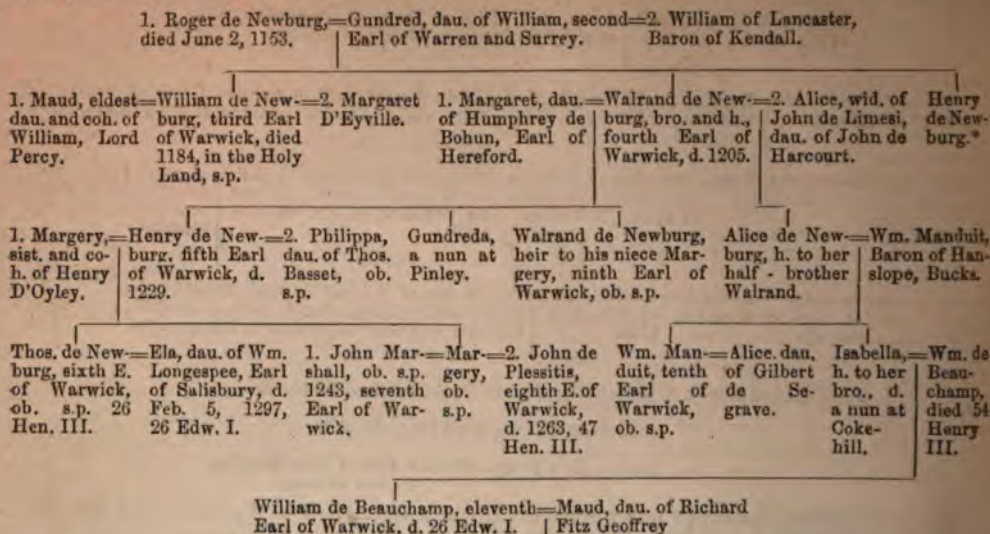
Geoffrey of Anjou could scarcely have had a wife and child before he married, A.D. 1128, the Empress Maud, as he was then only fifteen years old (P. Daniel, p. 223). The earl died 1151, and was buried at Mans (R. de Diceto, p. 510; Gervas, p. 1370), leaving the earldom of Anjou to Henry, his eldest son, till his mother's death should put him in possession of Normandy, after which he was to resign Anjou to the possession of Geoffrey, his younger brother. The empress survived her husband some years. I presume C. T. T.-B. knows that (according to Sandford, *Geneal.*, p. 44) King Stephen's third son was William, Earl of Mortaigne [Mortain] and Boulogne, Lord of the Honour of Eagle and of Pevensy, and (in right of Isabel, his wife) fourth Earl of Warren and Surrey, she being heir of William, the third Earl of Warren and Surrey. This son of King Stephen died, accompanying King Henry II., at the siege of Toulouse, 1160, without issue. G. C. OR.

To the latter part of your correspondent's query I would reply, Margaret, dau. of Humphrey de Bohun, Earl of Hereford, for his first wife, and Alice, widow of John de Limesi, dau. of John de



Harcourt, for his second. If the Editor would kindly find room for the annexed pedigree, which I compiled some time ago, chiefly from Inq. p.m.

26 Edward III., second Nos. 66, I think it would prove of interest to the readers of "N. & Q."



\* He had for his patrimony Gowerland, which his father was reputed to have conquered.

D. G. C. E.

Earl William of Warren and Surrey married Elizabeth, daughter of Hugh, Count of Vermandois. By the pedigree from which the above is taken, Gundred, daughter of the above-named William, married Roger, Earl of Warwick, and by him had issue Waleran, Earl of Warwick, who married Alice, daughter and heiress of Sir J. de Harcourt. The coincidence of names leads me to give this in case it is of any use.

C. G. C.

"TO RULE THE ROAST" (6th S. iii. 127, 169, 277, 396).—In aiming to be short, it appears I have failed to be plain. In the first quotation it seems to me that "Sylla rulyng the roste, and bearing all the stroke," is not a mixture of metaphor, but that the second part is a repetition of the first, and that *roste* and *stroke* both refer to the wand of authority. The second quotation is explained as well as I know how. The one from Skelton I take literally, and understand it as describing Wolsey sitting in the "chambre of Starres," "ruling the roste" = swaying the sceptre, or "bearing all the stroke." The quotation from the *Polycronicon* was intended to prove that "roste" did mean *roast*, or perch, and not *roast*. Now that Mr. WEDGWOOD has entered into the discussion it would be presumption in me to say more about the derivation of the term. Xir's quotation from Earle's *Microcosmographie* is misleading, because it is not

given correctly. It should be, "In the kitchin he will dominere, and rule the *roste* [not *roast*], in spite of his master." I quote from the 1629 edition, the first in which the character of Cooke appeared, and if any later one gives "roast" it must be wrong. To my mind this conveys the very opposite of what Xir intends. If *roast* meat were intended one would think the cook's master would wish him to rule it. But it clearly means more. It means that the cook will do altogether as he pleases in the kitchen (a way they continue to have), and not merely about the roasting of the meat. "Roste" here is evidently a pun. That is "as plain as a pikestaff." Earle is full of this play on words. So pointed and epigrammatic a writer would not be likely to say anything so trite as that a cook would rule the *roast*. At any rate, this is a late example, a hundred years too old to be of any use in getting at the origin of this expression. In later times (as I said before) confusion may have arisen, and "roast" may have been sometimes meant.

The following example is probably earlier than any of those sent before :—

"Bot what so uer ye brage ore boste,  
My mayster yet shall reule the roste."

Hazlitt's *Early Popular Poetry*, vol. I. p. 85

In the following passages from Sylvester, he tainly intends to be solemn and impressive,



cannot think the vulgar version "roast" is intended. I quote from a late edition because I have no earlier:

"Yet grant I not; but that the Lord doth smite  
(Which you deny) both wicked and upright,  
Else, when Hee strikes a People (old and young)  
Would He seem smile at Good mens stripes among?  
Would Hee bestow upon th' Ungodly-most  
Earth's Soveraintie, and let them rule the Roast?"

Josh. Sylvester's *Job Triumphant*, 1633, p. 460.

"When I had spoken, every Eare was prest  
To give mee Eare, and in my Counsels rest,  
Without Reply: and as the later Rain  
The thirsty earth, my Words they entertain.

I sate as Chief, I onely rul'd the roast,  
Dwelt as a King amid an armed Hoast."

*Id.*, p. 470.

In the following lines also "roast" must mean bears the sway, and can have nothing to do with roast beef, or feasting, or giving the best cuts to one's friends, or anything so gross and commonplace:—

"Where care, and sorrow, death, and deadly strife,  
Doe rule the roast, in this accursed life."

N. Breton's *Countess of Pembroke's Love*, 1592, p. 24, Grosart's reprint.

Is it to be imagined that a religious poet, treating a solemn subject, would represent a king, a sovereign, a judge, a leader of hosts as "ruling roast beef"? And where and when do "care, sorrow, death, and strife" rule "the roast"—disperse the bounties of the table. Metaphors are intended to exalt and magnify a subject. Does it tend to this to tell a great prince that he is as great as one who carves at a table?

"Rule the roast" is not only the more natural, but the more elegant and forcible. Dry logic is not all-powerful in these matters. Feeling has also something to do with them, and I confess I should be sorry to be convinced that "roast" was meant.

It would occupy too much space to give all the instances I have found of this expression since my last communication, but other examples may be seen as follows:—Dyce's *Skelton*, vol. i. p. 251; vol. ii. p. 414; Grosart's Davies's *The Muse's Sacrifice*, 1612, p. 82; N. Breton's *Toyes of an Idle Head*, 1582, p. 37; Davies's *Microcosmos*, 1603, p. 58; Withal's *Dictionary*, 1634, p. 552; *Prayse of Follie*, 1577, c. vii. verso; Josh. Sylvester, 1633, p. 596. About this last date they are as plentiful as blackberries.

"Rule the ring" I imagine to be another form of the saying. It may be found in Skelton:—

"A trym tram† for an horse myle it were a nyse thing;  
Deyntes for dammoysels, chaffer far fet:

Be ho doth bark wel, but Hough ho he rulyth the ring."

Skelton's *Speks Parrot*, p. 7. Dyce.

R. R.

Boston, Lincolnshire.

\* These lines are repeated in his *Arbor of Amorous Devices*, 1597, p. 10, col. 2, reprint.

† Will our friends accept this as an early instance of trainway?

SUPPOSED MARRIAGE OF THE DUC DE BERRI (6th S. iii. 47).—In reply to M. NAUDY's question and to the editorial remarks thereon, I beg to send the following particulars. Notwithstanding Michaud, whose royalist opinions could not entertain the idea that anything wrong was ever done by any of the Bourbon family, it is a known fact that Charles Ferdinand (son of Charles, then Comte d'Artois, subsequently King of France as Charles X.), styled Duc de Berri after the return of the Bourbon family to France in 1815, and who married in June, 1816, Marie Caroline of Naples, by whom he had the future Duchesse de Parme and the Duc de Bordeaux, now better known as Comte de Chambord,—it is known, I repeat, that the said Charles Ferdinand was married here about the year 1806 to a Miss Amy Brown, and in proof of this, though the marriage certificate has not yet been forthcoming, I must quote the following:—

"Extrait du Registre de Baptêmes de la Chapelle de Sa Majesté Catholique à Londres.

Aujourd'hui, Samedi, 30 de Décembre, l'an 1809, a été présentée une fille nommée Charlotte Marie Augustine, fille de Charles Ferdinand et de Amy Brown, laquelle a été ondoyée le 13 de Juillet, l'an 1803, par Mr. l'abbé Chéné à la Chapelle française de King Street, et j'ai suppléé aux autres cérémonies du baptême, le parrain le Comte Auguste de la Ferronnays et la marraine Marie Charlotte, Comtesse de Montsoreau qui ont signé avec nous.

Comte Auguste de la Ferronnays.

M. C. F. de Nantouillet, Comtesse de Montsoreau.

P. A. Massot, curé de Saint Sylvain de Martainville, Diocèse de Bayeux, et prêtre Sacristain de la Chapelle de Sa Majesté Catholique.

Certifié le présent extrait tiré mot pour mot du registre de Baptêmes de la Chapelle de S.M.C. à Londres ce 15 Janvier, l'an 1810.—P. A. Massot, Prêtre Sacristain de la Chapelle de S.M.C."

By his marriage with Amy Brown, Charles Ferdinand, Duc de Berri, had at least two daughters, as the following document shows:—

"Louis, par la grâce de Dieu Roi de France et de Navarre, à tous présents et à venir, salut. Nous avons ordonné et ordonnons ce qui suit:—Article I., Charlotte Marie Augustine et Louise Marie Charlotte, nées à Londres en Angleterre, la première le 13 Juillet, 1803, la seconde le 19 Décembre, 1809, de Charles Ferdinand et de Amy Brown, porteront à l'avenir les titres, la première de Comtesse d'Issoudun et la deuxième de Comtesse de Vierzon.....Donné à Paris le dixième jour de Juin de l'an de grâce 1820, &c.—Louis."

Political necessities evidently compelled Charles Ferdinand to repudiate the "mariage d'inclination" made during adverse times with Amy Brown, and to seek a more noble spouse. There are traces in the Vatican archives of a correspondence with the Court of Rome for the dissolution of the English marriage, which subsequently enabled the Prince to be married to the Princess of Naples. Mrs. Brown, however, went to Paris with her daughters; through the intervention of a friend they were enabled to see their father on his death-



bed, and were recommended to the duchess, who obtained in their favour the above-quoted decree. Charlotte Marie Augustine, Comtesse d'Issoudun, was married on Oct. 8, 1823, to Ferdinand Victor Amédée, Prince de Faucigny Lucinge. Louise Marie Charlotte, Comtesse de Vierzon, was married to Athanase, Baron de Charette, nephew of the celebrated Vendean chief.

On May 17, 1876, before the mayor of Couffé, near Ligné, arrondissement of Ancenis, in the department of Loire Inférieure, came P. Macé, a servant in the Château de la Coutrie (the property of Baron de Charette), and L. Ouvrard, a local schoolmaster, to register the death on that same day of Amy Brown, aged ninety-three, born at Maidstone, Kent, England, daughter of Joseph Brown and Anne Deacon, widow of Charles Ferdinand, &c.

I trust the above particulars will show that M. NAUROY's theory is not so improbable as Michaud would lead us to suppose. A. W. T.

"HARD," A PIER OR LANDING-PLACE (6th S. iii. 188).—"Hard" simply means hard as opposed to soft. When a ferryman or boatman lands his passengers he avoids the soft mud and seeks a hard place to steer to. In the case of a ferry or frequented shore, if no hard beach can be found naturally, a few stones are thrown down for the purpose. This operation naturally grows into a jetty, and develops into a pier or wharf, but the term is perfectly understood by all "long-shore" men, and needs no recondite explanation.

*Horde* and *hurdle* have nothing to do with it. Our word *hoard*, now applied almost exclusively to a wooden boarding round a building in construction, is a remnant of a mediæval military term, *hordis* or *hourd*, Lat. *hordeicium*, "Pali in fossatorum marginibus infixi, ne statim ad mœnia accessus pateret." Viollet-le-Duc devotes eighteen pages of his *Architecture Française* to the illustration of *hourd*. Between a wooden boarding and a stone pavement it is hard to produce, as Tony Lumpkin says, "any concatenation accordingly." *Hurdle* is, if possible, still more remote from any connexion. The A.-S. *hyrdel* is a derivative from *hyrt*, a shepherd; *hyrdan*, to guard, keep, and was originally applied to sheepfolds constructed with wickerwork, such as are still in use.

The primary root is *har*, Sansk. *hri*, capere, to hold fast. Reference is made to Fick, iii. 57 (actually iii. 68), where *hard* is explained by *flechten*, and *hordi* by *geflecht*, *hürde*. These expressions do not apply to weaving with flexible threads, but to wickerwork of osiers or twigs, and confirm the derivation from the sheepfold. J. A. PICTON.  
Sandyknowe, Wavertree.

"Hard" as a landing-place is a well-known word in Chichester and Portsmouth harbours. In the former, which at low water is a vast expanse

of deep, soft mud, it would be impossible to land without a "hard" formed with the shingle brought up from the mouth of the harbour. This shingle *hard* may be in some cases kept in place by balks of timber, as at Portsmouth, to raise the landing-place that boats may come alongside instead of on to the *hard*, which word simply, I think, means a firm place, Saxon *heard*.

GEORGE A. WALKER.

This is simply a hard way artificially constructed with chalk or boulders, and roughly kept together between groins to give access over the mud to the water at low tide. It seems to me to be called "the hard" in contradistinction to "the soft" of the mud. I have so often heard a road called a *hard-road* in Sussex, that I suspect that *hard* was once synonymous with road. A genuine *hard* by a river side is a very primitive affair indeed, but when a more elaborate landing-place, or even a pier, is constructed in its place, the old name is often retained; but if Dr. Johnson is correct in his derivation of *pier* from *pierre*, the humble *hard* is a very near and very poor relation to some grand and noble structures. W. D. PARISH.

"KNOCK" IN PLACE-NAMES (6th S. iii. 176).—MR. LYNN says he would like to know the signification of the syllable *knock* in the word *Knockholt*, the name of a place near Greenhithe. *Knock* is a word of Celtic origin, being the same as the Irish *cnoc*, a hill, knoll, eminence—a word extremely common as a prefix to Irish local names (see Joyce). At a very early date the word *cnoc* was borrowed by the English invaders, as one may see from the A.-S. *cnol*, knoll, which is probably a diminutive of the Celtic word (see Skeat's *Dict.*, s.v. "Knoll"). Hills in England seem not rarely to have retained the old Celtic names; for instance, *Knapps* in Herefordshire are not uncommon. *Cnap* is Celtic for a little hill, occurring in Welsh and Irish. Compare also the common word *down*, hill, which is of Celtic origin, the true English equivalent thereof being *toun*. A. L. MATHEW.

Oxford.

COLONEL BULLEN REYMES (NOT RHEMES), M.P. FOR MELCOMBE REGIS, DORSET (3rd S. x. 29).—Colonel Bullen Reymes was of Waddon, co. Dorset. He was elected M.P. for Melcombe Regis, co. Dorset, March 27, 1661, and continued member till his death, 1672/3. John Man was returned M.P. for Melcombe Regis, co. Dorset, Feb. 17, 1672/3, *vice* Bullen Reymes, deceased (see *Return of Members of Parliament, 1213 to 1702*, folio, part i. p. 522; Hutchins's *Dorset*, third edit., vol. ii. pp. 453-5). He was appointed one of the Commissioners for Sick and Wounded Prisoners War: Pepys's *Diary* (4 vols. 8vo., 1854), v. p. 168, note 2; Evelyn's *Diary* (4 vol. 1857), vol. i. p. 385. He was elected



Oct. 17, 1667. He died 1672/3. He was buried with his wife at Portisham, co. Dorset, in compliance with his will, but the date of his burial is not in the Portisham registers, which at this period are not perfect. The date of the burial of his son Bullen Reymes, Oct. 12, 1695, is in the Portisham registers, as I am informed by the present vicar of Portisham. His will is dated Oct. 29, 1672, and was proved in London Feb. 5, 1672/3, by Bullen Reymes, the son and sole executor, and is registered 26 Pye. Remark: Colonel Bullen Reymes, M.P. and F.R.S., is confused with his son Bullen Reymes, which latter died 1695. See Hutchins's *Dorset*, second edit., vol. ii. p. 313; third edit., vol. iii. p. 764. L. L. H.

"CROSS PURPOSES": A BALLAD (6th S. iii. 169).—To save the trouble of reference, I may venture to retranscribe the verse which has already been cited from this ballad:—

"Tom loves Mary passing well,  
But Mary, she loves Harry;  
While Harry sighs for bonny Bell,  
And finds his love miscarry."

It will probably be difficult to unearth the author of this piece, which, it appears, dates from 1795; but it is a matter of the less consequence as he did but clothe in English garb the conceit of Moschus, which is some couple of thousand years old. Here are his lines:—

"Ἡρα Πὰν Ἀχῶς τὰς γείτονας ἦρατο δ' Ἀχὼ  
Σκιρτήτᾳ Σατύρῳ, Σάτυρος δ' ἐπεμήνατο Λύδῃ.  
Ὡς Ἀχὼ τὸν Πᾶνα, τόσον Σάτυρος φλέγειν Ἀχὼ,  
Καὶ Λύδα Σατυρίσκον ἔρωσ' ἐσμύχετ' ἀμοιβᾷ.  
Ὅσσον γὰρ τήνων τις ἐμίσει τὸν φιλέοντα,  
Τόσσον ὁμῶς φιλέον ἐχθαίρετο, πάσχε δ' ἄποινα.  
Ταῦτα λέγω πᾶσιν τὰ διδάγματα τοῖς ἀνθρώποις,  
ΣΤΕΡΓΕΤΕ τοὺς φιλέοντας ἴν', ἣν φιλέτε,  
φιλήσθε. Idyllium, vi.

By the side of this it may be convenient to place the bald Latin version, which I extract from Ralph Winterton's edition of the *Poetæ Minores Græci* (Cantab., MDCLXXVII., 8vo.):—

"Pan amabat Echo vicinam, Echo autem ardebat  
Saltatorem Satyrum, Satyrus verò insane deperibat  
Lydam;  
Quantum Echo Pana, tantum et Satyrus Echo urebat,  
Et Satyrum Lyda; sic amor per vices flagrabat.  
Quantum enim ipsorum aliquis amantem oderat,  
Tantum et ipse amans odiosus erat, et patiebatur vin-  
dictam.

Hæc ego documenta narro ab amore alienis,  
DILIGITE amantes; ut, si ametis, redamemini."

P. 300.

After this, it will be refreshing to turn to the beautiful and terse rendering of Shelley:—

"Pan loved his neighbour Echo, but that child  
Of Earth and Air pined for the Satyr leaping;  
The Satyr loved with wasting madness wild  
The bright nymph Lyda; and so the three went weep-  
ing.

As Pan loved Echo, Echo loved the Satyr;  
The Satyr, Lyda; and thus love consumed them.  
And thus to each—which was a woeful matter—  
To bear what they inflicted, justice doomed them;  
For, inasmuch as each might hate the lover,  
Each, loving, so was hated.—Ye that love not,  
Be warned—in thought turn this example over,  
That, when ye love, the like return ye prove not."

WILLIAM BATES, B.A.

Birmingham.

THE CHRISTIAN NAME IN A PEER'S SIGNATURE (6th S. iii. 305).—Lord Brougham was not the first or the only peer who signed his Christian name before his title. The last Lord Bayning always signed his franks and his letters in full, "Wm. Powlett Bayning." I may add that it was only quite late in life that Lord Brougham reverted to his plebeian signature as "H. Brougham." I always understood that he adopted the practice in order to strengthen his claim to be admitted to the rights of citizenship in France.

E. WALFORD, M.A.

Hampstead, N.W.

THE FIFE EARLDOM (6th S. iii. 308).—Is it not the rule, and always has been, that when a peer's title is taken from a place he is earl (or otherwise) of it, but when it is his own family name the preposition is omitted? In other words, is it not rather a matter of etymology than of etiquette?

HERMENTRUDE.

"LATIN AND ENGLISH POEMS," &c., 1741 (6th S. iii. 289).—Lowndes mentions this volume under Loveling, and it is entered under his name in the sale catalogues of Hibbert, 4870, 4871; Bliss, 2680. There was a previous edition in 1738, quarto, without name of publisher, thus seeming to have been privately printed. In the list of Oxford graduates there is "Loveling, William, Trin., B.A., Oct. 31, 1699," who may have been the author, as the title-page in both editions states that the poems are by "a Gentleman of Trinity College, Oxford." Neither Watt nor the biographical dictionaries contain any mention of him.

W. E. BUCKLEY.

The author of this book was Richard Lovelyng. My copy, in contemporary binding, is lettered "Lovelyng's Poems." A second edition was issued, but I have never seen a copy.

W. T. BROOKE.

157, Richmond Road, Hackney, E.

"EPIGRAM ON THE BURSER [sic] OF ST. JOHN'S COLLEGE, OXON," &c. (6th S. iii. 244).—The *Collection of Epigrams* printed in 1727 contains the epigram word for word (heading &c.) as given by MR. BUCKLEY. It is numbered 64. In *The Epigrammatists*, a work compiled by the Rev. H. P. Dodd and published by Bell & Daldy (London, 1870), I find the following notice of Dr. Abel Evans (p. 305) and a different reading of this epigram:—



"Dr. Abel Evans, a man of great genius, the friend of Pope and of other writers of the period, was of St. John's College, Oxford, and took his degree of M.A. in 1699. He is generally styled 'Dr. Evans the Epigrammatist,' and it is therefore probable that he wrote much in that style, but very few of his epigrams are now extant. When Bursar of St. John's he caused some very fine trees belonging to the college to be cut down, which produced the following epigram, ascribed in the *Additions to Pope to Dr. Tadlow*; in the *Poetical Calendar* and in Nichols's *Collection* to Dr. Conyers, with some variations:—

'Indulgent Nature to each kind bestows  
A secret instinct to discern its foes.  
The goose, a silly bird, yet knows the fox;  
Hares fly from dogs, and sailors steer from rocks;  
This rogue the gallows for his fate foresees,  
And bears a like antipathy to trees.'

Dr. Evans was probably the author (according to Mr. Dodd) of the well-known lines on Dr. Tadlow, who was a very corpulent man:—

"When Tadlow walks the streets, the paviors cry,  
'God bless you, sir!' and lay their rammers by."

It was this same Dr. Evans who wrote the satirical epitaph for Sir John Vanbrugh the architect:—

"Lie heavy on him, Earth! for he  
Laid many heavy loads on thee!"

On this distich the editor of *Select Epigrams* (London, 1797) has the following note:—

"Dr. Abel Evans was an Oxford wit, as we might gather, if we had no better information, from the following hexameter and pentameter:—

'Alma novem genuit celebres Rhedycina Poetas:  
Bub, Stubb, Cobb, Crabb, Trapp, Young, Carey,  
Tickell, EVANS.'

RICHARD W. H. NASH, M.A.  
The Rectory, Waterville, co. Kerry.

IMPERFECT BOOKS (6<sup>th</sup> S. iii. 6, 374).—Pray allow me a small corner in your pages to take up the cudgels on behalf of that honourable class of men, the second-hand booksellers. I have been a frequenter of bookstalls all my life, and had large dealings with the craft, but I have no recollection of any erasure of words or figures from the title which could in any way deceive the purchaser; in fact, the paper is generally so thin that to erase the words "Vol. I.," or the like, could not be done without leaving a hole in the paper or otherwise disfiguring the title-page.

O. L. CHAMBERS.

PROMISES TO APPEAR AFTER DEATH (6<sup>th</sup> S. ii. 501; iii. 251).—From the seventh chapter of Increase Mather's *Remarkable Providences* I am glad to find that the failure of a spirit to keep a promise of appearing after its separation from the body is not peculiar to the degenerate days in which we live. Mather shall speak for himself, and I think he speaks wisely. He is of opinion that there is great hazard attending such covenants as those we are considering:—

"It may be after men have made such agreements devils may appear to them pretending to be their de-

ceased friends, and thereby their souls may be drawn in woful snares. Who knoweth whether God will permit the persons who have thus confederated to appear in this world again after their death? and if not then the survivor will be under great temptation unto atheism; as it fell out with the late Earl of Rochester who (as is reported in his *Life*, p. 16, by Dr. Burnet) did in the year 1665 enter into a formal engagement with another gentleman, not without ceremonies of religion that if either of them died he should appear and give the other notice of the future state if there were any. After this the other gentleman was killed, but did never appear after his death to the Earl of Rochester, which was a great snare to him during the rest of his life. Though when God awakened the Earl's conscience upon his death-bed, he could not but acknowledge that one who had so corrupted the natural principles of truth as he had, had no reason to expect that such an extraordinary thing should be done for his conviction. Or if such agreement should necessitate an apparition how would the world be confounded with spectres; how many would probably be scared out of their wits; or what curious questions would vain men be proposing about things which are (and it is meet they should be) hid from mortals! I cannot think that men who make such covenants (except it be with very much caution, as I have heard that Mr. Knewstubs and another eminent person did) are duly mindful of that Scripture, Deut. xxix. 29, 'The secret things belong to the Lord; but those things which are revealed belong to us.'"

ST. SWITHIN.

HENRY HALLYWELL, MINISTER OF ISFIELD, AND HENRY HALLYWELL, VICAR OF COWFOLD (6<sup>th</sup> S. iii. 324, 358).—One of Bishop Tanner's notes in his copy of Wood's *Athenæ* gives the reason of Hallywell's residence at Slaughtam, and the date when it would commence:—

"Jan. 25, 1680, rector of Slaughtam (Sussex), being King's chaplain, had a dispensation to take the rectory of Plimpton."

Personally I feel thankful to COL. FISHWICK for his very interesting paper. It is a valuable addition to my knowledge of a writer for whom I have long had great respect. It is, however, a marvel to me that a professed bibliographer, in compiling a catalogue of the publications of an author who flourished two centuries ago, should have omitted all reference to the *size* of the various books. A query of mine in "N. & Q.," 1<sup>st</sup> S. ii. 441, elicited a valuable communication, p. 195 of vol. iii., from Mr. JAMES CROSSLEY, of Manchester, on the authorship of *Deus Justificatus* (cf. Wood's *Fæst*, by Bliss, ii. 188).

J. INGLE DREDGE.

Buckland Brewer, Bideford.

THE PRONUNCIATION OF "ANTHONY" (6<sup>th</sup> S. i. 19, 123, 264, 286, 306; ii. 118, 453).—In this city I never heard this word pronounced otherwise than An-to-ny; in New York I have heard called An-tho-ny. I believe that our Philadelphia mode is derived from the practice of early Quakers to dispense with superfluous letters as well as superfluous buttons. Hence the descendants of Alderman Penington, the regicide, became Quakers, expunged the second *n* in



name, and are Peningtons to this day. Our Benezet, the distinguished philanthropist of the last century, always wrote his first name Antony. The settlement of New York by the Dutch may explain their pronunciation of An-thony.

UNEDA.

Philadelphia.

"THRONG" (6th S. ii. 386; iii. 33, 235, 375).—If ST. SWITHIN will look at my note again, he will find that this word has several different meanings in this county, and I gave examples of them all; therefore I do not see the object of his last note. I was quite aware that "*throng*"=a crowd, passes current as standard English." But what of that? Some of us are aware of many other things we are constantly seeing pointed out as curiosities. So it is very difficult to know what to leave out of one's answers; for many learned persons appear apt to forget or overlook things perfectly well known to ordinary mortals. *Throng* is used here precisely as it is said to be at Whitby.

R. R.

Boston, Lincolnshire.

*Throng* or *thrang*, as noun and adjective, denoting *business* and *busy*, has been familiar to me as a North Yorkshire word from childhood. The following simile impressed me at an early age: "As *thrang* as Throp's wife, whan she heng'd hersel i't dishclout." As a boy I have often heard farmers' wives say about neighbours, in reference especially to a *May cleaning*, "They're in a girt *thrang*, they weänt hev deun till neet."

F. C. BIRKBECK TERRY.

Cardiff.

THE HALSHAM FAMILY (5th S. vii. 407; viii. 13, 239, 435; ix. 76, 275; xi. 315; 6th S. iii. 316).—That Philippa de Strabolgi did really marry Ralph de Percy is, I think, plainly proved by an entry on the Patent Roll for 12 Henry VI., part i., where mention is made of "Ralph de Percy and Philippa his wife" as being named in a charter of Richard II., dated July 4, 1383. It is further stated that the heirs of the said Philippa are Henry Grey de Codnore and Margaret his wife, and William Lucy, Knt., and Elizabeth his wife; these two ladies being cousins and heirs of the said Philippa. Does not this identify Philippa, wife of Ralph de Percy, with Philippa de Strabolgi beyond question?

HERMENTRUDE.

"MAUND" (6th S. ii. 388; iii. 14, 278, 335).—If the meaning of the letter by E. A. B. really is that the old Northumbrian word *mond*, a basket, is derived from the word *main*, which is nothing but the O.F. *magne* (from the Lat. *magnus*), I can only say that no philologist could for a moment entertain so extraordinary a proposition. It is not necessary to be a philologist to see the impossi-

bility of it; a knowledge of chronology will suffice. The English language is so difficult that only those who know something of phonetics should attempt to deal with it. As to Maunday Thursday, it is discussed in my notes to *Piers the Plowman*.

WALTER W. SKEAT.

Cambridge.

This word is used on the East Riding coast. It means a long, narrow, shallow basket of peculiar shape, used, for instance, in gathering flithers.

A. J. M.

THE EXECUTIONS OF '45 (6th S. ii. 86, 217; iii. 37, 236, 257).—Through the kindness of Mr. J. Lloyd, of Manchester, I forward this copy of the inscription on Dr. Deacon's tomb in St. Anne's Churchyard, Manchester. In Byrom's *Remains* (Chetham Society) are many interesting particulars about Dr. Deacon, who seems to have left a young family. Byrom mentions Robert as the name of the second son, who died before trial.

"*ἡ μὴ ἐν τῷ σταυρῷ.*"

"Here lie interred the Remains (which through Mortality are at present corrupt, but which shall one day most surely be raised again to Immortality and put on Incorruption) of Thomas Deacon, the greatest of sinners, and the most unworthy of primitive Bishops, who died the 16th of February, 1753, in the 56th year of his age. And of Sarah his Wife, who died July 4th, 1745, in the 45th year of her age. The Lord grant unto the Faithful here underlying that they may find mercy of the Lord in that day (2 Tim. i. 18).

*ἐν τούτῳ νίκα."*

A CWT.

HATS WORN AT TABLE (5th S. v. 27, 96; 6th S. iii. 26, 236).—See a good instance, quoted from a book of 1631, in "N. & Q.," 5th S. x. 494 ("Old Dinner Customs").

W. C. B.

SUFFOLK PHRASEOLOGY (6th S. iii. 187, 336).—I have frequently heard in this county (Worcestershire) this curious mode of address. I believe the substitution of the third person singular for second plural was intended to be very respectful. Yesterday I was paying a visit of condolence to a farmer's widow; among the virtues she enumerated of her deceased husband was that he never used bad language. Contrasting him with others who greatly erred in that respect, she said, "You should have heard their *speechation*; it was awful." I never heard this word before. To-day an old man, referring to zeal which had been shown in seeking the perpetrators of a murder many years ago, added, "But they could not get beyond it," meaning they found nothing out; very expressive, I think.

W. M. M.

WOLVES IN ENGLAND (6th S. iii. 105, 253, 335).—To render your notes on this subject more complete it seems desirable that the quotation from Mr. Harting's work should be supplemented by extracts from the Acts of the old Scottish Parlia-



ment on this head. It is enacted "That Barons hunt and chase the Wolf, and the Wolfs Whelps four times a Year, and as oft as they see them; and that the Tenants assist" (Jac. I. Par. 7, cap. 104); likewise "That the Sheriff and Bailly hunt the Wolf thrice in the Year betwixt St. Mark's day and Lambmass; and that the Country rise with them to that end" (Jac. VI. Par. 14, cap. 87). The provisions of this latter enactment, I have been informed, still stand, seeing that they have not been cancelled, as part of the duties of Sheriffs, who in a previous Act of James VI. are directed to be equally vigorous with respect to "Sorners, Strong Beggars, and Egyptians."\*

ALEX. FERGUSON, Lieut.-Col.

THE BELLS OF ST. HELEN'S CHURCH, WORCESTER (6th S. iii. 349).—I wish to express my gratitude to MR. W. H. CUMMINGS, MR. JULIAN MARSHALL, and MR. W. H. HUSK—to the two former for allowing me to inspect their original copies of the "catch," and to MR. HUSK for so kindly making me a copy, from the one in his possession, "notatim, lineatim, verbatim, et literatim," as he says. J. B. WILSON, M.A.

St. Helen's Worcester.

A CONUNDRUM WANTED (6th S. iii. 149, 297).

"There was a man in days of yore," &c.

The original of this was published in the *Gentleman's Magazine* some time in the early part of the present century, but the reference has been lost. Can any one supply it? H. T. E.

"WINDLESTRAE" (6th S. iii. 88, 249, 309, 335).—The word is in constant use in Scotland in the sense of thin, withered dog-grass, along the top of which the autumn wind pipes with shrill and weird effect. A certain much respected elder of a parish church in the last generation used to have a quaint, unconscious habit of chewing one of these decayed stalks when on duty on Sunday mornings, and was familiarly spoken of as "never without his windlestrae." Beattie's friend, Ross of Lochlee, thus describes, in his *Fortunate Shepherdess*, a girl recovering from a short, smart illness:—

"Now piece and piece the sickness wears away,  
But she's as dweble as a windle-strae."

THOMAS BAYNE.

Helensburgh, N.B.

ROYAL NAVAL BIOGRAPHIES (5th S. xii. 488; 6th S. i. 102, 505; ii. 138; iii. 293, 336).—D. W. might be glad to learn that a long and interesting biography of the buccaneer Earl of Cumberland will be found in volume three of Southey's *Lives of the British Admirals*, published in Lardner's

\* See *Abridgment of Acts of Parl. and Convention*, by Sir James Stewart, Her Majesty's Advocate, 1707; and the more recently published *Acts of the Parliaments of Scotland*.

"Cabinet Cyclopædia." Much of the substance of this biography I condensed lately in one of the "Tales of Great Families" which I contributed to the *Queen* newspaper, and I am glad to be able here to acknowledge my indebtedness.

E. WALFORD, M.A.

GOSPEL OAKS, &c. (6th S. i. 256, 403; ii. 18, 293; iii. 195, 338).—The Oak of Honor in Camberwell parish is on the borders of Kent and Surrey, close to the Honor Oak station on the L.C.D.R., and to the church of St. Augustine of Canterbury, Forest Hill. I know Honor Oak and the One Tree Hill well, having lived near them for over three years. It is a beautiful little "mountain," whence, if your eyes are "long" and London not too foggy, you may see Windsor Castle in one direction and Knockholt beeches in another. Before bricks and mortar invaded the neighbourhood the views must have been magnificent.

EDWARD H. MARSHALL, M.A.

"TO THE BITTER END" (6th S. iii. 26, 193, 334).—I am unable to judge whether MR. CORTYON considers his example as confirming or disagreeing with my proposition. But to "bend on," i.e., fasten on, "to a rope, hawser, or cable," or to "bend on to the bitter end" of such, is a most common and well-known nautical term, which tells neither way.

BR. NICHOLSON.

AUTHORS OF QUOTATIONS WANTED (6th S. iii. 350, 399).—

"Quædam homo (est)," &c.

Another translation would be "A certain man about to sail to Spain," &c. It is said that the passage is in Pliny.

H. T. E.

(6th S. iii. 409.)

"The king may forget the crown," &c.

H. F. seems to refer to the lines of Burns:—

"The mither may forget the bairn  
That smiles sae sweetly on her knee,  
But I'll remember thee, Glencairn,  
And all that thou hast done for me."

ESTE.

Is not the original idea of a portion of H. F.'s quotation Biblical? See Isaiah xlix. 15, thus paraphrased by Churchill:—

"Can the fond mother from herself depart?

Can she forget the darling of her heart,  
The little darling whom she bore and bred,  
Nurs'd on her knees, and at her bosom fed?" &c.

Gotham, bk. iii.  
FREDK. RULE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*An Introduction to the Science of Comparative Mythology and Folk-lore.* By the Rev. Sir George W. Bart. (G. Kegan Paul & Co.)

SIR GEORGE COX has added one more to the number of important books for which we are already indebted to him. A brilliant scholar and a fearless writer, he has, of course, from time to time cut across many y



and some earnest convictions, but whether right or wrong in his main contentions, he is always so strong in argument and so rich in apt illustration, that, entirely apart from personal agreement, his books have, every one of them, a profound interest for thoughtful minds. His *History of Greece to the End of the Persian War* is the best example of what we mean. Superior to Grote's great work, as coming after it at a time when much was known which Grote had no means of knowing, and absolutely devoid of that political narrowness which at times gives to the writings of the elder author a flavour which is most unpleasantly acid, Sir George Cox has, we believe, fallen short of his predecessor by having carried the principles of the critical school of which he is so distinguished an ornament to somewhat too great lengths. Little fault of this kind can be found with the book before us. Few persons now would seriously maintain the once popular opinion that the gods and heroes of classic antiquity were real people whose actions had been exaggerated. The discovery of the sister legends of the north has shown to all who are able to think on the subject that there must be some common origin for the mythology of the Aryan races much higher up the stream of time than anything which we can reasonably call history can possibly reach. The great discovery that the heavens, the light and fire, had become personified and, as it were, clothed with godlike or human form and become the parent of some of the grandest and most trivial legends of the race, has opened a way for much further investigation. It has at the same time laid the students of mythology and folk-lore open to the unreasonable charge that they resolve all the old poetry of the world into solar myths. The objection is plausible, but nothing can be more untrue. "The myth," as Sir George Cox most wisely says, "is a parasite which is ready to twine round any stem; and in each case it is the business of the mythologist to ascertain the nature of the stem if he would account for the peculiar forms of its vesture." This Sir George has been at very great pains to do. The amount of hard reading which has been gone through to produce the book before us must have been enormous. We believe that in by far the greater portion of cases he has rightly identified the "stems." In fact, the whole of the early part of the book seems to us, without any qualification, admirable. It is not until we come to the ninth chapter, on the epical traditions and poems of the Aryan world, that we would in any way venture to differ from him. Here the difference may be more verbal than real. To Sir George they are myth-poems simply; to us they are that and something more. We believe that many of them—perhaps, indeed, all—embody fragments of history, but that these fragments are so distorted and obscured by their setting as to be in the present state of knowledge irrecoverable. As a proof of this we would remark that the mythology which has gathered around thoroughly historical persons like Alexander and the great Emperor Karl is as wild as the similar accretions around the name of Arthur.

*An Index to the Wills and Inventories now Preserved in the Court of Probate at Chester.* Edited by J. P. Earwaker, M.A., F.S.A.

THIS is one of the volumes recently issued by the Record Society, which has for its object the publication of original documents relating to Lancashire and Cheshire. It is a complete index to the wills mentioned from 1545 to 1620, and is to be followed by another volume this year which will complete the index to 1650. The transcripts were made from the official indexes at Chester, by permission of Sir James Hannen, who has thereby earned the gratitude of all historical students.

The concession so generously granted by him enables the possessor of this volume to determine at a glance whether any particular will of which he is in search is at Chester, and he may order an office copy with far less expense than would be involved in a journey to that place. It may be hoped that societies in other parts of the country will endeavour to obtain the same permission with regard to their Probate Registries, and that in due time the official hostility to literary inquirers at the Principal Registry in London may be so far overcome that a similar index to the wills there may be in the possession of the public. So far as the Chester Registry is concerned, the work is done for ever, and the enormous value of this single volume would alone place the Record Society at the head of the list of public benefactors. Mr. Earwaker's introduction also contains other matters of great interest and importance. This society is also issuing a complete series of the Lancashire and Cheshire Inquisitions post mortem, and such a commencement as this ought to ensure a large accession to the number of its members. Mr. Earwaker is the hon. sec. of the society, and his address is Pensarn, Abergelle, N. Wales.

*Sketches of Longer Works in English Verse and Prose.* Edited by Prof. Henry Morley. (Cassell & Co.)

PROF. MORLEY is to be heartily congratulated on the completion of his "Library of English Literature," of which this is the fifth and last volume. As in its predecessors, so in this, no one can say that there is any lack of variety in the selected specimens, seeing that in verse they range from Beowulf to Tennyson, and in prose from Sir T. More to George Eliot. The selections are most judiciously made, and are admirably calculated to give the reader a true idea of the character and style of the writings of each author. With the exception of some half dozen, all the pieces selected from the older writers have been normalized in spelling, &c., the exceptions being portions of Layamon, Chaucer, Gower, Lydgate, Spenser, and Drayton, in which all accidents of spelling, &c., have been left untouched, that they may serve as examples of the language at successive periods. The illustrations, which are, with hardly an exception, taken from old MSS. and early editions of rare and interesting books, are admirably reproduced, and add greatly to the value of the work. Nor must we omit to refer to the very elaborate and comprehensive indexes with which the volume is enriched. The "Dated List of Contents" of the whole series, in which are chronologically arranged all the works from which passages have been selected, is most valuable, and meets a want frequently very sorely felt. One point about the book is very annoying—the title-page is undated. There surely can be no advantage to be gained by the omission of the date, while its absence is sure to cause great trouble at some time or other.

*Roman Poets of the Republic.* By W. Y. Sellar. (Oxford, Clarendon Press.)

PROF. SELLAR's work on the *Roman Poets of the Republic* has been so long before the public, and is so well known, that recommendation of its merits is almost superfluous. It has, however, been for some time out of print, and the appearance of a second edition, carefully revised and considerably enlarged, will be welcomed by all who are interested in Latin literature. Two entirely new chapters on Roman comedy have been added, in which are discussed the merits of Plautus and of Terence. The labours of Mr. Munro on Lucretius and Catullus have caused Prof. Sellar to rewrite and enlarge that portion of his book which is devoted to these two poets. He has, in fact, incorporated in this second edition the latest results of the investigations of scholars, and has thus strengthened the claims of his work to the high position



of being the best book on the subject in the English language. The eloquence and vigour of the professor's style enable him to urge his views with peculiar force. We may think that he holds a brief for his clients, but it is hard to resist the fervour of his appeals in favour of the rugged philosophy of Lucretius or the "unpremeditated art" of Catullus, even though he exalts them at the expense of Horace and of Virgil.

*Shakespeare's Merchant of Venice.* The First Quarto, 1600. A Fac-simile in Photo-lithography by W. Griggs, with Forewords by F. J. Furnivall. (Griggs.)

To what is rapidly becoming the most desirable collection a Shakspearian student can possess—the photo-lithographic reprints of the Shakspeare quartos by Mr. Griggs—is now added the first quarto of *The Merchant of Venice*. Of this play two quartos, both bearing the same date, 1600, and respectively known from their printers as the Roberts Quarto and the Hayes Quarto, have seen the light. That now before us is the earlier, and, as Mr. Furnivall maintains, the less trustworthy of the two. In putting forward this opinion, Mr. Furnivall goes against the editors of the Cambridge Shakspeare, who have preferred the authority of the present quarto. Quite sound are the arguments he advances in favour of this view, and his "forewords" generally constitutes a piece of scholarly and accurate criticism. Into the question of the relative value of the readings we cannot enter in the small space at our disposal. We prefer to recommend the reprint to the public, and to insist upon a fact that has not as yet gained recognition, namely, that at a cost of a few shillings per copy an exact fac-simile can be obtained of works that may claim to be the rarest and the most precious in the language. A reprint in this shape of the series of Shakspearian quartos may be regarded as a national monument, and for this we are indebted to private enterprise.

*The Blickling Homilies of the Tenth Century.* Edited, with Translation and Index of Words, by Rev. R. Morris, M.A., LL.D. Part III. (Early English Text Society.)

*The English Works of Wyclif hitherto Unprinted.* Edited by F. D. Matthew. (Same Society.)

*English Charlemagne Romances.*—Part II. *The Siege of Melayne and the Romance of Duke Rowland and Sir Ornel of Spayne*, and *a Fragment of Song of Roland*. Part III. *The Lyf of the Noble and Crysten Prince Charles the Grette*. Edited by Sidney J. Hertridge, B.A. (Same Society, Extra Series.)

THE subscribers to the Early English Text Society will be hard to please if they are not well satisfied with the four fresh contributions to our hitherto inedited stores of national literature which have just been issued to them. The third part of *The Blickling Homilies* will be specially prized for its brief but instructive preface, and the valuable light which it throws not only on the homilies here first printed, but also on those by Ælfric, edited by Thorpe many years ago; and scarcely less so for its admirable index of the words to be found in them. *The English Works of Wyclif hitherto Unprinted*, with its valuable introduction, instructive notes, and glossarial index, will, we doubt not, find many purchasers out of the society, anxious to secure copies of the hitherto unprinted writings of the "morning star of the Reformation"; while the volumes of the Extra Series, Parts II. and III. of the series of "English Charlemagne Romances," namely, *The Siege of Melayne and the Romance of Duke Rowland, &c.*, and *The Lyf of the Noble and Crysten Prynce Charles the Grette*, edited by Mr. Hertridge, increase the obligation of the society to the editor, to whom, as our readers are aware, the society was last year indebted for an admirable edition of that wonderful

storehouse of mediæval learning and fictions, the Early English *Gesta Romanorum*.

MR. G. SAINTSBURY, 12, Edith Road, West Kensington, writes:—"As I have undertaken the editing of a new issue of Scott's *Dryden* for Mr. Paterson, of Edinburgh, I shall be very much obliged if you will give me space in your columns to ask all persons interested in literature who possess either unpublished letters of the poet or other matter which they think should find a place in a complete edition to communicate with me."

MR. H. SAXON SNELL, F.R.I.B.A., has written a work entitled *Charitable and Parochial Establishments*, which will shortly be published by Messrs. Batsford, of High Holborn.

THE next number of the *Sacristy*, we understand, will contain a vindication of the experiments which have been made by Sir E. Beckett on the "restoration" of the west front of St. Albans Abbey. It will be from the pen of an eminent member of the literary and political world.

OUR old correspondent, the REV. JOHN PICKFORD, writes:—"The death of Mr. Isted, of Ecton, the last male of an ancient line, took place on the 13th inst. He was born in 1796, and was the only son of Samuel Isted, of Ecton Hall, near Northampton, by his wife Barbara, elder surviving daughter and coheirress of Thomas Percy, Bishop of Dromore, the editor of *The Reliques of Ancient English Poetry*. The old MS. folio on which it purported to be based was preserved carefully at Ecton, and Dr. Dibdin, in his *Decameron*, mentions the delight that a handling of it gave him when on a visit to the Istedes in 1815. Many years afterwards, after several applications, and a sum of 150*l.* had been paid, it was allowed to be edited and printed *verbatim* by Messrs. Furnivall and Hales in 1867-8. The MS. now finds a home in the British Museum. A portrait of Bishop Percy is still preserved at Ecton—a half-length in oil, painted by Abbot—representing him in his episcopal habit and wig, and also one of his wife, in which she is depicted holding in her hand a scroll, on which is inscribed a line of the well-known poem which the bishop addressed to her in 1758, shortly before their marriage, 'O, Nanny, wilt thou gang with me.'"

#### Notices to Correspondents.

O. L. C.—The author of *Vincent Eden* was an undergraduate of Trinity College, Oxford, named Dickinson; but see "N. & Q." 5th S. x. 27, 93, 115, 136, 274.

J. P. H.—On the first syllable, we believe. The change of spelling would not affect this point.

C. T. PARKER.—Lord Carnarvon gave notice of a question on the subject, in the House of Lords, for last night (Friday).

H. E. L.—Lichfield Moseley's "Charity Dinner" appeared originally in *Once a Week*.

F. WHITE, JUN., should consult the indexes of the *Illustrated London News*.

SERMON.—We should feel disposed to say that "vers" is wrong.

F. K. M.—For "Teller" see "N. & Q." 6th S. ii. 134.

#### NOTICE.

Editorial Communications should be addressed to "Editor of 'Notes and Queries'."—Advertisements—Business Letters to "The Publisher"—at the Office Wellington Street, Strand, London, W.C.

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ring to the Latin classical authors one is y the comparative paucity of first editions. appear to be but three undoubted specimens. lius Nepos, Venet., 1471, Nicholas Jenson, and very beautiful small folio. 2. Macro- 72, the same printer and place. This is a piece of old typography, with coloured and one or two illustrations. (Another us, Brixia, 1483, on large paper, is fine: with each is the *Somnium Scipionis*.) a's *Tragedies*, Ferrara, Andrea Gallus, sine it assigned to the year 1474. These are and valuable impressions. Of Seneca's hical works there is also a fine edition (1490), with initial letters and capitals ed throughout.  
ist of good old editions is a very com- ve one. All the following are early :—Lucretius, 1500 (only three copies of al *ed. princ.* are known to exist). This which is well spoken of by Munro, is a arto. The copy in this library is bound in morocco, with handsomely ornamented d was originally in the library of Colbert.

There is also the second Aldine Lucretius, 1515; Plautus, 1522; Catullus, Tibullus, and Propertius, 1502; Virgil, 1558; Horace, 1501, 1519, 1527, 1559. The first of these Horaces is rare and interesting as printed in the Italic cursive letter, first used in the companion Aldine Virgil of the year 1501. It is said that this type was invented in imitation of Petrarch's handwriting. There are impressions of Ovid, in 3 vols., 1502, 1503, 1533; of Statius, 1502, 1519. We have, in fact, almost a complete set of the Latin poets, printed by Aldus, and of prose authors, including almost all Cicero, a corresponding collection. The cabinet containing these Aldines, bound, as they are, in handsome red or green morocco, forms a great ornament to the library.

There are, of course, many other editions; e.g., of Cicero, of whose works, in whole or part, there are nearly a hundred copies (though, curiously, Ernesti is not among them). There are extremely fine Venetian impressions (not Aldines) of the *De Finibus*, 1481, and *Epp. ad Atticum*, 1499, the latter with coloured initials, and one of the *Philippics*, Vicenza, 1488. Of Ovids there are more than a score. Burmann's, 8 vols., 4to., are very handsome, as is also his celebrated *Phædrus*. Out of the sixty impressions or thereabouts of Horace we select for notice (1) the earliest Strasbourg, 1498, folio, printed by Reinhard cognomēto Gurninger. This edition has marginal notes on each side of the text, and very quaint woodcuts. I see no mention of it in Dibdin or elsewhere. (2) Lambinus's last edition, Paris, 1587. (3) Bentley's, Cantab., 1711, and Amst., 1713. (4) Pine, 1733, 2 vols., with its lovely vignettes. There is a fine copy of Acron's commentary, Milan, 1474, Zarot, the *editio princeps*. In Terences this library is, as might be expected, rich. To mention a few out of about fifty. (1) A very fine old copy, with Donatus's commentary, in the middle of which the text is set, excepting a few pages, where it is on the margin of one side only. The initial letters of each line, and of each actor's speech, and of each sentence in the notes are crossed through and underlined in red, which was evidently added by hand, as blots in one page testify. The colophon is "Impressum Venetiis per Nicolaum Girardengum recognitūq' p' Magistrū Franciscū dianū sub Anno Dni mcccclxxviii." This edition does not seem noticed in the books. (2) "Cum Donato," 1492. (3) "Cum figuris," 1496 (these two have coloured initials). (4) R. Steph., 1541, Paris, 4to., much valued by bibliographers. (5) Westenhovius, 1726. (6) Bentley, Cantab., 1726, and Amst., 1727. (7) A curious Rouen edition, in Gothic type, small 4to., without date, having four pages from an old Latin Grammar, also in Gothic type, bound up at the end of it. The title is, "Terentii Aphri poete comicorum elegantissimi comedie a Gvidone juvenale familia-



riter explicate, una cum explicationibus Jodoci Badii Ascensii auspiciato adhibitis," and the colophon is similar. The *Hecyra* comes last, has only four acts, and no *valet* or *plaudite* at the end, nor the "Calliopius recensui," which is at the end of the other plays. This edition is referred to by Dibdin, who gives the date 1506, though he adds no authority for it. The place of publication, which is given in the colophon, he does not appear to have known. Of Madame Dacier's translation of Terence, with plates, Rotterdam, 1717, 3 vols., there are two copies.

It would be tedious to go into much more detail. To give an idea of the abundance of Latin literature, we may say that there are at least twenty different editions of Sallust, some of great beauty (e.g., the Madrid one, 1772, large paper, with maps and a Spanish translation), the same number of Caesar, and almost as many of Suetonius, of Q. Curtius, of Apuleius (1494 and 1498 are the oldest editions of the last two), and of Lucan. Of the last-named poet there is a fine copy of the Strawberry Hill impression (1760) with Bentley's notes, large paper, bound in red morocco. Of Virgil, who appears in all forms (some very shapely ones), from folio to the diminutive 18mo., Sedan, 1625, there is no fifteenth century edition to record. The earliest is Paris, 1500, Thielman Kerver, with Servius and Ascensius's commentaries. A reprint of this in 1515 has some quaint old woodcuts, and contains Maphæus Vegius's continuation of the *Aeneid* in a thirteenth book. Baskerville's 4to., 1757, is one of the most finished specimens of his celebrated typography. One or two publications may be here noticed in connexion with Virgilian literature. (1) The fac-simile of the Medicean MS. published by Foggini at Florence in 1741, 4to. (2) *Iconice Figurae*, fifty-five plates by Bartholi, consisting of scenes from Virgil, copied from the original figures in the Vatican codex. (3) *Virgilius Collatione Scriptorum Græcorum Illustratus*, a small 4to., Antwerp, C. Plantin, 1568. Of this book there are two copies, one of which came from the Bibliotheca Colbertina. (4) For the curious in translations from Virgil we mark "*The XIII. Bukes of Eneados*, translatet into Scottish metir bi Mayster Gawin Douglas, Bishop of Dunkelt, Onkil to the Erle of Angus. Every buke having hys perticular Prologe," London, 1553. This handsome quarto is in Gothic letters and on large paper. It concludes with a translation of the continuation of Maphæus Vegius, whose appearance to Gawin in a vision is described in the prologue to the last book. The commentary of Britannicus on Persius and of Volscus on Ovid's *Epistles*, with the text of each, form a fine old folio volume, Venice, 1491.

A few of the best of the Variorum and other editions, chiefly Dutch, of the seventeenth and eighteenth centuries, are entitled to separate men-

tion. Of the former the following rank among the best of their class: Claudian, 1665; Aulus Gellius, 1706; Valerius Maximus, 1726; Silius Italicus, 1717. Of this last versifier there is a very fine fifteenth century edition, Venice, Baptista de Tortis, 1483, given to the library by Hormann in 1502. Pliny's *Nat. Hist.*, Harduini, Paris, 1723, 3 vols., folio, is a splendid performance, and still one of the best editions of the elder Pliny, in connexion with whom we note Guilandus *De Papyro*, 1613, a monograph, which went through several editions, on the *locus classicus* about the papyrus (*Nat. Hist.*, xiii. 11, sq.).

On the Elzevirs, the Barbours, the pretty volumes of Foulis and Tonson, we do not propose to dwell. To know them all would be "*Nosse quot Ionii veniant ad litora fluctus*." The list of Latin classics may close with a short description of a few fifteenth century editions, none of them actually *principes*, but each of considerable rarity and typographical beauty. Boethius, *De Consolatione Philosophiæ*, with Gerson's *Consolation of Theology*, Cologne, 1488, small folio, printed in Gothic letters. (There are eight other copies of Boethius, besides Alfred's translation and other versions.) *De Viris Illustribus ex recensione Angeli Tiphernatis*, 4to., *sine loco aut anno*, but probably about 1470. This treatise, wrongly attributed in the MSS. to Pliny, is generally supposed to be by Aurelius Victor, though Teuffel doubts this, as it differs from the garrulous style of Victor in the *Cæsares*. Solinus, Venice, 1493, 4to., a geographical writer of the third century, much studied in the Middle Ages. Pomponius Mela, a better-known authority than the last on geography, the first Roman who composed a formal treatise on the subject, Venice, 1482, in Gothic type, with maps and coloured initials, a very handsome 4to.; bound up with it is (a) Hyginus, *Poeticon Astronomicum*, the same date and place; (b) Prisciani *Ex Dionysio de Orbis situ Interpretatio*, in Latin hexameters.

FRANCIS ST. JOHN THACKERAY.

Eton College.

(To be continued.)

#### THE REVISED VERSION OF THE NEW TESTAMENT.

##### II.

A question which arises early in the consideration of the revision, and which may be noticed previously to the alterations in the translation, is this, How far will it enable a thoughtful but merely English reader to distinguish the recurrence of the same word of the original in the various passages in which it is found; and this not only in respect of the same writer, to which the revisers draw attention, but in respect of the several books? Will such a student be able to



ce and identify the word of which he desires ascertain the use? It is, of course, impossible adapt the same translation to any given word every instance, as by a mechanical adjustment; genius and the use of language forbid it; it is certainly an advantage to approximate this standard as nearly as possible. It was constant objection to the former translators that they repudiated the attempt. A few examples may be taken in the instance of some eminent words for the examination of this point.

And here a further question comes in, What is the value of the large number of alternative readings in the margin regarded as a whole? Some are required of necessity, because it would be in vain to suppose that the text itself could be determined with absolute certainty in every passage. But the revisers have inserted a large number of alternative translations, independently of a possible variation in the text. And may not these be considered excessive? Some of them were certainly requisite, as in the instance of *διὰ τῆς προνοίας* in 1 Tim. ii. 15, and *ἐπὶ ἀνθρωπίνης ἑσπας* in 1 Cor. iv. 3. But so large a number suggests to the ordinary reader that there has been some hesitation or compromise on the part of the revisers, and has a tendency to create a feeling of uncertainty, a most undesirable feeling to enter into in respect of such a vital subject. This might have been avoided in many instances. It is granted that a translation must sacrifice something at the very best in transferring the ideas expressed in one language into another; and it might sometimes have been better to rest satisfied with the attainable exactness as expressed in the text. The learned reader will not care for the suggestions in a majority of cases, while the unlearned reader will not look at them, nor perhaps understand their importance if he does. I propose to look at some few words, and ascertain upon an examination of them in this respect how the question is to be answered as to the facilities which are given for identification.

1. *Αἰώνιος*.—The distinction between *αἰώνιος*, "eternal," and *αἰδιος*, "everlasting," in each instance of the use of the latter word, has been carefully preserved. "Everlasting" is appropriated to *αἰδιος*. But it is not equally possible to trace the several equivalents of the former word, *αἰώνιος*, and its cognates, as "age," "the age," "ages," "the ages," "ages of ages," "the ages of ages," "the age day," or "day of the age," "the consummation of the age." In most instances, perhaps, such occurrence there is a marginal alternative, which contains the literal translation, while the more familiar version occurs in the text. But this tends to discredit the literal translation, and assign it the subordinate place. It is an assumption against which many writers would appeal to say

that every such instance involves a mere question of the form of translation.

2. *Βούλομαι*.—In the instance of this word, as to which there can be no controversial question, there is apparently an excessive amount of variation. In St. Luke's Gospel it is represented by the expressions "to be willing" and "to will"; but in the Acts, of which he is the commonly accepted author, it is represented by the words "to intend," "to be minded," "to desire," "to wish," "to will," as in "I would." In the Epistle to Philemon there is the further translation "I would fain." *Βουλή*, on the other hand, is uniformly "counsel," except at Acts xxvii. 12, where *ἐθεντο βουλήν* is "advised." Again, *βούλημα* in Acts xxvii. 43 is "purpose," in Rom. ix. 19 "will," and in 1 St. Pet. iv. 3, "desire."

3. *Γινώσκis*.—There is no attempt to preserve the well-ascertained distinction between *γινώσκis* and *ἐπίγινωσκis*. The former is simply knowledge, with no qualifying addition, but *ἐπίγινωσκis* contains the idea of a fuller or more perfect knowledge. The same failure to distinguish between the two conceptions is also apparent in the use of the cognate verbs at 1 Cor. xiii. 12, as it is in the text. The proper meaning, however, is given in the margin.

4. In another remarkable instance a distinction is in like manner obscured. A careful reader will be at no loss to distinguish between *νόμος*, law universally, and *ὁ νόμος*, the particular and special instance of it exhibited in the Jewish law. The difference is not preserved in the rather difficult passage in this respect, Gal. vi. 13, in the text; nor is it in Rom. ii. and iii. But it is needless to multiply instances of the neglect. And yet the highest authority among living writers on the New Testament, Bishop Lightfoot, has convincingly shown, in his *Commentary on the Epistle to the Galatians*, that the distinction may uniformly be observed. The arbitrary selection of the passages for the observance or non-observance of the difference cannot be separated from interpretation.

5. The neglect of a fine distinction is equally apparent in the confusion of *σοφία* with *φρόνησις*, in spite of the *Ethica*, lib. vi. The term *φρόνησις* is mostly applicable to the use of means, whether bad or good in themselves, if this is but clever and prudent; and in this sense it was applied to Satan at the first introduction of his agency in Gen. iii. 1 by the Seventy, with which use of the term the saying in St. Matt. x. 16 may well be compared. But *σοφία*, which involves a higher idea of excellence, is not so used in the New Testament; it is applicable to the Almighty, as in Rom. xvi. 27, and can be predicated of our Lord, as in St. Luke xi. 49, 1 Cor. i. 30, and of "the wisdom which is from above" in St. James iii. 15, 17. And yet all this history is merged in the use of the terms "wise" and "wisdom" in the translation of



both these words. There is an exception indeed at Eph. i. 8, where the two words occur together in the same clause, and they are properly rendered "in all wisdom and prudence." The Wycliffe-Purvey version, to which notice has been already directed, escaped the confusion by the aid of the distinction in the Vulgate. The steward in St. Luke xvi., as also are the "sons of this world," is characteristically described as "prudent"; and the meaning comes out well when we read how the man is praised for acting "prudently." So, again, there is the fine distinction when the better set of virgins is named "prudent" in St. Matt. xxv., because they were cautious in respect of their supply of oil, the means for keeping the lamps in full flame. Both sets were equally "wise" in the choice of their common end and object, the entrance into the marriage feast. This psychological indistinctness is not improved by translating τὴν συνέειν τῶν συνεῶν "the prudence of the prudent" at 1 Cor. i. 19, which words elsewhere are rendered "understanding."

6. Λειτουργός.—The same obliteration of difference leads to the absolute loss of a distinctive epithet at Rom. xv. 16. The word λειτουργός is there rendered "minister," and the participle which agrees with it, λειτουργοῦντα, is also rendered "ministering" in the text. By this all idea of the distinctive predicate is lost in a way which is scarcely consistent with any view of fair translation. It may be an ecclesiastical and inconvenient word, but still it is St. Paul's word, and should be represented in a translation, not obscured by the reduplicate use of the subject, which becomes "a minister ministering." If there is to be any alteration in the way of accuracy, I cannot see why the A.V. should be retained on these conditions. The old translators were not insensible of the anomaly, for they placed "sacrificing" in their margin. Λειτουργοὶ θεοῦ at Rom. xiii. 6 is paraphrastically rendered "ministers of God's service," not that there is any relation between this passage and ἡ διακονία τῆς λειτουργίας ταύτης, which is rendered "the ministration of this service" at 2 Cor. ix. 12.

I cannot pursue this at greater length, but I have marked the same thing in reference to κρῖνω and ἀνακρῖνω at 1 Cor. iv. 3-5. So as regards the use of the same word, ἀνοία is "madness" at St. Luke vi. 11, but "folly" at 2 Tim. iii. 9. What has here been pointed out will suggest an answer to the question which was proposed. The English student will remain at a great disadvantage, as before. I cannot myself think that the decision by votes more or less, according to the question presented, has been successful in satisfying the requirements of translation from this point of view. I am not at all sure that a responsible editor or editors, with no such numerical protection, would not have had as deep a sense of

obligation and fulfilled it as well. I have seen instances where a good minority, however small, has had the better right.

ED. MARSHALL, F.S.A.

MR. MARSHALL calls attention to the fact that there is no mention of the Wycliffite versions in the preface to the above-named book. But we must not hence conclude that the revisers have paid no attention to that version. I am convinced that the contrary is the case, because one of the best descriptions of the Wycliffite versions is to be found in a book entitled *The History of the English Bible*, by Dr. Monlon, published in 1878, the author being one of the revisers.

I have seen several reviews of the Revised Version already, and have been much struck by the captious and conceited style in which most of them are written. It would appear to be a maxim of criticism that the work of many hands, extended over a number of years, is of less value than the off-hand notions of a critic who has had the book in his hands for a few days. I may be singular in my opinion, but I should like to place it on record that there is, at any rate, one scholar in England, not without some experience in the examination of texts, who is humble and modest enough to believe that his objections to various alterations may possibly be wrong after all, and who desires to thank the revisers fully, heartily, and *unreservedly* for the great benefit which their work has conferred upon us.

WALTER W. SKELTON.

It would be an interesting record, and might save future inquirers infinite trouble, as I can already state from experience, if you would publish lists of the revisers appointed under the vote of Convocation of the Old and New Testaments. Whatever may be the result of their labours, there can be no question that we owe those learned bodies a large debt of gratitude for the time and pains they have given to a task the importance and value of which will, perhaps, be but poorly appreciated by an ignorant and thankless generation.

C. W. BINGHAM.

[We shall be glad to give the various names if supplied with them.]

THE CAMDEN SOCIETY.—So many of the readers of "N. & Q." take an interest in the history of their country that I should be glad to direct their attention to the present position of the Camden Society. It has now been in existence for upwards of forty years, and has in that time rendered accessible to historians a very large mass of information. If we may judge by the reviews of present publications, there is no reason to say that our work in any way falls behind that of our predecessors. New work is continually coming out, and competent editors are always



found to give their services. All our income is spent in publication, and we have hitherto been able to give our subscribers from 600 to 700 pages of printed matter yearly. In so doing we have been obliged to diminish our balance considerably, and it will be necessary in future to give less to our subscribers than they have calculated on from their experience of past years. The only way to keep up the amount of work done is to increase the number of the subscribers. Last year the new subscribers were slightly in excess of losses, but we want more than that. I am aware that many persons who value our books prefer to pick up those in which they may be specially interested at second-hand bookshops. Perhaps these cautious people may be reminded that there is such a thing as killing the goose that lays the golden eggs, and that unless they come forward in support of the society there will be fewer second-hand volumes to be had. The subscription is 1*l.*, and names of intending subscribers will be received at Messrs. Nichols's, 25, Parliament Street, S.W.

SAMUEL R. GARDINER.

MICHAEL MAITTAIRE'S GREEK TESTAMENT.—Ozell (one of the heroes of the *Dunciad*), in a little pamphlet styled *Common Prayer and Common Sense*, &c., being observations on the mistranslations, omissions, &c., in the Portuguese, Spanish, Italian, French, Latin, and Greek translations of our Common Prayer (Lond., 1722, p. 17), points out a very singular omission in Michael Maittaire's Greek Testament, published by Tonson, 1714. Maittaire's editions of the classics were always esteemed singularly correct, but certainly this omission is remarkable. It is in St. John's Gospel, xx. 2, where Mary Magdalene runs to tell Simon Peter and the other disciple whom Jesus loved that they had taken away the Lord out of the sepulchre. Maittaire omits the mention of St. Peter, and simply prints *ἐρχεται πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς*. It might have been thought that such a strange oversight could hardly have been repeated; but, remarkably enough, I bought on the same day two copies of the Greek Testament—the one Maittaire's of 1714 (which I bought for the purpose of examining this very passage), the other a somewhat scarce edition, bearing on the title-page "A Help for the more easy and clear understanding of the Holy Scriptures," &c., by the celebrated Edward Wells, Rector of Cotesbach, in Leicestershire. This edition was published in parts (4to.) at various dates, and the Gospel of St. John is dated 1719. Now Wells was an accurate scholar and learned man, and he mentions in his title-page that the "original or Greek text [is] amended according to the best and most ancient readings." Yet he repeats this identical omission, while he has the English version correct in the parallel column.

Maittaire and Wells were both good scholars, and Wells was particularly eminent for his geographical knowledge. Your readers may not be aware that he is said to be the favourite scholar who is looking up at Dr. Busby's face in the well-known portrait of the famous Master of Westminster. Maittaire's omission might have been an oversight, and probably Wells printed from his edition, relying upon its fame for correctness; but he surely ought to have discovered the error in the correction of the press. The omission, however, in both cases is very curious, and may not be known to bibliographers. Wells's volumes should always be secured.

RICHARD HOOPER.

Upton Rectory, Didcot.

POPE'S "EPISTLES TO SEVERAL PERSONS," 4to., 1743.—In the *Athenæum*, April 16, 1881, under the title of "The Character of Atossa," is a brief account of the recently discovered copy of the *Ethic Epistles*, 4to., 1743, hitherto supposed to have been utterly and successfully suppressed by Pope's executors. My copy is in the original calf binding, and occurs between the *Essay on Man*, 4to., Knaptons, 1743, and the *Essay on Criticism*, all three tracts having, of course, Warburton's commentary. It may be well to subjoin a collation. First come two unpagged leaves of prefatory matter, viz., no title-page, but merely half-title, "Epistles to Several Persons":—

"Est brevitæ opus, ut currat sententiæ neu se  
Impediat verbis lassiss (sic) onerantibus aures;  
Et sermone opus est modo tristi, sæpe jocosæ,  
Defendente vicem modo Rhetoris atque Poetæ,  
Interdum urbani, parentis viribus, atque  
Extenuantis eas consulto."—*Hor.*

The argument of the first epistle follows on the next page, and the advertisement afterwards prefixed in Warburton's edition of 1751 to the *Moral Essays* occupies pp. iii-iv. After these pages of prefatory matter, the epistles commence, and occupy pp. 1-96, the four epistles beginning respectively on pp. 1, 24, 40, and 74, the running title throughout being "Epistles."

The "Character of Atossa," here printed for the first time on pp. 30-1, next appeared in the *Harleian Miscellany*, vol. viii., p. 212, in 1746, as "The Character of a certain great Duchess, deceased, by a certain great Poet, recently deceased." M.S. In the belief that the above description of a hitherto unknown edition of Pope may be of interest, it is sent for preservation in the columns of "N. & Q."

W. T. BROOKE.

157, Richmond Road, Hackney.

"IN THE MIDST OF LIFE WE ARE IN DEATH."—The original source of these words has, if I remember rightly, been already discussed in "N. & Q.," but when and with what result I am unable just now to ascertain. I think, however, that the following extract from Mr. S. J. Capper's recent



work, *The Shores and Cities of the Boden See*, will be deemed worthy of insertion in your pages as an interesting addition to the literature of the subject, if not an actual discovery:—

"While upon the subject of the Monastery of St. Gall, the old Latin hymns should not be forgotten which were there composed, prominent among which is the famous 'Media vita, in morte sumus.' The monk Notker, who, by his poetical and musical talent, was one of the greatest ornaments of the Abbey in the ninth century, was one day walking in the direction of Rorschach, when he reached the deep and gloomy gorge of the Martinstobel. Workmen were at that time busy throwing a bridge over the abyss, and, as he saw them hanging, as it were, between heaven and earth, the peril they were in so impressed him as to become the motive of the hymn. Words and melody were written together, the latter being indicated by a species of accentuation above the words, which, in process of time, developed into our musical notation. The 'Media vita' was sung all over Christendom; it became a favourite battle song among the Crusaders in far-away Palestine; until, in the fifteenth and sixteenth centuries, the inhabitants of the shores of the Rhine attributing magical virtues to it, its use was forbidden by the Church."

J. H. CLARK.

THE HARRISONS OF NORFOLK (*continued from p. 346*).—Returning to note  $\frac{1}{2}$ , 5th S. xi. 513, in addition to the enumerated entries of the issue of Capt. Harrison, there is on the remaining portion of a dilapidated fly-leaf in a Bible which belonged to Gregory Harrison, the surveyor, the following mention of the branch at Sherringham. Births: Thomas and John, sons of Thomas and Margaret, Dec. 17, 1738, and March 3, 1740, respectively. Martha, daughter of John and Martha, May 13, 1747. John, son of Paul and Ann, March 26, 1751. Rebecca, daughter of David and Mary, Oct. 20, 1757. Philip, son of same, May 28, 1761. Deaths: John, March 23, 1740. Robert, Jan. 6, 1742. Margaret, May 3, 1744. Mary, July 25, 1757. Margaret, Nov. 25, 1761. P—, daughter of John and Martha, Oct. 2 or 4, 1764. Margaret, March 19, 1765. John, May 17, 1770. David, May 30, 1773. John, Oct. 17, 1781. Martha, widow of John, Dec. 24, 1783. And "Elizabeth, an old maid turned 59 years," March 14, 1787.

Continuing from the same note, John Harrison, when resident at Horsey in 1714, voted for an estate he owned at Acle. His son John, by his wife, Mary Money, of Horsey, spinster, who died between 1748 and his own decease in 1763, had issue: 1. John, born about 1740; possibly the one who married Mary Read at Martham, June 7, 1790, and had issue born at Yarmouth (a widow Mary Harrison, of Martham, was buried there April 17, 1850, aged 81). 2. Benjamin, who on leaving Horsey farmed the Acle marshes near Runham Vauxhall, afterwards residing at *Caister*, and subsequently at Yarmouth, in the first and last but one of which parishes, and at *Winterton*, he owned lands, some of which were derived

direct under the will of his father, dated March 20, 1763, and proved at Norwich, 1763-4, and the latter presumably through the intestacy of his brother. He married at Horsey, July 9, 1770, Susanna Riches, of that parish, spinster, sister to Deborah, wife of his cousin Francis Daniel, Esq., of Hemsby and Stokesby (who was also married at Horsey, Oct. 19, 1762); and a near relative of the late Lady Bignold, of Norwich (who was Elizabeth Jex,\* the only child of William Atkins, Esq., of Ridlington). He died July 25, 1831, aged 90, she, Feb. 26, 1833, aged 84, and both were buried at Yarmouth. 3. Mary; 4. Elizabeth, wife of John Jay, of Filby, and who had a family (see 5th S. xi. 452, last par.); 5. Ann; and 6. Diana, then a minor, all born, it is thought, between 1742 and 1750, and living after 1767, one subsequently a widow, another in London, and a third the wife of a Mr. Fletcher of Yarmouth; but one of them married a Mr. Jay of Norwich, thought to have been brother to the said John, and to have been named Robert.

WILLIAM HARRISON RUDD.

(To be continued.)

MEDIAEVAL DIVISION OF TIME.—I do not think I have had my attention drawn to the mediæval division of time until to-day. Glanvil, in his translation of Bartholomeus, *De Propr. Rerum*, bk. ix. ch. xxi. p. 389, says: "Athomus is the xlvij partye of vncia and hyghte Athomus as it were wythout dyuidyng and partynge: for dyuydyng and partynge of tyme passyth no ferdre than Athomus." And so I find according to the table of Papias in Du Cange:—

| Mediæval divisions.     |   | Modern equivalents.                |
|-------------------------|---|------------------------------------|
| 47 atomas               | = | 1 atom = $\frac{1}{47}$ seconds.   |
| 1 ounce                 | = | 1 ounce = $\frac{1}{4}$ seconds.   |
| 8 ounces                | = | 1 ostent = 1 minute.               |
| 1½ ostents              | = | 1 moment = $1\frac{1}{2}$ minutes. |
| 2½ moments              | = | 1 part = 4 minutes.                |
| 1½ parts (or 4 moments) | = | 1 minute = 6 minutes.              |
| 2 minutes               | = | 1 point = 12 minutes.              |
| 5 points                | = | 1 hour = 1 hour.                   |

XIT.

PADDINGTON FIELD-NAMES.—I send you some field-names taken from a plan of Paddington made by Charles Gutch in 1828. At that time it would appear that Paddington consisted of two distinct and separate colonies—the one on the eastern side, skirting the Edgware Road, and most populous in the neighbourhood of Paddington

\* William Jex, of Hemsby, who in 1810 had descendants of the name at Strumpshaw, married July 11, 1722, Elizabeth, widow of John Newell, of Hemsby, gentleman, who died Jan. 15, 1720, and was buried there. Mr. Newell's elder daughter, Elizabeth, born Oct. 2nd 1704, was married at Yarmouth, May 27, 1727, to Richard Daniel, of Hemsby, and bore him five sons (the you of whom was the Francis Daniel, Esq., named in text), and her sister Ann espoused as stated (5th S. xi. 4, col. 1, line 18) Matthew Harrison, of *Caister*.



Green; the other on the south-west side, lying for the most part adjacent to the Bayswater Road, and being considerably the smaller of the two. The names are—Great Westminster Hall, Knight's Field, Lower Readings, Upper Readings, Grocer's Field, Water Field, Upper Water Field, Great Marylands, The Mead, Arnold's Field, William's Field.  
G. F. R. B.

ELIAS KEACH.—In the catalogue of the Huth Library is quoted a copy of *A Banqueting-House Full of Spiritual Delights*, London, 1696, with a note stating "the name of Elias Keach is new to bibliography." Keach also wrote:—

The Glory and Ornament of a true Gospel-constituted Church, 1697.

A Short Confession of Faith, containing the Substance of the Larger, put forth by the Elders of the Baptized Churches, 1697.

The Articles of the Faith of the Church of Christ, or Congregation meeting at Tallow-Chandlers-Hall, Elias Keach, Pastor, as Asserted this 2nd of the 7th Month, 1697. London, 1697.

I shall be glad of any further references.

JOHN TAYLOR.

Northampton.

NEW WORDS.—Novelties are numerous. I intended twelve months ago to make a note of all that I met with, but I have been too much engaged. I have, however, noted these: "Suicided persons" (*Blackwood*, June, 1880, p. 726); "expeditionist" (*Cornhill*, September, 1880, p. 332); "a commonsensical mind" (*Fraser*, September, 1880, p. 308); "the carnivores" (*Gentleman's Magazine*, September, 1880, p. 295). I have also seen "an aborigine farewelled" (=bade farewell), but have no reference. In the *Guardian* (generally so well written) we have, March 9, 1881, "by one daughter he is survived." THOMAS COX.

DIAGNOSIS OF LYING.—Perhaps the following cutting from the *Daily News* of May 13 is not unworthy of a place in "N. & Q." :—

"MIND AND NERVES.—Sir,—It may be in the interest of science to note a remarkable coincidence between the passage you quote from Sir Henry Maine (in to-day's *Daily News*) and the work *Civilization y Barbaris*, by Dr. Sarmiento, late President of the Argentine Republic. Sir H. Maine says that the most imperturbable of Hindoo liars may be detected by the twitching of their toes. Dr. Sarmiento says:—'Whenever a Gaucho tells you anything look at his feet; if he moves them he is telling you a lie. This was first observed by Facundo Quiroga, the most accurate observer of Gaucho habits.'—I remain your obedient servant, M.—London, May 11."

F. C. BIRKBECK TERRY.

Cardiff.

PUBLIC SCHOOL WORDS (*ante*, pp. 286, 327, 386).—It has been suggested to me that Shrewsbury should be included in the above collection. I therefore write to say that I shall be glad to receive any lists of Shrewsbury words which may

be sent to me; also vocabularies from other schools which may have anything of interest to offer.

A. PERCY ALLSOPP.

Hindlip Hall, Worcester.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

FAMILY OF BISHOP GIBSON.—If any of your readers can clear up any of the following contradictions with regard to the family of Bishop Gibson, they will much oblige a puzzled pedigree-hunter, who has, at present, few opportunities of consulting books of reference. My first note is taken, I think, from Clutterbuck's *Herts*, but the reference is not noted. It is to the effect that Elizabeth (widow of Rev. — Lipyeat, and who married, secondly, Edward Poore, Esq., of Rushall and Charlton, Wilts) was daughter and coheir of the Rev. Edmund Gibson, Chancellor of the Diocese of Bristol, and Vicar of Bishop's Stortford (*Herts*); that she was married 1793, and was grand-daughter of Edmund Gibson, Bishop of Lincoln and of London. This does not seem to agree with a notice of the Rev. Edmund Gibson, Rector of Bishop's Stortford, *Herts*, and Rector of S. Bennet's, Paul's Wharf, London, who died 1798, and was buried at Fulham, in the family vault of his grandfather, Bishop Gibson. The above note seems to have been either taken from Clutterbuck's *Herts* or from Lysons's *Environs* (Fulham). Burke's *Peerage* gives another version. Edward Poore, Esq., of Rushall and Charlton (Wilts), married, secondly, Elizabeth, second daughter of the Rev. Edward Gibson, son of Edmund Gibson, Bishop of London. In Clutterbuck's *Herts*, vol. ii. p. 97, is a pedigree of the Cromwell family, and there it is stated that Anne, daughter of Richard Cromwell (second Protector), married Thomas Gibson, M.D., Physician General to the Army (born at Bampton, co. Westmoreland); he died 1722, and they left no children. In Wheelan's *Westmoreland* it is said that this Mr. Gibson was uncle to Edmund Gibson, D.D., Bishop of Lincoln and of London. Where is the proof of this to be found, and had this Thomas Gibson any other brothers or sisters? Was Major-General Richard Gibson (Royalist), 1660, one of the same family, or Richard Gibson, Porter of the King's Wardrobe, Yeoman of the Tents, Master of the Revels, 1513-14, and afterwards mentioned in the State Papers of that time, and who had charge of the tents and the transport of them at the Field of the Cloth of Gold? B. F. S.

THE GATE OF BOULOGNE AT HARDREZ.—In the *Gentleman's Magazine*, March, 1789, I find —



"On the 26th August, 1783, on a tour in Kent, I visited the Ancient family mansion of Hardres, near Canterbury, and among a variety of relics which were shewn to me as an attestation of its departed splendour, I was particularly delighted with the sight of a warlike trophy, which the first founder of that family, Sir William Hardres, received from Henry VIII. as an honorary gratuity for his valour at the siege of Boulogne. It was one of the Gates of that town, composed of wood, with transverse braces, well studded with iron nails, and a small wicket door to connect it. When I saw it, it stood in the coach-house by the side of the remains of the body of a very old family coach.

"This Sir William Hardres, it would seem from the archives of that family, had received from King Henry the domains on which the mansion was erected, in testimony of his services perhaps at the above siege, which had continued in succession to the heirs of that family until the time when I visited it; which happened to be at the critical time when all the old and original furniture, consisting of pictures, chairs, bedsteads, books, &c., were parceled out for an auction—the Gate of Boulogne was also to be included in the sale."

Is it known what became of this "warlike trophy"?  
J. N. B.

"THE YELLOW BOOK."—I have on more than one occasion been saved troubling you with a query by referring to your indexes, and finding that my query has not only been anticipated but answered. My present query has been anticipated by two correspondents. Firstly by M. J. N. (5th S. viii. 309), who asks, What is *The Yellow Book* which is occasionally referred to in the gossip and tittle-tattle respecting the conduct of Princess Charlotte of Wales, and Lady Douglas's evidence on the subject? This query did not elicit any reply. Two years later another correspondent (5th S. xii. 228) repeated the query. This met with no better result, for, though two replies were forwarded and inserted in the same volume, they refer to a little book so entitled published in 1656. Will you, therefore, kindly permit me to ask for any references to the book, title, date, &c., of *The Yellow Book*, and for references to it in any of the many publications called forth by the results of what was called "the delicate investigation."

E. E. N.

A PARAPHRASE OF "THE SEVEN AGES OF MAN."—Some time in the middle of 1870 I met in the pages of a magazine with some very clever verses paraphrasing "The Seven Ages of Man." The first verse I remember runs:—

"The world's a stage, quoth Avon's sage,  
And I at once endorse the dictum;  
His vivid page paints every age,  
And more meo I'll depict 'em."

Can any one tell me where these verses are to be met with, or, better still—your space permitting, that is—give me a copy of them? H. E. L.

"MEMORIALS OF TWO SISTERS," edited by the author of *Aids to Development*. London, 1833, 8vo. Printed at Thames Ditton. Fifth edition,

1850.—Who were the two sisters? They are distinguished as Anne C. M. and Emma L. M. The book is discussed by Sara Coleridge in one of her letters of 1850. A. J. M.

"LYING COLD-FLOOR."—Some time ago I quoted the above as a curious expression in South Lincolnshire for a corpse lying in the house before burial, but no one has hitherto noticed it. Can any correspondent tell me what it means, and whether it is used in other parts of the country?

C. S. JERRAM.

CLERGY IN SHROPSHIRE, &c., 1780-90.—Is there any list of clergymen and livings on the borders of Shropshire, and in Wales and Cheshire in the last century? The date I am looking for is about 1780-90, and I believe the existing *Clergy List* was not published before the present century.

B. F. S.

CHESNEY FAMILY.—What are the arms and crest of this family? Does the name occur in the plantation of Ulster by King James? C.

[See "N. & Q." 5th S. x. 408; xi. 155.]

DAVID GARRICK.—What work is there containing an account of David Garrick's social life and political views? I want a book that enters more into these matters than Fitzgerald's *Life* does.

BUDOS.

STEPHEN CRANMER: GILES KNIGHT.—Stephen Cranmer settled in the state of New Jersey, U.S., in 1723. He is said to have been a descendant of Archbishop Cranmer. This has been a persistent family legend, and I am anxious to learn whether any of the archbishop's family ever removed to the United States. There is a strange likeness between the descendants of Stephen and the pictures of the archbishop; a portrait of the latter is in the possession of the Stephen Cranmer family.

Can any information be obtained as to the ancestors of Giles Knight, who, in company with his wife Mary (*née* English), sailed from Gloucester with Wm. Penn in 1682? He was from Naylesworth parish, co. Gloucester.

I am lineally descended from Stephen Cranmer as well as from Giles Knight, and would be much obliged for any facts concerning either of them.

HENRY CAVALIER SMITH.

"CUT OVER."—Lambard, writing in 1570, says, "Let me cut over to Watling streete." Would this be considered decorous Elizabethan English? Ancient phrase rarely, I should think, becomes modern slang. It would sound odd, however, to read, "A certain man cut over to Jericho." Yet Lambard, I should imagine, wrote as conventionally as the divines of his age.

W. L. KIN

Watlington, Norfolk.



## AN EPITAPH.—

"Owen Moore has gone away,  
Owing more than he could pay."

Where is the above to be found? As I am compiling a book of curious and absurd epitaphs, I shall feel greatly obliged if any of the readers of "N. & Q." will kindly send me *direct* any that are to be found in the districts in which they reside.

W. C. F.

13, Upper Brook Street, Ipswich.

[Our correspondent should consult the five General Indexes to "N. & Q."]

LORD BEACONSFIELD.—In one or two articles on the late Lord Beaconsfield I see that his family changed their Spanish-Gothic name to that of D'Israeli on their migration to Venice. What had their name previously been?

C. W. BINGHAM.

A CURE FOR "PINS AND NEEDLES."—Are the following common superstitions: that the cramp in the foot called "pins and needles" can be cured by wetting the finger and making the sign of the cross on the foot; and that the guttering of a candle is an ill omen to those who used the candle?

R. B. M.

"DRAY" = SQUIRREL'S NEST.—So used by Browne in his *Pastorals*, by Drayton, and by Cowper. "So that," says Nares, "probably it is not yet obsolete in the country." But Cowper may have adopted it from the elder poets. Halliwell says, "A squirrel's nest. *Blome*." Is the term still used in the living language, and where, and what is the etymology of it?

DEFNIEL.

Plymouth.

BOON-DAYS.—In Inq. p.m. 51 Edw. III. Second Nos. 46, is a licence to Thomas Peyuere of Todington and others to make certain grants of land, rent, &c., to the master and brethren of the Hospital of St. Leonard, Bedford. Amongst the items mentioned are:—"2s. 10d. of rent and a rent of four capons and two boon-days in autumn, with appurtenances in Harowdon, Bedeford, Eluestowe, and Kerdynghon." Query, what do the two boon-days mean?

D. G. C. E.

"BRAMING."—In the translation of a hymn, "Ad perennis vitæ fontem," sung at the recent Gregorian festival at St. Paul's Cathedral, occurs the line:—

"Winter *braming*, summer flaming."

Is this a generally known word, or was it merely invented to rhyme with "flaming"?

JAMES BRITTEN.

Isleworth.

NOILS AND BROKES.—In the *Leeds Mercury* of May 20, under the head of "Wool and Worsteds," we are informed that "a moderate business is doing in noils and brokes." I do not think these

words are in the dictionaries. What do they mean?

ANON.

SANDFORD OF ASKHAM, WESTMORLAND.—Information is solicited as to the present representatives of this family, and references to any printed or manuscript pedigrees (in continuation of those in Burn and Nicholson's *Westmorland and Cumberland*).

W. SANDFORD.

Secunderabad, Deccan, India.

"AUTHOR OF SYSTEM."—To whom does this allude? It occurs thus in a quotation: "On this point I am bound to make my acknowledgements to the united labours of the great *Author of System*, and the indefatigable Casper Bauhin." Does he mean Linné, of the famous *Systema Naturæ*? There were two Bauhins, both eminent botanists, Jean and Gaspard. Gaspard wrote the *Pinax Theatri Botanici*, a book very highly spoken of. Jean wrote *Historia Plantarum Universalis*, which appeared more than forty years before the *Pinax*. I suppose the *Pinax* to be far the better book, and still valuable.

C. A. WARD.

Mayfair.

## AUTHORS OF QUOTATIONS WANTED.—

"Infinite years in torment must I spend  
And never, never, never have an end!  
Oh! must I dwell in torturing despair  
As many years as atoms in the air!"

M. C. T.

"Whose dwelling is the light of setting suns,  
And the round ocean, and the living air," &c.

They are quoted in Mr. Froude's *Essay on Spinoza*, and are there said to come from Wordsworth.

A. M.

"The woman of mind."

LEX.

"Oxford no more, but Cowford be thy name,  
A nursery of calves, to thy eternal shame."

The remainder is requested.

H. T. E.

## Replies.

## THE MS. OF GRAY'S "ELEGY."

(6th S. ii. 222, 356, 438, 474; iii. 35, 76, 277.)

The correspondence that has taken place in "N. & Q." has made it evident that there are several copies of the original MS. But the following extracts, from a work which is probably not in every library, not only give an interesting narration of the manner in which this celebrated poem first became known to the public, but clearly account for the existence of so many MSS., each in the poet's own delicate handwriting. The book in question is entitled

"The Works of Thomas Gray with the Memoirs of his Life and Writings, by William Mason, to which are subjoined Extracts, Philological, Poetical, and Critical, from the Author's Original Manuscripts, selected and arranged by Thomas James Mathias, 1814." 2 vols. 4to.

In the advertisement of vol. i. it is stated:—



"In the first of these volumes the Poems of Mr. Gray and the Memoirs of his Life and Writings were printed from Mr. Mason's edition. The contents of the second volume were selected and arranged from the original Manuscripts bequeathed by their author, Mr. Gray to Mr. Mason, and by him to Mr. Stonhewer, who left them by will to the Master and Fellows of Pembroke Hall in the university of Cambridge, by whose desire this publication was undertaken by the editor."\*

Vol. i.—At p. 57 is the "Elegy," divided into verses of four lines each, and followed by a fac-simile copy of the poem, engraved on copper, and headed, "From the original in the handwriting of Thomas Gray." This original is dated 1750. On the right margin of the first eighteen lines is the following note, also in Gray's hand:—

"Published in Feb<sup>r</sup> 1751 by Dodsley; and went thro' four editions; in two months; and afterwards a fifth, 6th, 7th, and 8th, 9th and 10th, and 11th, and printed also in 1753, with Mr. Bentley's designs of which there is a 2nd Edition, and again by Dodsley in his *Miscellany*, Vol. 11th, and in a Scotch Collection called *The Union*. Translated into Latin by Cr. Anstey, Esq., and the Rev. Mr. Roberts, and published in 1762, and again in the same year by Rob<sup>t</sup> Lloyd, M.A."

This fac-simile further contains a few marginal corrections in Gray's hand. P. 124, referring to the "Elegy," it is stated, "In the first Manuscript copy of this exquisite poem I find the conclusion different from that which he afterwards composed." This remark bears the signature "M." (Mason).

P. 322.—"About this time Mr. Gray had put his last hand to his celebrated Elegy in the Country Churchyard, and had communicated it to his friend Mr. Walpole,† whose good taste was too much charmed with it to suffer himself to withhold the sight of it from his acquaintance; accordingly it was shown about for some time in Manuscript (as Mr. Gray intimates in the subsequent letter to Dr. Wharton), and received with all the applause it so justly merited.

"Among the rest of the fashionable world, for to these only it was at present communicated, Lady Cobham, who now lived at the mansion house at Stoke Pogis, had read and admired it."

P. 332.—Mr. Gray to Dr. Wharton; Dec. 17, 1750.—"The Stanzas which I now enclose to you have had the misfortune, by Mr. Walpole's fault, to be made still more public, for which they certainly were never meant, but it is too late to complain. They have been so applauded, it is quite a shame to repeat it, I mean not to be modest; but it is a shame for those who have said such superlative things about them, that I cannot repeat them. I should have been glad that you, and two or three more people had liked them, which would have satisfied my ambition on this head amply."

Mr. Gray to Mr. Walpole; Cambridge, Feb. 11, 1751.—"As you have brought me into a little sort of distress, you must assist me, I believe, to get out of it as well as I can. Yesterday I had the misfortune of receiving a

letter from certain gentlemen (as their bookseller expresses it,) who have taken the Magazine of Magazines into their hands; they tell me, that an *ingenious* Poem called reflections in a Country Church-yard has been communicated to them, which they are printing forthwith; that they are informed the *excellent* Author of it is I by name, and that they beg not only his *indulgence*, but the *honour* of his correspondence, &c. As I am not at all disposed to be either so indulgent, or so correspondent, as they desire, I have but one bad way left to escape the honour they would inflict upon me; and am therefore obliged to desire you would make Dodsley print it immediately (which may be done in less than a week's time from your copy), but without my name, in what form is most convenient for him, but on his best paper and character; he must correct the press himself, and print it without any interval between the stanzas because the sense is in some places continued beyond them; and the title must be: 'Elegy written in a Country Church-yard.' If he would add a line or two to say it came into his hands by accident, I should like it better."

Thus it is certain that Gray communicated at least two copies of the "Elegy," in his own handwriting, to his friends, viz., one to Walpole and one to Wharton, but we find no evidence that he sent out any other copy in MS.\* The annotated copy at Pembroke, Cambridge, of course came there with Stonhewer's Gray MSS.; Wharton's copy is in the British Museum, and there consequently only remains Walpole's copy to be accounted for; or, in other words, one copy for sale.

With regard to the sales by auction of the MS. of Gray's "Elegy," we gather from "N. & Q." (*ante*, p. 76) that a MS. so described has been sold three times: Aug. 3, 1854, at Birmingham; in the same year at Messrs. Sotheby & Wilkinson's; and again, May 28, 1875, by the same auctioneers; and it is stated by another correspondent that "the MS. of Gray's 'Elegy'" was in the possession of Sir William Frazer. Now, since there is apparently nothing in the sequence of time to make it impossible that this is simply a thrice-sold MS., is it improbable that it is the very MS. that was sent by Gray to Walpole?

We now come to a different question: Where is the *original* MS. of the "Elegy"? It is certainly not the MS. at Pembroke, from which the copper-plate fac-simile was taken; it is certainly not the MS. which came with Wharton's letters and papers to the British Museum, and if the thrice-sold copy turns out to be the MS. sent to Walpole it cannot be that copy, and for these reasons: 1. We have the evidence of Mason, who says, "In the first MS. copy of this exquisite poem I find the conclusion different from that which he afterwards composed." 2. I well remember seeing, many years ago—where, alas! I cannot recall—a document, either a lithographed fac-simile or the *original* MS. of the poem, not divided into verses and with its numerous corrections and interlinial

\* At p. 104, *ante*, Mr. THACKERAY states that Mr. Penn, of Stoke Pogis "purchased all Gray's MSS."

† In a letter dated June 12th, 1750, the poet tells Mr. Walpole,—"I have been here at Stoke a few days where I shall continue a good part of the summer; and having put an end to a thing whose beginning you have seen long ago, I immediately send it to you."

\* It is, perhaps, not improbable that Lady Cobham, of Stoke Pogis, had a copy.



in the well-known delicate hand; and I shall never forget the various trials the author made for the disposition of the words of that wonderfully descriptive and pathetic line,—

"The plowman homeward plods his weary way."

3. Neither the Pembroke copy nor the British Museum copy has any corrections in this line, and it is extremely unlikely that such a corrected MS. would have been sent by the author to Walpole. Perhaps some correspondent of "N. & Q." will communicate the present resting-place of this original MS. of the "Elegy."

A. HARTSHORNE.

"VESCUS" IN "GEORGICS," III. 175 (6th S. iii. 227).—Whether *vescus* ever meant "edible" is, I should think, more than doubtful. Its derivation is uncertain, but the writer of the *Times* article may have been misled by the fact that *esca*, food, is commonly given as the second element in the word. Thus Gellius says:—"Vescum ex *ve* particula et *esca* copulatum est." The difficulty is respecting the prefix *ve*. In most instances, though not quite in all, it seems to denote smallness or defect. Thus *ve-grandis*, applied to corn, means meagre; *ve-sanus*, unsound; *ve-mens* (*vehemens*), probably, without reason, and hence mad or furious. It is possible to explain most of the known uses of *vescus* (supposing *esca* to be the second element) by a reference to the idea of small or meagre, combined with that of food. Thus *vesca farra*, *vescas frondes*, may be taken to mean corn and twigs which afford but slight nourishment; *vescum corpus* in Pliny may mean ill fed; and even *vesco sale* in Lucretius, i. 326, may be used in the metaphorical sense of hungry, as applied to the effect of the sea-water upon the rocks. But the last is also taken to refer either to the small grains of salt or to the fine particles of spray (Munro, *ad locum*), and it is obvious that the sense of small, i.e., slender, meagre, &c., will apply to the other passages cited, without any direct reference to food. So also *vescum papaver* in Verg., *G.*, iv. 131, is understood of the small seeds of the poppy, rather than of their nutritious quality or the reverse. It is, however, very doubtful whether the prefix *ve* does really mean small. In *ve-pallidus*, for instance, it seems to denote the contrary, very pale, nor is Ovid's explanation of *Ve-jovis* (*Fæsti*, iii. 445, &c.), as equivalent to *non magnus*, i.e., *parvus*, at all satisfactory. But whereas *Ve-jovis* is known to have been regarded as Jove under his unfavourable attributes, i.e., the bad or adverse deity, it seems reasonable to suppose that the prefix *ve* had a similar force in its other compounds, and that it denoted the contrary of what is right and proper, whether way of excess or defect. Thus *vegrandis*, *vesc.* as applied to grain or any article of food, would

mean meagre, by way of contrast to the large size or quantity which such things ought to possess, and this notion of deficiency predominating in the compounds with *ve* might easily mislead inquirers into the idea that the original force of the prefix was small. In *ve-pallidus*, of course, the notion would be that of excess, i.e., an abnormal or unhealthy pallor; and as to *ve-mens* it would be doubtful whether the *ve* were privative (as suggested above) or intensive, denoting violence of passion, although, as *mens* is the intellectual rather than the spiritual element in man, the sense of without mind seems preferable. Hence the perplexity of Gellius and others at finding apparently opposite meanings in the same word.

C. S. JERRAM.

Has not the *Times* mistaken this passage in the *Georgics*? So far from recommending willow twigs as fodder for cattle, it seems to me to say precisely the reverse. Virgil is giving rules for breeding strong cattle for ploughing and carting: "Let the calf have all its mother's milk, and give him corn. Do not give him marsh herbage or indigestible willow leaves." So I would translate *vescus*, till I am corrected. There was an old impression that the particle *ve* was a contraction of *valde*, and therefore an intensive. But Ovid is an authority to show that *ve* meant little, and that *farra vegrandia*, *vescaque*, was applied to ill-grown seeds of corn. In fact it is=English *ves* and Greek *βατος*. If, therefore, *vesca* meant originally *minimè edulis*, it would by degrees be used in the sense of *tenuis*, *exiguus*, just as the French call a thin person *mal nourri*.

J. CARRICK MOORE.

The *Vocabularium Latino-Italicum*, a Josepho Papini, Venetiis, MDCCCXIX., gives:—"Vescus, a, um, Verg., buono da mangiare; Ovid, sottile minuto, gracile, *vescum corpus*; Plin., *corpo secco*, smunto estenuato."

J. C. H.

Fernhill.

ST. ELMO'S LIGHT (6th S. iii. 228): "*CORPUS SANT*" (2nd S. xi. 63, 115).—Dr. Thomas Shaw in his *Travels in the Levant*, p. 363 (ed. Oxford, 1738, folio), states that

"in travelling by night through the valley of Mount Ephraim they were attended for above the space of an hour with an *ignis fatuus*, that displayed itself in a variety of extraordinary appearances. [Here follows a description.] The atmosphere from the beginning of the evening had been remarkably thick and hazy, and the dew as we felt it upon our bridles was unusually clammy and unctuous. In the like disposition of the weather I have observed those luminous bodies which at sea skip about the masts and yards of ships, and are called *corpusanse* by the mariners; a corruption of *cuérpo santo*, as this meteor is called by the Spaniards."

Thomas Chalkley, the Quaker, who died 1741, gives a similar account in his *Journal during his Voyage from Barbadoes to Philadelphia*:—



"In this storm, Dec., 1731, we saw divers lights, which the sailors call *corpuzants*. One of them was exceeding bright, and sat, as near as I can compute it, about half an hour on our main-top-mast head, plain to the view of all the ship's company, divers of whom said they never saw the like, and I think I never heard of, or saw the like before."—P. 249, ed. 1751.

Dr. Brewer calls these lights "*comazants*" in his *Dictionary of Phrase and Fable*, but without any reference.

In "N. & Q.," 4th S. iv. 218, it was shown that St. Elmo, or rather St. Ermo, is an abbreviation for St. Erasmus, who was martyred in the Diocletian persecution, A.D. 303, at Formiæ, and was usually invoked by sailors in the Mediterranean. He is commemorated on the 2nd or 3rd of June. With reference to the "lights" consult Brand's *Popular Antiquities*, "Will-with-a-Wisp," and the notes, vol. iii. pp. 215-20, ed. Knight, 1841; where, however, it is not explained how St. Elmo succeeded to "Castor and Pollux," the "*lucida sidera*" favourable in their appearance, "*fratres Helenæ*," the single light foreboding storm. They are also called "the fires of St. Peter and St. Nicholas." In the *Litania Omnium Sanctorum*, Antwerp, 1621, St. Erasmus is the last of fifty who are commemorated on June 2. Surius in his *History of the Saints*, Cologne, 1579, fol. 6 vols., and J. de Voragine in the *Aurea Legenda*, ed. Paris, circa 1470, do not record St. Erasmus, but his life is given in the Italian *Leggendario di Santi*, Ven., 1535, fol. p. 84; in the *Pasionali*, Antwerp, 1490, fol. p. 149; and is also in Mrs. Jameson's *Sacred and Legendary Art*, vol. ii. p. 699. There may be a life of the saint in the *Acta Sanctorum* of the Bollandists, to which I have no opportunity of referring, and this should be consulted. In the *Hymni Latini Medii Ævi*, by Mone, Freiburg, 1853, vol. iii. p. 292, there is a *Sequentia de S. Erasmo*. W. E. BUCKLEY.

The following allusions to St. Elmo's fire may be worth recording:—

"After a great fight, there came to the camp of Conzsalvo, the great captain, a gentleman, proudly horsed and armed. Diego de Mendoza asked the great captain, 'Who is this?' Who answered, 'It is Saint Ermin, who never appears but after a storm.'"—Lord Bacon, *Apophthegms*, 146.

"They signifie some mischief or other to come unto men, though some again will have them to portend good, and victory to that side they come towards in sea-fights; St. Elmo's fires they commonly call them, and they do likely appear after a sea storm."—Barton, *Anatomy of Melancholy*, part i., sec. 2, mem. 1, sub. 2.

"La Caverne et sa fille parurent à la porte de la chambre avec de la lumière, comme le feu Saint Elmo après une tempête."—Scarron, *Roman Comique*, i. chap. xii.

GUSTAVE BOUVIER.

St. Erasmus, or S. Elmo as he is generally called in Italy, is said to have suffered martyrdom, June 3, A.D. 296, at Formiæ, now Mola di Gaeta. The cathedral at Gaeta is dedicated under his

name; in the south transept of St. Peter's at Rome is a chapel with a mosaic of his martyrdom after Poussin; and the Castle of S. Elmo is well known to all who have visited Naples. Mrs. Jameson, in her *Sacred and Legendary Art*, says that he is "famous on the shores of the Mediterranean, in Calabria, Sicily, and Spain, where the mariners invoke him against storms and tempests; he is sometimes represented with a taper in his hand or on his head." The St. Elmo's light has been for long regarded by sailors with superstitious awe, as may be seen in the following lines from the *Lusiad* of Camoens, v. xviii. :—

"Vi claramente visto o lume vivo  
Que a maritima gente tem por santo  
Em tempo de tormenta, e vento esquivo,  
De tempestate escura, e triste pranto."

E. S. D.

"SOOTHEST" IN "COMUS," 823 (6th S. iii. 248, 411).—Of course, *soothest* in *Comus*, 823, means "truest," and nothing else. I can help the commentators to another instance of it: "For *soothest* worde that euere god seyde was tho he seyde, *nemo bonus*," i.e., for the truest word that ever God said was when he said, "No one is good" (*Piers Plowman*, B. x. 441).

The verb to *soothe* is derived from the adj. *sooth*, just as *breathe* from *breath*, *clothe* from *cloth*, and the rest; the final *e* was originally sounded, as is still shown by the changed sound of *th* in these words.

I cannot agree with Xir that the earliest instance of its use occurs in 1553, for it occurs at least six hundred years earlier, viz., in the *Dooms* of Edmund and Guthrum, sect. 6, in Thorpe's *Ancient Laws*, vol. i. p. 170; see also *Old Eng. Homilies*, ed. Morris, i. 261. As to its meanings, see Schmidt, *Shakespeare Lexicon*.

The notion of suggesting a connexion between *soothest* and *sweetest*, as is done by Mr. Stallybrass in translating Grimm's book, is enough to make Grimm turn in his grave. It would have been more decent in the translator to have learnt Grimm's law. *T* and *th* are totally different letters, and if we once confuse them, it can in future make no difference whether a man wears a pair of *booths* or a pair of *boots*.

WALTER W. SKEAT.

Cambridge.

JACQUES CASANOVA DE SEINGALT (6th S. iii. 401).—"Preuves Curieuses de l'Authenticité des Mémoires de Jacques Casanova de Seingalt d'après des recherches en diverses archives" is the title of a series of articles by M. Armand Baschet in *Le Livre* of January, February, March, April, May, 1881, the handsome and valuable bibliographical magazine published by M. Quantin Paris, since January, 1880. If Mr. Egoet has not seen these articles he will be glad to



them, and, if he has any difficulty, my copy is at his command.  
Birmingham.

ESTE.

ROMAN INSCRIPTION AT NYON (6th S. iii. 388).—I venture to suggest for Mr. DELEVINGNE'S consideration whether the only difficulty in the epitaph from Nyon may not, perhaps, be solved as follows: LVSTROSTADIO . DOMITINO, the former word in the ablative case, the latter in the dative, as the cognomen to SERGIO. The absence of a D in LVSTROSTADIO does not imply any error of transcription. Extant monuments furnish many instances of such omissions, arising probably from carelessness or ignorance, want of space, or, it may be, in some cases, from local peculiarities of pronunciation. The translation of the first lines would then be, "To Lucius Sergius Domitinus (son of Lucius), of the Cornelian tribe, of Lustro stadium." On the one hand, the known names Ingolstadtium (Ingolstadt), Neostadium and Novostadium (Neustadt), Arnostadium (Arnstadt), Selestadium (Scheletstadt), &c., seem to make the conjecture "Lustro stadium" plausible and probable. On the other, the published collections of inscriptions supply abundant authority for the relative positions as above of the deceased's *patria urbs* and his cognomen. It may suffice if I quote only the following examples among others in the very useful selection by Gustavus Wilmanns (Berlin, 1873):—

No. 1470, from the ancient Lambaese, Algeria: M. AVREL. M. F. SERGIA. CARNVNTO. SABINVS, &c., "Marcus Aurelius Sabinus (son of Marcus), *Sergia tribu*, of Carnuntum" (in Pannonia). This is No. 98 in Léon Renier's *Inscriptions Romaines de l'Algérie* (Paris, 1855).

No. 1489a, from Pettau [Styria]: C. CORNELIVS. C. F. POM(ptina). DERT(ona). VERVS, &c., "Caius Cornelius Verus (son of Caius), of the Pomptine tribe, of Tortona."—Mommson, *Corpus Inscriptionum*, iii. 4057.

No. 1493, from Scardona, Dalmatia: ...APPINIVS. POL(lia). FAVENTIA. QVADRATVS, &c., "...Appinius Quadratus, of the Pollian tribe, of Faenza."—Mommson, *Corp. Inscr.*, iii. 2817.

I trust that other correspondents may throw further light on the inquiry. Perhaps some one can tell us the earliest known dates for the names Ingolstadtium, &c., or find other mention (which as yet I have not met with) of a "Lustro stadium."

JOHN W. BONE.

26, Bedford Place.

THE DUKE OF MARLBOROUGH, 1758 (6th S. iii. 350).—Your correspondent will find an interesting account of the trial of William Barnard for writing threatening letters to the Duke of Marlborough in *Celebrated Trials connected with the Aristocracy*, by the late Mr. Serjt. Burke, entitled "The Mysterious Case of William Barnard and the

Duke of Marlborough." The trial took place at the Old Bailey on the 10th and 11th of May, 1758, and the peer was Charles, second Duke of Marlborough, who died Oct. 28, 1758, and was the grandson of the hero of Blenheim.

JOHN PICKFORD, M.A.

Your correspondent will find a narrative of this so-called "mystery" in *Cassell's Magazine* for Nov. 16, 1867, p. 103, under the title of "The Duke of Marlborough's Correspondent: an Unsolved Mystery." The article is illustrated with a cut of the duke on horseback, interrogating in the park his presumed mysterious correspondent, whose letters are quoted. Barnard was tried and acquitted. The recipient of the mysterious threatening letters was Charles Spencer, second Duke of Marlborough, grandson of the first duke. In the narrative Smollett's remarks on the letters are quoted. The duke died suddenly some time after.

H. KERR.

Stocksteads, Manchester.

The first of the four letters addressed to Charles, second Duke of Marlborough, was dated Nov. 28, 1757, and was thrust under the door of the Ordnance Office, of which he was the Master. All the letters, with an account of the trial of Mr. Barnard, at the Old Bailey sessions on May 11, 1758, will be found in vol. i. of Granger's *Wonderful Museum*, or vol. iii. of *Selections from the Gentleman's Magazine*.

EVERARD HOME COLEMAN.

There is an account of this transaction in the *Gentleman's Magazine*, May, 1758 [vol. xxviii. pp. 203, seq.] EDWARD H. MARSHALL, M.A.

RONSARD'S ODES (6th S. iii. 407).—Each of the seven volumes of the *Œuvres de Ronsard*, Paris, G. Buon, 1878, has a portrait of the author. Vol. i. contains "Les Amours"; Vol. ii., "Les Odes"; Vol. iii., "Les Poèmes"; Vol. iv., "Les Élégies, Éclogues [*sic*] et Mascarades"; Vol. v., "Les Hymnes"; Vol. vi., "Les Misères"; Vol. vii., "La Franciade." The volume last named should have, in addition to the portrait of Ronsard, one of Charles IX. A complete copy of this edition would be worth a fair sum. A copy of the fourth volume brought at Mr. Turner's sale one hundred francs, but the price was owing to the binding. I should not like to give more than 20s. for any one of the single volumes. For less than that sum I have bought within the last few months the entire works of Ronsard, 2 vols. folio, large paper, Paris, Nicolas Buon, 1623, in a fine old binding, a splendid work, with, however, two or three leaves in the centre of the volume made up from a smaller paper copy, and mounted.

JOSEPH KNIGHT.

KENDALL FAMILY (6th S. iii. 288).—H.W.C.K., who inquires as to the above, will communicate



with me at my address, Bush Hall, Hatfield, I will give him such information as I have—among others, copies of Harleian MSS., and references to others.

HENRY J. B. KENDALL.

CORPORATION OFFICERS, APPLEBY (6th S. iii. 268).—"Searchers of leather" were Excise officers at the time when the tanning trade was under the Excise.

FREDERIC HEPBURN.

"A FEW BROTH" (6th S. iii. 286).—This is no mere "Lancashire provincialism," as P. P., using the current slang, calls it; it is an integral part of the English of Yorkshire and Cumberland, and consequently of that modern creature, Lancashire. I have known the phrase all my life; but I do not know why *broth* should be plural, seeing that the word is, I believe, onomatopœic, and represents, as Mr. Wedgwood says, the simmering of boiling water.

A. J. M.

Porridge as well as broth is designated by the plural pronoun both in Lancashire and throughout Scotland. *They* or *them*, not *it*, is generally used to designate them. It has been supposed that the origin of this peculiarity lies in the fact that both are composed of a variety of ingredients.

E. LEATON-BLENKINSOPP.

This expression is not, I think, peculiar to Lancashire. In Craven, Yorkshire, it is very common. In like manner "a few porridge" is used.

W. H. D.

Shipton, Craven.

This particular expression is very common in South Northamptonshire; but I never heard of "two or three" or "one or two broth" before, or soup spoken of in this manner.

A. H.

SURREY FOLK-LORE: GOING A-GOODING (6th S. iii. 287).—In Brand's *Popular Antiquities* this custom is said to be practised in Middlesex, Kent, and Warwickshire; in the last named the custom is called "going a corning" (Bohn's edition, vol. i. p. 455).

EDWARD H. MARSHALL, M.A.

Library, Claremont, Hastings.

"MATTROSS" (6th S. iii. 288).—The mattresses could hardly be considered officers of the Ordnance department, though it was only with that department that they were connected. I imagine that the name has its connexion with the crossbow of early days, as in Halliwell's *Archaic Dictionary*, s.v. *mattress*, is given, "Mattresse for a crossbowe, *martelas*," Palsgrave.

In Grose's *Military Antiquities* (1801), vol. i. p. 315, will be found the establishment of a battery of artillery as it existed in the latter half of the last century and beginning of this; and after sergeant, corporal, bombardier, and gunner, *mattross* and *fifer* and *drummer* are bracketed

together with the same pay, namely, one shilling a day.

I know of no better explanation of the duty or position of a *mattross* than that given to the word in the folio Johnson, thus:—

"Matrosses, in the train of Artillery, are a sort of soldiers next in degree under the gunners, who assist about the guns in traversing, spunging, firing, and loading them; they carry firelocks, and march along with the store waggon as a guard, and as assistants in case a waggon should break. Bailey."

This will probably explain why at the time mentioned in Dublin a dozen *mattrosses* had been detailed to look after a train of stores.

GIBBES RIGAUD.

18, Long Wall, Oxford.

"VOLLER MONDENSCHEN" (6th S. iii. 287).—I think that Goethe intended to express by "Voller Mondenschein" the full and bright light of the moon visible in the cloudless sky, without having regard to the particular phase, whether full moon or first or last quarter.

AUGUSTA KREES.

Oxford.

THE SURNAME SHIBELL (6th S. iii. 288).—Perhaps same as Sibel, corrupted from the ancient baptismal name Sibald (Sibaldus); same with the German names Sebald and Siebold, for Sigbald, from *sieg*, victoria, *bald*, audax, fortis; or corrupted from Isabel.

R. S. CHARNOCK.

Junior Garrick.

"THE CAT AND THE FIDDLE" (6th S. iii. 288).—The sixth edition, 1865, has the third line, "Spectatum admissus," &c., and the fourth,

"Et subito rapuit laux cochleare fugâ."

C. S.

Although it is not in the *Arundines Cami*, Thackeray's translation of the last two lines of the "Cat and the Fiddle" will bear comparison with any similar production for vigour and neatness:—

"Qualia prospiciens catulus ferit æthera, risu,  
Ipsaque trans lunæ cornua vacca salit."

*Sketches and Travels in London*, p. 373, ed. 1879.

EDWARD H. MARSHALL, M.A.

"LIMB"—SCAMP (5th S. xi. 168, 376; xii. 298; 6th S. i. 166).—The word is well illustrated by its use in Wiclif's writings. It is, seemingly, the usual English of the Latin *membrum*, but a slightly undignified word. And as the "members" of Christ in the New Testament are almost the same as "sons" or "children," so "limbs" is almost equivalent to "sons." The want of dignity excluded the word from the New Testament; the Wicliffites, cf. 1 Cor. xii., *passim*, "members" being used instead, which all versions kept; so in Matt. v. 29, where the "Saxon" Gospels had "kima," limbs; and the later usage gradually grew to be "limb."



Christ," but "limb of the fiend." For Wiclif's usage, cf. "the fend and al his lymes," *Select English Works*, i. 23; "the fendis lymes," i. 96; "Cristis lymes," i. 97; "the fend and his membris, that ben wickide men of this world," i. 98; "a lyme of the fend," i. 150; "Cristis lymes," ii. 47; "the fend...and his lymmes," iii. 137; "he may alee Crist in his lymes," iii. 230; "a tryaunt and a fendis lyme is put before a lyme of Crist," iii. 357; "Scarioth's childre," iii. 386. Cf. Wiclif, E.E.T.Soc., p. 109, "luciferis children," "develis lymes," "fendis lymes," "sathanas children." Also cf. "membrum diaboli," *Triologus*, p. 350; "membra diaboli," p. 374; "membra Christi," p. 376; "membre," "membris," Wicliffite New Test., *passim*.

O. W. TANCOCK.

Norwich.

CHILDREN'S MINDS A SHEET OF WHITE PAPER (6th S. iii. 228, 333).—Charles Lamb, in the essay on the South Sea House (*Elia*, 1823, p. 8), speaking of one of the old clerks on that establishment, as he knew it about 1792, says:—

"His intellect was of the shallowest order. It did not reach to a saw or a proverb. His mind was in its original state of white paper."

WILLIAM PLATT.

115, Piccadilly.

SIR EDWARD KNEVIT (6th S. iii. 328, 389).—Joan Stafford could scarcely be the widow of John, Lord Beaumont, killed at Northampton, unless he left two; for his undoubted widow was a rather noted person, Katherine Neville, Duchess Dowager of Norfolk. Mr. Stapleton says that Joan's marriage with Sir William Knyvett took place between April 4, 1474, and 1477. Was there ever a Leonard who bore the title of Lord Grey de Ruthyn? I think not. There is some confusion regarding the last four or five Lords Beaumont of Folkingham, which I should be glad to see cleared up by a competent hand.

HERMENTRUDE.

EARLY ROMAN CATHOLIC MAGAZINES (6th S. iii. 43, 110, 189, 277).—As the title is somewhat misleading, especially considering the date when it appeared, may I point out that a short-lived magazine, published in Manchester in 1821 and entitled the *Catholic*, was not a Roman Catholic magazine, as might be supposed if the title was merely considered, but was an organ of the Protestant party, and most antagonistic to anything approaching Roman Catholicism. As this magazine is not now often to be met with, it may be worth while putting on record that the *Catholic*, No. 1, appeared on Saturday, Nov. 24, 1821, in the form of a small octavo sheet of four pages, and bearing the imprint of "J. Pratt, Printer." It was addressed to the "Inhabitants of Manchester and Salford," and commences by stating that "a great and important controversy had been set on

foot in these towns on the subject of our common Christianity." Twenty numbers appeared, week by week, that published on Saturday, April 6, 1822, completing the work, and it is there stated that 26,000 copies had been circulated. I have a set of this magazine bound up without any title-page, which does not appear ever to have existed, in which some former owner has written, "These Papers were edited, and generally supposed to be chiefly written, by the Rev. N. Gilbert (a West Indian), Son-in-law to the Rev. Melville Horne, Minister of St. Stephen's Church, Salford." On p. 76 of the magazine it is stated that the following number (No. 20) would conclude the series, "as the Editor of the *Catholic* is about to leave the Kingdom, in order to return to the West Indies," but his name nowhere appears.

J. P. EARWAKER.

COFFIN BREASTPLATES (6th S. iii. 226, 395).—Instead of appropriating old coffin breastplates for the adornment of the walls of his sitting-room—as *mementos mori*, it may be charitably supposed—would not your correspondent have done more credit to himself by leaving them where they were? Then he would not have rendered himself liable to pains and penalties according to the law for such cases provided.

X. Y. Z.

NORBORNE BERKELEY, BARON DE BOTETOURT (6th S. iii. 327, 353, 417).—At Troy House, a seat of the Duke of Beaufort's, there is a large picture of this nobleman when a boy. It represents him at full length, leading by the hand his sister (afterwards Duchess of Beaufort), a child a year or two his senior. Both children seem to be under thirteen years of age, but they are dressed like adults in the finest fashion of the day, and are moving forward, as if about to begin a minuet. The faces are round and childlike, with large dark eyes, but the dress and formal attitude of the little pair make the picture a curious one.

HIBERNICUS.

"PORTIONS OF SHIRES WHICH ARE IN OTHER SHIRES" (6th S. i. 177, 306; ii. 98, 297, 477; iii. 293).—Besides those mentioned *ante*, p. 293, there are the following:—

| Part of     | Situate in               | Town or Village. |
|-------------|--------------------------|------------------|
| Worcester   | Stafford ...             | Dudley.          |
| Worcester   | Gloucester and Warwick   | Shipston.        |
| Worcester   | Gloucester and Oxford... | Daylesford.      |
| Stafford... | Worcester ...            | Clent and Broom. |

The whole of Halesowen, mentioned in the list, was not included in Shropshire. It is a large parish, consisting of many townships, one of which (Warley Wigorn) was, as its name testifies, in Worcestershire. But it did not consist of one piece; it was cut up into innumerable little patches, and scattered about among the townships of Oldbury, Langley, and Warley Salop, which were in Shropshire. Some of the pieces were mere



fields; some were larger, and themselves enringed portions of Shropshire. On the inch Ordnance map it is quite impossible to distinguish the boundaries of the two counties.

While writing topographically, I would correct two slight errors in a former number of "N. & Q." DR. BREWER assigns (6th S. iii. 217) Kemerton to Worcestershire. It is in Gloucestershire, though very nearly coming in the list of "detached portions," being almost surrounded by Worcester-shire; and I am sure there is no village called Amberley in Worcestershire, as stated on p. 213 of the same volume. Ombersley is probably meant.

VIGORN.

THE ATTACK ON JERSEY: DEATH OF MAJOR PEIRSON (6th S. iii. 285, 393).—Some years ago, during a visit to Guernsey, I was shown a key to the picture of the above, and, by the kind permission of the owner, was allowed to take a tracing of it. There being no key in the National Gallery, it may be interesting to your readers to give the names of those whose portraits occur in the central group. Commencing on the left is—(1) Capt. Clephane; (2) Capt. Macneil; (3) Major Peirson's black servant; (4) Adjutant Harrison supporting the head of the deceased officer; (5) Capt. Corbett; (6) Lieut. Drysdale, with his arm round the body of the major; (7) Ensign Rowan; (8) Ensign Smith; (9) Capt. Hemery; and (10) Lieut. Buchanan, holding the legs of Major Peirson. The key was a print or lithograph, and, if I remember rightly, was printed at St. Helier's.

HELLIER GOSSELIN.

Blakesware, Ware, Herts.

[Our correspondent is referring to the key to James Heath's engraving of this picture, published in 1784. The names are given in the National Gallery Catalogue.]

"NEVER OUT OF THE FLESHE THAT IS BRED IN THE BONE" (6th S. iii. 126, 258).—The following variation of this phrase, which occurs in Lyly's *Euphues and his England* (p. 326, ed. Arber), may interest your correspondent:—

"If this fault bee in thy nature, counsel canne do little good, if in thy disease, phisicke can do lesse: for nature will have hir course, so that perswasions are needlesse, and such a mallady in the Marrowe, will neuer out of the bones, so that medicines are bootelesse."

F. C. BIRKBECK TERRY.

Cardiff.

THE TERMS "PAPA" AND "MAMMA" (6th S. iii. 107, 273).—A curious light is thrown upon this question by that scurrilous collection of songs and poems (from which, indeed, it is almost impossible to quote), *The Muses Farewell to Popery and Slavery*, 8vo., 1689. As its title indicates, the book consists of attacks upon King James II. and his Romish adherents, great stress being laid upon the presumed illegitimacy of the Prince of

Wales. The proper name, Dada, is, amongst others, introduced as that of the Prince's real father; thus, in *The Audience*, a burlesque poem, descriptive of the visits paid by distinguished personages to the infant, an envoy from the Pope is made to say:—

"Great Sir, His Holiness from Rome,  
Greets your high Birth. The Prince cry'd Mamma."

So young, yet such a Godlike Ray!  
Phœbus, your Dad, was Priest Dada."

The conclusion runs thus:—

"Last came the Lady Hales from Play  
Mov'd by Instinct he cry'd, Mamma,  
And posted to the Queen away."

In these rhymes, the pronunciation of the words "dada" and "mamma" is clearly indicated, as I have heard them pronounced in Lancashire within the last few years. "Dad," it is almost unnecessary to say in "N. & Q.," is a gipsy word; and I think "papa" may be traced to a Hindoostanee origin, rather than to the commonly received "papa"—the Pope, "baba" and "papa" being convertible. Swift, if my recollection serves me, uses "papa"—father. ALFRED WALLIS, Derby.

"PALL MALL" (6th S. iii. 280, 298).—HIC ET UBIQUE will find the etymology of the words in Prof. Skeat's *Dictionary*, s.v. "Mall," and an answer to his twofold query in the following, from Della Crusca (1739):—

"Palla, corpo di figura rotonda. Semplicemente, s'intende de Quella da giuocare, e sonne di varie sorte, come Palla lesina, Palla bonciana, Palla impuntata, Palla a maglio, e simili.

"Maglio, strumento di legno in forma di martello, ma di molto maggior grandezza. Si dice anche uno Strumento noto da giuocare, e il Giuoco Stesso."

From a tetraglot dictionary, a century older still, I took the following some time since:—

"Palamaglio. Palemouille. Ein hültzerner Schlegel, ein Kùlben. Malleus quo impellitur globus ligneus."

ALPHONSE ESTOCLÉT.

St. Mary's Coll., Peckham.

I venture to suggest that which I thought was already generally admitted, that Pall Mall is derived, through the French "Palle-mail," from the Italian "Palla-maglio," i.e. from *palla* (L. *pila*), a ball, and *maglio* (L. *malleus*), a mallet. The "giuocato di palla a maglio" is mentioned in the *Carnival Songs of Florence*, by Giov. dell' Ottonaio, soon after 1500. Your correspondent will find more upon the subject in Mr. A. Way's capital essay in the *Archæological Journal*, vol. xi., and in Dr. Prior's charming *Notes on Crogatt* (Williams & Norgate, 1872, to both which treatises I was indebted for material for my *Annals of Tennis*.

JULIAN MARSHALL.

The derivation of this word is given by E. B. Tylor (in a most interesting article,



*Fortnightly Review* of May, 1879, on the "History of Games") as *ball-mallet*. Other very interesting derivations occur in the same article.

JAMES HOOPER.

THE PRONUNCIATION OF "ER" AS "AR" (6th S. iii. 4, 353, 393).—The late Mr. Grantley Berkeley, in one of his books, states the proper pronunciation of his name to be *Barkeley*, and says that was the *Anglo-Saxon* pronunciation, but gives no authority; it may, however, be the case, as such pronunciation is very common in several words amongst the lower classes. I have often heard "service" pronounced *service*, and "certain," *sertain*, "preserve," *presarve*, &c. In the well-known anecdote of Sheridan, his wit depended entirely on this pronunciation. A little dog had somehow got into the House of Commons, and, of course, made a commotion, when Sheridan rose and assured the House that they need not be alarmed, "it was only the member for Barks" (Berkshire).

M. H. R.

VOLUNTARY CATALEPSY (6th S. iii. 208, 291).—In a former series of "N. & Q." (2nd S. ii. 248) a question was asked by Dr. LOTZKY as to the case of the Indian fakeers, to which a reply was given by Dr. R. W. FALCONER (p. 376), who, with the mention of the particulars of the inhumation, referred to Dr. Carpenter's *Principles of Human Physiology*, p. 1103; Mr. Braid's *Observations on Trance, or Human Hybernation*, 1850; and Lieut. Boileau's *Narrative of a Journey in Raj-warra* in 1835, for well-authenticated cases. No satisfactory explanation appeared to be possible in the present state of science.

The case of Col. Townshend may be seen in Dr. Cheyne's *English Malady*, pp. 317, *sqq.*, 1733. Mr. Braid's theory of "hypnotism," by which there is an attempt to account for the voluntary trance, is examined in Dr. Herbert Mayo's *Truths in Popular Superstitions*, letter xiv. pp. 236, *sqq.*, 1851. The *Spectator*, No. 184, has the case of Nicholas Hart, "who intends to sleep this year," as he is in the habit of doing yearly, from August 5 to August 11.

ED. MARSHALL.

SWIMMING (6th S. iii. 126, 337).—An allusion to this childish anecdote may be traced to the authors of the *Rejected Addresses* while endeavouring, in 1812, to persuade a self-sufficient bookseller of Bond Street to print and publish their new *Theatrum Poetarum*. The conversation is thus set forth in the preface to the eighteenth edition (London, Murray, 1833), pp. xv, xvi.:

"What have you already written!" was his first question, an interrogatory to which we had been subjected in almost every instance. 'Nothing by which we can be known.' 'Then I am afraid to undertake the publication.' We presumed timidly to suggest that every writer must have a beginning, and that to refuse to publish for him until he had acquired a name was to

imitate the sapient mother who cautioned her son against going into the water until he could swim. 'An old joke—a regular Joe!' exclaimed our companion. 'Still older than Joe Miller,' was our reply; 'for, if we mistake not, it is the very first anecdote in the *Facetiae* of Hierocles.'

WILLIAM PLATT.

115, Piccadilly.

THE PRONUNCIATION OF "ARKANSAS" (6th S. ii. 165, 274).—Mr. Schoolcraft, in his great work on the American Indians, says that all Indian names of three syllables should be accented on the middle syllable, but with us the word is oftener called *Arkansaw*, with the accent on the first syllable, than *Arkansas*, with the accent on the middle syllable. A few years ago one of the United States senators from that state followed one pronunciation and the other the other, a difference which the vice-president always politely noticed, saying in the one case, "The senator from *Arkansaw* has the floor," and in the other, "The senator from *Arkansas* has the floor." UNEDA.

Philadelphia.

It has been recently stated in some of our newspapers that a Bill has been introduced into the legislature of Arkansas, declaring how the name ought to be pronounced. I believe that the more prevalent mode of calling it *Arkansaw* was preferred. Since the appearance of that statement I have seen nothing more in our newspapers respecting the subject.

BAR-POINT.

Philadelphia.

LOCAL BELL RHYMES (6th S. ii. 514; iii. 174).—I am not aware whether any such rhymes are to be found in France or elsewhere on the Continent, but I can give an instance of something of the same sort in the Norman-French dialect of Guernsey. When the wind is blowing strongly from the south-west, and the inhabitants of the north-eastern parts of the parish of St. Michel-du-Valle hear distinctly the bells of their church, they predict that a plentiful supply of sea-weed will be thrown on shore, and they say that the bells announce it in these words: "Des tangons —à ppleintai." Tang and tangle are, I believe, local names on many parts of the British coasts for the sea-weed called in Guernsey "tangon."

E. MCC—.

Guernsey.

At Tolpuddle Church, Dorset, there were (some years ago) only three bells, which were supposed to ring, "My turf's out, my turf's done." Turf being the principal fuel of the peasants, when their firing was done they repaired to the belfry to keep themselves warm by ringing. C. E. K.

Readers of *Tom Brown at Oxford* will recollect how that at Englebourne (see chap. xlvii.) the church bells sounded forth "One more poor man undone."

P. J. F. GASTULOS.



"THE GOOD OLD CAUSE" (6th S. ii. 306, 437, 478; iii. 237, 317).—I have long had in my memory the "verse of a ballad" quoted by Mr. PICKFORD, and certainly less than "forty years ago" possessed, or read, the entire ballad, but now, unhappily, can recall only the verse already quoted. Will any reader of "N. & Q." favour me with a copy of the ballad, or state where it can be found?  
GEORGE JULIAN HARNEY.

Cambridge, near Boston, U.S.

"WAS" USED FOR "WERE" (6th S. iii. 287).—This collocation is probably due, as ANON. suggests, to the social degradation of the word *thou*. When "thou wast" had ceased to be polite and proper and "ye were" had disappeared, the plural *you* was adopted as a singular, and the singular *was* grew on to it by way of showing that the *you* was not plural. This, at least, is my own feeble, and possibly futile, theory. Anyhow, the phrase is good eighteenth century English, and may be found in the writings not only of William Law but of many other educated people, including that extremely fastidious personage, Horace Walpole. I should not be surprised if it were shown to exist in early nineteenth century authors too, such as Walter Scott; and, thank goodness, it survives in full vigour among the English who do not write. They still say, "What was you a-doing?" with a just confidence that their native tongue entitles them so to do.  
A. J. M.

I was lately in the company of two elderly Scotch ladies of education, who used, and commonly use, the word "was" for "were" when in connexion with the pronoun *you*. One of these ladies was from the west and the other from the east of Scotland; and I infer that, in common with many other old fashions, this custom of good society lingered longer in the north than here. The father of one of them, my grandfather, was in the habit, so lately as 1842, of marking the German *Umlaut* over the letter *u* in his correspondence.  
W. C. J.

"FORTHLOT" OR "FORLOT" (6th S. iii. 289).—Conf. Cowel's *Interpreter* under Forlet land.

R. S. CHARNOCK.

Junior Garrick.

"DUTCH COURAGE" (6th S. iii. 289).—This is an ironical expression, dating its origin as far back as 1745, and conveys a sneering allusion to the conduct of the Dutch at the battle of Fontenoy. At the commencement of the engagement the onslaught of the English allied army promised victory, but the Dutch betook themselves to an ignominious flight.  
WILLIAM PLATT.

APPLEBY FAMILY (6th S. iii. 429).—I would refer Mr. APPLEBY and others in search of genealogical data to Dr. Marshall's *Genealogist's Guide*,

published by Bell & Sons, York Street, Covent Garden, in August, 1879. As a subscriber to the work I can safely say that the time which this single volume has already saved me might almost be computed by days instead of hours.

J. PAUL RYLANDS.

JAMES AUGUSTUS ST. JOHN (6th S. iii. 429).—He died Sept. 22, 1875. There is a memoir of him in *Men of the Time*, ninth edition, 1875, pp. 875-6.

FREDERIC BOASE.

15, Queen Anne's Gate, Westminster.

DR. BELL AND MR. LANCASTER (6th S. iii. 306, 417).—Bell's system and Lancaster's were not identical. Bell was a D.D. and Joseph Lancaster, who founded the Lancastrian (not Lancasterian) system, was a Quaker. Lancastrian would indicate connexion with the county, which might lead to mistakes.  
P. P.

AUTHORS OF QUOTATIONS WANTED (6th S. i. 476).—

"But still my human hands are weak

To hold your iron creeds," &c.

J. G. WHITTIER, *The Eternal Goodness*.

T. L. A.

(6th S. iii. 89).

"Scorn no one—not even the vilest!" &c.

These are the opening lines of a poem, by S. W. Partridge, entitled "Scorn not the Vilest," which will be found in Chambers's *Edinburgh Journal*, July 4, 1846. I shall be happy to send a copy to your correspondent.

P. J. MULLIN.

(6th S. iii. 430).

"For the bee whose drowsy humming."

See a poem, published in the *New Quarterly Magazine*, April, 1879, entitled "Through the Ages."

E. GAMBIER HOWE.

"Fairer seems the ancient city," &c.

Longfellow's *Nuremberg*, ll. 27-8.

T. L. A.

(6th S. iii. 409, 438).

"The king may forget," &c.

ESTE's quotation from Burns, as the original of this passage, is not quite accurate. In the first line "mither" and "bairn" should be *mother* and *child*, and in the fourth line "all" should be *a'*. The second correction is important, since a reference to the poem shows that Burns did not intend the first and third lines to rhyme with each other, and therefore purposely used "child" instead of "bairn" in this stanza, on account of "Glencairn" following. It will also be observed that he uses the Lowland Scotch forms but sparingly throughout the piece.

C. S. JERRAM.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Three Fifteenth Century Chronicles*. Edited by James Gairdner. (Camden Society.)

*Register of the Visitors of the University of Oxford, 16*

1658. Edited by Montagu Burrows, M.A., Chic

Professor of Modern History in the Univer

(Same Society.)

We lately drew attention to the annual meeting Camden Society, and took occasion to comm



work to the support of our readers. It is no small service to have rendered to the cause of historical studies in this country that this now, we may say, venerable publishing society should have gone on year by year placing in the hands of the student materials hitherto inedited, or, at least, imperfectly edited—thus, as it were, bringing history to our own doors, and compelling us to its study. The two latest issues of the Camden Society appeal to somewhat different classes of readers. Mr. Gairdner gathers together for us what may be called *disiecta membra* of fifteenth century history, relics of John Stowe, and quaint touches of contemporary light on the days when "great frays" between the City of London and the "men of court" were so numerous that many remain unrecorded. The fifteenth century is a very important and interesting period in the history of Western Europe. Standing, as it does, between the dying world of the middle ages—all unconscious how mortally that world was stricken—and the world of the New Learning, the modern world to which we belong, it is not too much to say that he who brings us any additional fragment of information concerning its history deserves well of the Republic of Letters. The Chichele Professor of Modern History has done an excellent work, alike in his carefully annotated transcript of the Register of the Puritan Visitation, and in the historical essay which he has prefixed to it. Those who know anything of the Oxford of the present day will know how long and how unweariedly Prof. Burrows has laboured in the field of seventeenth century history, both in Church and State. Studying to make us understand the times and the men with whom he has to bring us in contact, the editor of the Register warns us to think for ourselves, to keep ourselves from being persuaded by partisan accounts on either side, and himself holds the balance right honestly between Churchman and Presbyterian, Conformist and Nonconformist. The times when a Vice-Chancellor of the University might have to appear, like Owen, as a member of the "Church Militant," with sword and pistol instead of cap and gown, are happily gone, it may well be hoped, never to return. But the times when Latin was still the daily language of official life are also gone; and gone, too, we suspect, is that intimate knowledge of Greek which enabled Conant frequently to dispute in it. Other branches of learning have come to the front, other manners and customs have succeeded to those of the days of Owen and Reynolds, "incomparable" Dr. Fell, and loyal Sir Leoline Jenkins. Yet is the continuity of the life of our ancient universities unbroken, both in itself and as a part of the life of the nation. The history of that life, at so critical a time as that during which it is here told for us by Prof. Burrows, is well worthy of the most careful study. We wish long life to the Camden Society and many more such valuable publications.

*Pre-Socratic Philosophy.* By Dr. E. Zeller. Translated by S. F. Alleyne. 2 vols. (Longmans & Co.)

MISS ALLEYNE has done most useful work in giving to the English public this translation of Zeller's *Pre-Socratic Philosophy*. At the same time, we regret that this part of the professor's *Philosophie der Griechen*, which contains the general introduction to the whole subject, should have been issued subsequently to portions dealing with later periods. The work will fully confirm the high reputation which Dr. Zeller has already earned for perseverance, diligence in research, and width of treatment. He touches his subject with the firm hand of a master, and evolves order out of the chaos of early philosophy with admirable clearness and critical power. He begins by discussing the Oriental origin of Greek

philosophy, and rejects this theory of its development as improbable. He derives it rather from such natural sources as the religion, moral life, social and political conditions of Greece, and the early cosmologies of Hesiod and others. He divides Greek philosophy into three periods, the second of which begins with Socrates and ends with Aristotle. Though it may be true that history recognizes no such divisions, the student is always grateful for such resting-places, artificial though they often are, for the assistance which they afford to memory. Pre-Socratic philosophy commences with Thales and falls into four schools, the Ionian, the Pythagorean, the Eleatic, and the Sophistic. With the theories of each of these schools the professor has dealt in a masterly manner in the two volumes now before us. The four schools have the common element that their philosophy was a philosophy of nature, for though the Sophistic school renounced the physical explanation of nature, they never had anything higher than nature to work upon. Some writers have assigned to each of these schools a distinct scope of inquiry, while the Sophists, by breaking down the exclusive science, prepared the way for more comprehensive treatment. Dr. Zeller prefers to treat the Ionians, Pythagoreans, and Eleatics as closely united not only in point of time, but in scientific character. He shows that they each directed inquiry into the explanation of nature, and searched for the substantial ground of things. The Ionians sought this substance in corporeal matter, the Pythagoreans in number, the Eleatics in being as such. In other words, the Ionians regarded nature sensuously, the Pythagoreans mathematically, and the Eleatics metaphysically. The standpoint of the three schools, in fact, illustrates the passage from the concrete to the abstract, since number is only a middle term. In the course of these two volumes Dr. Zeller has to treat of some of the subtlest questions which have perplexed the human intellect, and the work is one of the greatest interest. The translation appears to be admirably done; it is idiomatic, clear, and, in the highest sense of the word, faithful.

*Of the Imitation of Christ.* By Thomas à Kempis. (O. Kegan Paul & Co.)

THE treatise *De Imitatione Christi*, if the popularity of books may be inferred from the extent and continuance of their circulation, is incomparably the most popular of uninspired writings. That the book was written either in the fourteenth century or at the commencement of the fifteenth is an undoubted fact, and internal evidence seems to prove that its author was a monk. Beyond this the origin of the work is shrouded in mystery. The principal claimants to the honour of its authorship are three: Thomas Hammerchen, or Malleolus, a canon of Mont St. Agnes, in the neighbourhood of Kempen and diocese of Cologne; John Gerson, the "very Christian doctor," Chancellor of the University of Paris, and the moving spirit of the reforming movement at the Councils of Pisa and of Constance; and John Gersen, abbot of the monastery of St. Stephen at Verceil. It has been doubted whether this last person ever existed, though his name occurs in the Benedictine menology, and some have supposed that he was created to meet the chronological difficulty which stood in the way of Chancellor Gerson. The claims of these candidates were disputed with such vehemence that in the seventeenth century the Prévôt of Paris considered the discussion dangerous to the peace of that excitable city, and forbade the further shedding of ink in the cause of either claimant. A council, at which Mabillon was present, confirmed the claim of Gerson to the authorship of the treatise; a second assembly, over which Du Cange presided, regarded his title with suspicion; and finally both parties were



glad to repose in the oracular dictum of St. Francis de Sales that the true author was to be found in Him by whose inspiration the Scriptures themselves were written. The earliest English translation was made by Master Wyllyam Atkinson, and was printed by Wynkyn de Worde. The most popular translation, however, has hitherto been that of Stanhope, which has passed through many editions. Stanhope admitted in his preface that he had altered, and expanded, and omitted portions of the original. The present translation seems to us superior to that of Stanhope in fidelity and terseness, and not inferior in simplicity and devotional feeling. The book, which is a masterpiece of the printer's art, is enriched with a beautiful frontispiece designed by the Slade Professor at Oxford, Mr. W. B. Richmond.

*Thomas Carlyle: the Man and his Books.* By W. Howie Wylie. (Marshall Japp & Co.)

*The Bibliography of Carlyle.* (Elliot Stock.)

It is the misfortune of Carlyle that in the *Reminiscences*, and in not a few of the critical papers which have appeared since his death, the veil has been somewhat rudely lifted from his personal life. We have been admitted to his privacy without warning, and the result has been unfortunate both for the visitor and the visited. Few can bear a strong light upon their "wild unhallowed times," and Carlyle, outspoken and earnest to a fault, has suffered accordingly. Had it not been for this, we should probably have been fully contented with some such bright external study as Mr. Wylie gives us in this excellent little book. He is not, it is true, a blind partisan, but he is a just and generous biographer, fully realizing the largeness of his subject, and not unnecessarily preoccupied with petty details. His conception of Carlyle's character is one which we have no difficulty in accepting, and it is probable that his general estimate of the relative value of Carlyle's works will not be very dissimilar to that which will ultimately prevail. Mr. Wylie's style is pleasant and fluent, and if—as we have been credibly informed—his book was written, printed, and published in the short space of three weeks, it is one of the most markedly successful *tours de force* we have ever met with. As regards Mr. Shepherd's *Bibliography*, it is sufficient to say that it is a worthy companion to the volumes on Dickens, Thackeray, Ruskin, and Tennyson which we already owe to his indefatigable pen. These books are indispensable to the modern student, and should save an infinity of tedious research.

*Ancient Wood and Iron Work in Cambridge.* By W. B. Redfarn. The Letter-press written with the assistance of the Rev. D. J. Stewart, M.A., and John Willis Clark, M.A. (Cambridge, Spalding.)

We have received the first part of this publication, which contains excellent anastatic drawings from woodwork in Queen's College and a house in St. Andrews Street. A fuller notice is deferred till the issue is completed. Mr. Redfarn is, we understand, preparing sketches and descriptions of the antique gold and silver vessels in the University and town of Cambridge. We anticipate from these two works a boon little, if at all, inferior to that which he has given us in his admirable pictures of *Old Cambridge*.

MR. MURRAY has issued a special edition of Smiles's *Life of George Stephenson*, in view of the centenary of the engineer's birth, which will be celebrated on the 9th inst.—Mr. John Henry Parker's *Introduction to the Study of Gothic Architecture* (Parker & Co.) is a standard work on the subject with which it deals; it has just reached a sixth edition; twelve plates of fresh examples have been added.—Mr. Edward Walford has compiled

a biographical memoir of the late Lord Beaconsfield (Warne & Co.).

MESSRS. LONGMANS & Co. are issuing monthly, to be completed in twelve volumes, a popular edition of Mr. Froude's *History of England*. The same firm also announce as in the press *The Fall of the Monarchy of Charles I.*, by S. R. Gardiner, Honorary Student of Christ Church and Professor of Modern History at King's College, London, vols. i. and ii., 1637-1642.

### Notices to Correspondents.

R. R.—"The etymology of Beaconsfield seems obvious enough, and its elevated position supports the ordinary derivation. But such instances as 'Bridgewater' (*Burgh Waller*) and 'Beachy Head' (*Beauchef*), which might be multiplied indefinitely, prove that the obvious is not always the true in local etymology. It is more probable that 'Beaconsfield' has no connexion with the site of a beacon, but, going much further back, like Oakfield, Ashfield, &c., indicates a clearing in the dense beech woods (*bēcenfeld*) which once covered the whole Chiltern range. The ordinary pronunciation of the name, as well as its old spelling, corresponds with this. No native ever speaks of *Bedconsfield*; in their mouths it is always *Beaconsfield*. This, too, is the earlier form of the name. The *a* is a modern introduction. The title of the original edition of Waller's poems, published during his exile in 1645, is 'Poems, &c., by Mr. Edmund Waller, of *Beaconsfield*, Esq.' Still earlier it appears as *Becanfield*."—*Saturday Review*, May 21, 1881.

VARIOUS CORRESPONDENTS.—The title of Duke of Albany was, says the *Times*, first conferred on the second surviving son of Robert II., and brother of Robert III., in the year 1398, when he was Regent of Scotland. The second Duke of Albany was executed at Stirling. It was next conferred upon the second son of James II. of Scotland. Darnley received the title shortly before he married Queen Mary; and after this it was held by the second sons of James I. and Charles I. in turn. The last prince who bore the title was Frederick, second son of George III.

T. N. ("Stowting, Kent," *ante*, p. 309).—A correspondent informs us that the Rev. Frederick French is now Vicar of Newington, near Hythe, and that an application to him might possibly result in an answer to your query.

Mrs. S.—It is quite certain that it was the novelist's wont to combine salient traits of character of different living persons in each one of his characters, so that it would be impossible to actually identify any one of these latter in particular.

SUB TUMULO.—The standard English yard and other measures are to be seen in many public places in London, e.g., Trafalgar Square.

A. L. M. ("Love").—Yes.

G. J. GRAY.—We shall be glad to have it.

### NOTICE.

Editorial Communications should be addressed to the Editor of 'Notes and Queries'—Advertisements, Business Letters to 'The Publisher'—at the Office, Wellington Street, Strand, London, W.C.

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HEATH'S LIFE of QUINET.

OXFORD DURING the CIVIL WAR.

NOVELS of the WEEK.

SCHOOL-BOOKS.

LIBRARY TABLE—LIST of NEW BOOKS.

EUTHANATOS, by A. C. Swinburne.

The BRITISH MUSEUM.

"GOODY TWO SHOES."

SHAKESPEARE NOTES.

M. LITTRÉ.

"A GEST of ROBYN HODE."

Also—

LITERARY GOSSIP.

SCIENCE—Tylor's Anthropology; Library Table; The Royal Observatory, Greenwich; Anthropological Notes; Societies; Mings; Gossip.

FINE ARTS—Murray's History of Greek Sculpture; Librarian's Iberian Art at South Kensington; Prof. Menzel's Drawings; Prints; The Salon; The Ajanta Cave Paintings; Byron's monument at Missolonghi; Sales; Gossip.

MUSIC—The Week; Gossip.

DRAMA—The Week.

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LONDON, SATURDAY, JUNE 11, 1881.

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Notices to Correspondents, &c.

## Notes.

## ETON COLLEGE LIBRARY.

(Continued from p. 442.)

We proceed to speak of the grammatical publications, of which there is an interesting collection. Some of the following are scarce books. Of Aphthonii Προγυμνασματα there are several editions, among them the *princeps* in the *Rhetores Græci*, Aldus, 1508. This book, which is a collection of elementary exercises, was the regular composition book for boys before they went to the schools of the rhetoricians, at the time of its publication, circa 315 A.D., and again was the commonest text-book on the revival of letters. There is also an anonymous commentary on it, Aldus, 1509, folio. Phrynichus (an Arabian who settled in Bithynia), *Epitome Dictionum Atticarum*, 1601, is a handsome quarto that belonged to De Thou. Thomas Magister Sententiarum, Paris, 1532, has other grammarians bound with him in the same volume. Chrysoloræ *Erotemata*, Junta, 1540, was one of the first books of this class that circulated in Italy on the revival of letters. Of Theodorus Gaza, whose Greek grammar long enjoyed a high reputation, and was the principal basis of the Eton Greek grammar, there are three editions, the *princeps*,

Venice, 1495, and two Florentines, 1515, 1526. Of these the first is a very handsome Aldine folio, comprising, besides Gaza, the works of Apollonius and his son Herodian, whom Priscian considered the greatest of grammarians, and to whom he acknowledges his obligations. Moschopolus, *De Exam. Orat.*, R. Stephen, 1545, a fine volume, may also be mentioned. The third Aldine edition of Constantini Lascaris *Grammatica*, Venice, 1512, is a very choice quarto with large margin. The date and place of its composition (Messena in Sicily, 1470) occurs in the work. Bound up in it, though not continuously, is the first edition of the *Πίναξ* of the Theban Cebes, a short work that was once extremely popular, and generally printed with the *Enchiridion* of Epictetus (there are three specimens, 16mo., in this library). This book illustrates the arrangement invented by Aldus, by which the same edition might be bound either with the Greek and Latin versions confronted together (as here is the case with both the grammar and the *Cebetis Tabula*) or severally in distinct volumes. A Greek grammar of note by Vergara, a Spaniard (Paris, 1557, W. Morel), is a scarce book.

Coming to Latin grammarians, we select the following as the most noteworthy:—Priscian, Venice, Girard, 1476, the *princeps*, an extremely handsome large quarto with coloured initials and broad margin, the gift of Reynolds; also the Aldine, 1527; the valuable collection by Putschius, *Grammaticæ Latinæ Auctores Antiqui*, 1605, and another collection, including Varro, by Gothofred, 1622; Terentianus Maurus, *De Litteris Syllabis Pedibus et Metris* (two copies); an impression by Simon de Colines, 1531, and another with Victorinus, 1584. This last volume came from the collection given by Bishop Huet to the Jesuits at Paris, as the book-plate with his coat of arms in the beginning shows. Of grammarians after the Renaissance we may mention, among foreigners, Laurentius Valla (more than one edition; with one is bound up the *Linguae Latinæ Exercitatio* of Ludovicus Vives), and the grammatical works of Ramus, Sylburgius, the Jesuit Sanctius, Clenardus, Scioppius, Gerard Vossius, and Viger. There is a grammar by Joannes Sulpitius Verulanus, edited by Ascensius, with an introductory note from him commending it to the schoolmaster at Arras, dated 1510. Its chief interest consists in its having been printed in very neat Gothic type by Wynkyn de Worde, having his common tripartite device at the beginning and end. Of our own contributors to this subject, we have Lily's *De Octo Orationis Partium Constructione*, 1540, Thomas Berthelet, a very rare small quarto. Cox's letter to Thomas Cromwell is in the beginning, and at the end are the letters of Colet to Lily, and of Erasmus, "candidis lectoribus." Linacre's *De Emend. Struct. Lat. Serm.* and the *Rudimenta* translated



into Latin by George Buchanan, R. Steph., 1550, is the chief remaining work, but we may add a grammar printed by Wolf, 1557; a *Short Introduction*, &c., London, 1607, an impression by J. Norton (Sir H. Savile's printer), with an emblematical title-page; *Shorter Examples to Lily*, for the use of Eton, London, 1700, and Ruddiman, Edin., 1725. There is a great wealth of old lexicons and cognate works, such as are found in every good library. We indicate a few of the rarer ones: the *princeps* of the three following folios,—Julius Pollux, *Onomasticon*, Aldus, 1502; *Thesaurus Cornucopiæ et Hortus Adonidis*, Aldus, 1496; and Photius, *Myriobiblon*, 1601, the book which Macaulay\* read "with much zest" in the Athenæum. Phavorinus (1523), Suidas (Ald., 1514), and Hesychius (Asulanus, 1527),—are richly bound in Russia, and are all extremely handsome folios.

The best Latinity of the fifteenth, sixteenth, and seventeenth centuries rests on these shelves. I select six writers instead of Muretus, George Buchanan, Sadoleto, and the other better-known Latinists of the time of Leo X. Philadelphus (1398–1481), who learnt Greek of Chrysoloras and married his daughter, and who was professor of eloquence at Padua and quarrelled with Poggio, among his other compositions wrote many letters to Italians of note, of which we have a copy, Basle, 1500. The last letter is dated 1461. Longolius (Longueil), a native of Malines, was the only true Ciceronian of his time who was not a native of Italy. His *Orationes et Epistolæ*, Paris, 1530, printed by Badius Ascensius, with pretty initials, and Basle, 1558, were in repute even among Italian scholars. The *De Gloria* of Osorius, Flor., 1552, was sometimes fancied to be the lost work of Cicero with that title, and he was himself called the Cicero of Portugal, where he was bishop. We may mention from its connexion with Eton *Reliquiæ Wottonianæ* (1685), lives, letters, poems, and characters; and two very learned ladies, Olympia Fulvia Morata and Anna Maria de Schurman. The works of the former, who was a native of Ferrara, including orations, dialogues, letters, and translations of some Psalms into Greek hexameters and sapphics, were collected by Cælius and dedicated to Queen Elizabeth (Basle, 1580). The latter, a German, corresponded with Saumaise, Vossius, and other great scholars of her time who recognized her learning. Her *Opuscula Hebræa, Græca, Latina, Gallica*, Lugd., 1648, comprise epistles, poems, and essays. It may be doubted whether many of the candidates for classical honours from Newnham or Girton will easily rival this now disregarded pair.

It may be said in general that the vast erudition of the latter half of the sixteenth century and of the early part of the seventeenth is copiously re-

presented. To prove this at further length would be to transcribe the titles of the chief works of Budæus, Grotius, Barthius, Turnebus, Muretus, Sam. Petit, Scheffer, and Camerarius, of the Gronovii, the Vossii, the Spanheims, the Heinsii, and both the Scaligers (though of the last two rather more might be looked for); and at a later date of Fabricius, Usher, Bentley, and the rest of their learned brethren. Even in our own age of Primers some may still be glad to know that they can refer to these now half-forgotten authors, on whose foundations the bulk of our later, more portable, and sometimes more precise knowledge must, after all, be built. We might, perhaps, have expected to find here rather more of those groups of reputed conversation and table-talk of the learned which went by the name of the *Ana*; but the only specimens of this branch of literature appear to be the *Parrhasiana* of Le Clerc (under the feigned name of Theodorus Parrhasi), the *Huetiana*, the *Menagiana*, and the *Mélanges de Littérature*, par Vignuel-Marville.

FRANCIS ST. JOHN THACKERAY.

(To be continued.)

#### LORD BYRON AT MISSOLONGHI.

The following notes are taken from conversations held with Pietro Capsali (in whose house Byron lived and died) by my friend Mr. Colnaghi, end Vice-Consul at Missolonghi, now H.B.M. Consul at Florence. I have ventured to append some explanatory and corrective notes of my own, for which I am prepared to accept the responsibility. Pietro Capsali—though not mentioned by previous chroniclers, so far as my memory serves me—was chief of the mines during both sieges of Missolonghi, and is, I believe, still living.

"The Suliote soldiers in the town were always quarrelling with the townspeople. Murders were of frequent occurrence. This state of things—a veritable reign of terror—became unbearable, and Byron was petitioned by the inhabitants to pay off and disband the Suliotes. For this purpose 3,000 dollars were required,\* and Byron at first declined to disburse that sum. One evening, while the poet was shooting, in company with Capsali, at a bottle poised on a reed in the water, his favourite pastime, a street row was reported. Byron ordered out some of his guard to quell the disturbance. Turning to Capsali, he said, "'Questi maledetti Suliotti' are the cause of great trouble." Capsali replied, 'If your excellency would lend us the money to pay them, we would give a bond to repay it. We are most anxious to get rid of them, but, alas! we have no money.' After some further conversation Byron agreed to lend the money; and next morning the amount of their arrears of pay was duly bound up in a couple of strong canvas bags. The poet, with his usual caution about money, previous to handing the specie over, asked, 'Who ought to pay the town or the Government?' Mavrocordato

\* Dr. Millingen, in his *Memoirs on Greece*,† amount at 2,000 dollars.

† About the middle of January, 1824.

\* Trevelyan's *Life*, vol. ii. p. 385.



present, replied, 'The Government.' 'Then,' said Byron, 'why make the town give a receipt? Make out a bond as from the Government, and make it payable, in case of my death, to my servant Luca Calandrizano.'\* 'Why so?' inquired Mavrocordato. 'Your excellency is not ill.' Byron only answered sadly, 'This is a *triste* day for me; it is my birthday. To-day I enter on my thirty-seventh year, and it has been prophesied that I shall die at that age.' 'Surely,' replied Mavrocordato, 'your excellency does not believe in such superstition?' 'What is that to you?' retorted Byron, sharply. 'Make out the bond as I wish.' The order was of course obeyed.†

"Byron's perseverance was, even in trifles, remarkable. At Capsali's house there was a yard, in which stood posts at several feet apart. One day the poet placed an egg on one post and a bottle on another beyond it. He vowed to break both egg and bottle at one shot. Having placed himself at a distance of ten paces from the egg, he practised for two days without success. On the third day his object was achieved, and the poet was in high spirits at his triumph. Capsali was accustomed to address Byron in Italian, to which the latter always replied in Greek, of which language he knew but little. By this means they corrected each other, for Capsali's Italian was excessively weak, while Byron was a perfect master of that language.

"The cause of Byron's death was fever caught by getting wet while out riding. Easter in 1824 fell early, and the weather was wretched, cold, and raw. One day about Easter‡ Byron sent his horses on, outside the town gates, and went on to the lagoon in a *monoxylon* with Mavrocordato.§ They were caught in a squall and got wet while in the boat. In vain Mavrocordato begged Byron to return and change his clothes; the poet persisted in taking his ride. On his return he complained of cold, and laid himself on a couch wrapped in blankets. His doctor|| bled him a little,¶ and wished to repeat the operation, but Byron refused it. The doctors—there were three or four\*\*—then said that there was no hope. In consultation they declared that Lord Byron ought to have been bled,†† but as he refused the doctors said that now all the blood had gone to his head, and that recovery was impossible. They administered tonics, which were of no use. He was ill seven or eight days.‡‡ Almost his last words were, 'Oh, Greece! Oh, my daughter!'

\* This bond was actually bequeathed by Byron to the said Luca for the benefit of his poor mother, whom Byron had known in great distress while on a recent visit to Ithaca.

† Luca Calandrizano was a Moriote, brave and honourable. He fell at the siege of Athens.

‡ April 9.

§ This is an error. It was with Pietro Gamba. They started from the house on horseback, and were caught in a squall while riding in the country. On their return to the city gate Byron resolved, much against Gamba's wish, to send the horses home and return by boat. He was drenched to the skin, and wanted to prove his hardihood:—"I should make a pretty soldier indeed if I were to care for such a trifle."

|| Dr. Bruno.

¶ He was not bled until the 16th, namely, six days later.

\*\* Dr. Millingen, Dr. Bruno, Dr. Luca Vaga, and Dr. Freiber.

†† Capsali does not appear to know that Byron was bled on that occasion. Twenty ounces of blood were drawn from him, and the operation was twice afterwards repeated.

‡‡ He was actually ill ten days from 8 P.M. on the 2th to 6 P.M. on the 19th.

Just at the last his physicians proposed to try some other remedies, but Byron only remarked: 'It is of no use. I am going on a better road.' Capsali was in the room adjoining that in which the poet died. All the inhabitants of Missolonghi were deeply affected at Byron's death. The town petitioned for his lungs and larynx, which were duly deposited in an urn expressly prepared by the poet for that purpose.\* The urn was borne in the funeral procession by Capsali himself, and was interred within the holy precincts of St. Spiridion,† according to the rites of the Greek Church. In the words of Capsali, 'We wished to have his lungs and larynx because he had used his breath and voice for Greece.' After Lord Byron's death his effects were sealed up, and a committee was appointed to collect and preserve his papers. This was done at the suggestion of Tita, his Venetian gondolier and most faithful attendant.‡ The committee comprised S. Tricoupi,§ Prince Mavrocordato, and an elder brother of Capsali. Byron's journal was found, containing the prophetic conviction that he would die in his thirty-seventh year, the said entry having been made on the poet's last birthday."||

So much for Capsali's narrative, which runs fairly "on all fours" with those of Gamba, Millingen, Parry, and Moore. I notice a discrepancy as to the names of the physicians, which are variously spelt in various narratives. For example, Gamba calls them Luca Vaya and Dr. Treiber; Capsali, Millingen, and others call them Vaga and Freiber; but this may be only a typographical phenomenon, far more harmless than usual. In any case they were a muddling set, however named, and I always feel with Parry that they were only fit "to stand at the corners of alleys to distribute Dr. Eady's handbills." Millingen died in Turkey about three years ago, after distinguishing himself during the early part of the Russo-Turkish war by assisting the party deputed by Lady Layard to alleviate "the terrible sufferings of Turkish refugees."

In my next paper I propose to furnish an account of the manner in which Palm Sunday is observed at Missolonghi.

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

\* *Cum grano salis.*

† On the capitulation of Missolonghi in 1826 this church was burnt down by the Turks.

‡ Giovanni Battista Falcieri died in England January, 1875. I do not wish to take from Tita the merit of this suggestion, but am compelled to give due credit to that grand old man Edward Trelawny, who was most prompt and energetic on that occasion.

§ Afterwards Greek Minister at the Court of St. James's.

|| I can answer for no such entry. Capsali probably refers to those touching verses, composed on his thirty-seventh birthday, which he handed to Col. Leicester Stanhope with so much natural pride: "This is my birthday, and I have just finished something which, I think, is better than what I usually write." If his journal contained anything more definite on the subject of prophecy, his biographers have omitted to mention it.



## BOOKS ON SPECIAL SUBJECTS.\*

## VII. BOOKS SUPPRESSED AND CONDEMNED.

Copies taken from the Records of the Court of King's Bench, or Office Books of the Secretaries of State, of Warrants issued by Secretaries of State for seizing Authors, Printers, and Publishers of Libels from the Restoration, and of Commitments by Secretaries, &c. 4to., London, 1763.

Catalogus Librorum a Commissione Aulica Prohibitorum. Small 8vo., Vindobonæ, 1765.

Peignot (G.).—Dictionnaire Critique, Littéraire, et Bibliographique des Livres condamnés au feu, supprimés, et censurés, &c. 2 vols. 8vo., Paris, 1806.

Gibbings, Richard.—An Exact Reprint of the Roman Index Expurgatorius, the only Vatican Index of this kind ever Printed. With a Preface. 8vo., Dublin, 1837.

Mendham (Rev. J.).—An Index of Prohibited Books by command of the present Pope Gregory XVI. in 1835. 12mo, 1840.

Catalogue des Écrits, Gravures, et Dessins condamnés depuis 1514 jusqu'au 1<sup>er</sup> Janvier, 1850, suivi de la Liste des Individus condamnés pour Délits de Presse. Small 8vo., Paris, 1850.

Hart (W. H.).—Index Expurgatorius Anglicanus; or, Descriptive Catalogue of the principal Books printed or published in England which have been suppressed. 8vo. (Parts i. to v., to be continued), 1872-8.

## VIII. STUARTS AND PSEUDO-STUARTS.

The Stuart Papers, printed from the Originals in the Possession of Her Majesty the Queen. Vol. I. Correspondence: Atterbury's Letters to Chevalier de St. George. 8vo., 1847.

The Descendants of the Stuarts: an Unchronicled Page in England's History. By William Townsend. 8vo., 1858. Second Edition, with Additions, 8vo., 1858.

Ewald (A. C.).—Life and Times of Prince Charles Stuart, Count of Albany, commonly called the Young Pretender. 2 vols. 8vo., 1875.

Lord Mahon.—The Decline of the last Stuarts: Extracts from the Despatches of British Envoys to the Secretary of State (edited for the Roxburghe Club). 4to., London, 1843.

The Bridal of Caithairn, and other Poems. By John Hay Allen, Esq. 8vo., London, 1822.

Vestiarium Scoticum, from the Manuscript formerly in the Library of the Scots College at Douay, with an Introduction and Notes. By John Sobieski Stuart. Folio, Edinburgh, 1842.

Tales of the Century; or, Sketches of the Romance of History between the Years 1746 and 1846. By John Sobieski and Charles Edward Stuart. Post 8vo., Edinburgh, 1847.

Lays of the Deer Forest, with Sketches of Olden and Modern Deer-Hunting: Traits of Natural History in the Forest: Traditions of the Clans: Miscellaneous Notes. By John Sobieski and Charles Edward Stuart. 2 vols. post 8vo., Edinburgh and London, 1848.

The Quarterly Review, No. cxi., June, 1847 (vol. lxxxi. pp. 57 to 85), containing an elaborate article, not only on the *Vestiarium* (as to which the reviewer agrees with Sir Walter Scott in believing "this pretended manuscript of the sixteenth century to be an absolute fabrication, and of no authority whatever") but also a very minute exposure of the attempts of Messrs. John Hay Allen and Charles Stuart Allen, who eventually assumed

the name of John Sobieski Stuart and Charles Edward Stuart, to be the representatives of the Stuarts.

A Reply to the Quarterly Review upon the *Vestiarium Scoticum*. Post 8vo., London and Edinburgh, 1848.

## IX. THE GOLDEN ROSE.

Cartari (Carlo).—La Rosa d'Oro Pontificia. 4to., Rome, 1681.

Baldassarri (P. Antonio).—La Rosa d'Oro che si benedice nella Quarta Domenica di Quaresima dal Sommo Pontefice. 12mo., Venice, MDCCIX.

Young (Sir Charles), Garter.—Ornaments and Gifts consecrated by the Roman Pontiffs: the Golden Rose, the Cap and Swords presented to Sovereigns of England and Scotland. Large 8vo., 1860 (privately printed).

BIB. CUR.

## LONDON PUBLISHERS, 1623-1834.

(Continued from p. 404.)

Cadell, Thomas, Strand.—Born in Wine Street, Bristol, Oct. 27, 1742, and served his apprenticeship with Andrew Millar, whom he succeeded in 1767. Died at his house in Bloomsbury Place, 1802, in his sixtieth year. *Curwen's Booksellers; Gent. Mag.*, Dec., 1802, p. 1173.

Cademan, William, Pope's Head, in the New Exchange (1682).

Calvert, Giles, Black Spread Eagle, west end of St. Paul's (1647).

Caslon, Thomas, 4, Ludgate Street, opposite Stationers' Hall.—Was the second son of William Caslon, letter-founder, and was Master of the Stationers' Company in 1782. Died March 29, 1783.

Chiswell, Richard, Rose and Crown, St. Paul's Churchyard.—Born in the parish of St. Botolph, Jan. 4, 1639. Died May 3, 1711, aged seventy-two, and was buried in the south aisle of St. Botolph's Church.

Churchill, Awnsham and John, Black Swan, Paternoster Row (1705).

Clarke, J. and W. T., Portugal Street, Lincoln's Inn (1824).

Clarke, W., New Bond Street (1827).

Clements, Henry, Half Moon, St. Paul's Churchyard.—Succeeded Thomas Bennet at the Half Moon in 1706, and died Aug. 23, 1719.

Cripps, Henry and Lodovick Lloyd, Pope's Head Alley, near Lumber Street (1653).

Crofts, William, 59, Carey Street, Lincoln's Inn (1825).

Crooke, John, Duck Lane (1668).

Crooke, William, The Green Dragon, without Temple Bar (1686).—The business was afterwards carried on, in 1695, by Eliza Crooke.

Crouch, Samuel, corner of Pope's Head Alley, against the Royal Exchange (1706).

Davies, Thomas, Russell Street, Covent Garden.—Born 1710. Died May 5, 1785, aged seventy-five. *Gent. Mag.*, May, 1785, p. 404; *Allibone's Dict. of Brit. and Amer. Authors*.

Davis, Lockyer, Holborn, opposite Gray's Inn.—Born in 1728, succeeded to the business of his uncle, Charles Davis, and died April 23, 1791, aged seventy-three. *Nichols's Lit. Anecd.*, vol. vi. p. 436.

Debrett, John, Piccadilly, opposite Burlington House (1792).—Successor to John Almon, and founder of *Debrett's Peerage*. Died Nov. 15, 1822.

Deighton, J., 325, Holborn, opposite Gray's Inn (1793).

Dickinson, W., 24, Old Bond Street (1791).

Dilly, Edward and Charles, Poultry.—Edward born at Southhill, Bedford, July 25, 1732; died Nov. 1779, aged forty-seven. Charles was born at Son May 22, 1739. After the death of his brother, he carried on the business, and died at Richmond.

\* [No. I. Fairy Mythology, No. II. Caricatures, 5<sup>th</sup> S. vi. 81; No. III. The Year, 5<sup>th</sup> S. vii. 182; No. IV. German Popular Mythology, No. V. Courts of Love, No. VI. History of Fiction, 5<sup>th</sup> S. vii. 362]



1807, aged sixty-eight. He was buried in the cemetery of St. George the Martyr, Queen Square; was succeeded in the business by J. Mawman.

Dunton, John, Black Raven, corner of Prince's Street.—Son of the Rev. John Dunton, Rector of Graffham, Huntingdon, and Lydia, daughter of Daniel Carter, of Chesam. Born May 14, 1659, and served his apprenticeship with Thomas Parkhurst, London. Died 1733, aged seventy-four. *Life and Errors of J. Dunton*, ed. by J. B. Nichols, 2 vols.

Edwards, R., 142, New Bond Street (1793).

Elmsley, Peter, Strand, opposite Southampton Street.—Successor to Paul Vaillant (whom see), and afterwards resigned the business to David Bremner, his shopman. Died at Brightelmstone (now Brighton), May 3, 1802, in his sixty-seventh year. Nichols's *Lit. Anecd.*, vol. vi. p. 440.

Gillyflower, Matthew, Westminster Hall (1698).

Goodwin, Timothy, Fleet Street.—Died in 1720.

Gosling, Francis, Crown and Mitre, Fleet Street.

Gosling, Robert, Middle Temple Gate, Fleet Street.—Died Jan 4, 1794, at his house in Lincoln's Inn Fields. His daughter was married, June 26, 1794, to Henry Gregg, Esq., of Lincoln's Inn.

Grantham, William, The Black Bear, Westminster Hall (1668).

Griffiths, R., The Dunciad, St. Paul's Churchyard (1749).

Harper, Charles, The Flower-de-luce, against St. Paul's Churchyard (1683).

Hawes, William, The Bible and Rose, Ludgate Street (1705).

Herrington, Henry, The Anchor, New Exchange (1670).

Holdsworth & Ball, 18, St. Paul's Churchyard (1830).

Hooper, Samuel, 212, High Holborn.—He first had a shop in the Strand, afterwards in Ludgate and High Holborn. Died Feb. 20, 1793.

Horne, Robert, south entrance of the Royal Exchange (1685).—Succeeded by Thomas Horne in 1686.

Husbands, Edward, Middle Temple [Gate?] (1643).

W. G. B. PAGE.

91, Porter Street, Hull.

(To be continued.)

MR. PAGE will find in "N. & Q.," 5th S. xi. 282, a long note, by the late MR. TOWNSHEND MAYER, upon one of the above (Bentley). R.

#### SHAKSPEARIANA.

"CORIOLANUS," I. ix. 46 (6th S. iii. 344, 425).—Your correspondent C. M. I. seems somewhat hard to please. He admits, I presume, that the folios have *overture*, and that any substituted word can only be a guess. I met the objection that the word was not used to denote "introduction" or "opening" in Shakspeare's time by showing that it was so used. Was this "irrelevant"?

In order to justify the retaining of "him," I showed that the pronouns were not used in Shakspeare's time with our modern strictness of division, bringing forward, for the sake of brevity, only one instance. But many more might be quoted. "He," says Mr. Halliwell, "is frequently used for *it* in all cases." To take another example from our Authorized Version, "And he spake to his sons, saying, Saddle me the ass. And they saddled him" (1 K.

xiii. 27), i.e. the ass, not the prophet. Compare this with modern usage. I take the first instance that comes to hand; "Thou tookest the mule and gavest it to the Jew" (Lane's *Arab. Nights*). We may, however, not unreasonably assume that Shakspeare, by poetical licence, personified Steel, and compare the passage with a verse from *Syr Peny*:—

"With Peny men may women tyll (deceive)

Ageyn *him* they will not chide  
Ffor he may gar them trayle side  
In burnet and in grene."

In the first folio the passage is printed thus:—

"When Steele grows soft as the Parasite's Silke,  
Let him be made an Ouerture for th' Warres";

and though many nouns in this edition are printed with capitals, yet, as many are not so printed, the form of the word permits the supposition that Steel is here personified. J. D.

Belsize Square.

VERSES ATTRIBUTED TO POPE.—In *The Grove*, a miscellany of the usual type, published for W. Mears in 1721, occur on pp. 281-2 the following

"Verses Sent to Mrs. T. B. with his Works.

By an Author.

This Book, which like its Author, You  
By the bare Outside only knew,  
(Whatever was in either Good  
Not look'd in, or, not understood)  
Comes, as the Writer did too long,  
To be about you, right or wrong;  
Neglected on your Chair to lie,  
Nor raise a Thought, nor draw an Eye;  
In peevish Fits to have you say,  
*See there! you're always in my Way!*  
Or if your Slave you think to bless,  
*I like this Colour, I profess!*  
*That Red is charming all will hold,*  
*I ever lov'd it—next to Gold.*

Can Book or Man more Praise obtain?  
What more could *G-ge* or *S-te* gain?

Sillier than *G-ld-n* cou'dst thou be,  
Nay did all *J-c-b* breath in thee  
She keeps thee, Book! I'll lay my Head,  
What! throw away a Fool in Red:  
No, trust the Sex's sacred Rule;  
The gaudy Dress will save the Fool."

There is no clue whatever in the volume to the author's name, but I venture to suggest that they were addressed by Alexander Pope to Theresa Blount, and that the "Works" refer to the folio of 1717. They are evidently juvenile verses, and as Pope in later years was not on the familiar terms of his first intimacy with Theresa, there is a very good reason for his not acknowledging them subsequently. They express also very fairly Pope's known opinion of the female sex, and, so far, tally with the later *Essay on the Characters of Women*; while the reference in a slight occasional poem to Gildon and Jacob is much more like Pope than



any other contemporary. The names G-ge and S-te must, from the metre, be respectively names of one and two syllables. Among Pope's friends we find the names Gage and Southcote, fulfilling the exact requirements.

The verses allude to an edition of an author's works bound in red, and in the library at Mapledurham is preserved *The Works of Alexander Pope* in morocco, inscribed in Pope's hand, "Teresa Maria Blount, given by the Author," and at the end of the volume is an inscription:—"Sent to the Widow Blount by her affectionate sister Maria Teresa Blount" (see Carruthers's *Life of Pope*, second edition, 1857, p. 427). I have not seen this copy, but possibly some reader of "N. & Q." can inform us whether the morocco be red or not.

The volume in which this poem appeared contains a poem by James Moore, and Pope's name appears in the list of subscribers for four copies on royal paper. If the verses are Pope's, they might have been given either by him or Moore to the editor of *The Grove*, and the original have been retained by Theresa when she sent to the widow Blount the volume which they had in the first instance accompanied. I should be glad to have the opinion of Pope scholars on the point now raised for the first time. WILL. T. BROOKE.

157, Richmond Road, Hackney, E.

THE DOG ROSE.—Though the old monkish lines on the "Five Brethren of the Rose" must be familiar to many of your readers, I looked in vain through the index volumes of "N. & Q." for any mention of the subject in your pages, when it was brought to my memory some time ago; perhaps you may now think it worth referring to. There is an allusion to it in Sir T. Browne's *Garden of Cyrus* (ed. 1686, p. 37).

"Nothing," he says, "is more admired than the five Brethren of the Rose, and the strange dispose of the Appendices or Beards, in the calicular leaves thereof, which in despair of resolution is tolerably saved from this contrivance, best ordered and suited for the free closure of them before explication. For those two, which are smooth, and of no Beard, are contrived to lie undermost, as without prominent parts, and fit to be smoothly covered; the other two, which are beset with Beards on either side, stand outward and uncovered, but the fifth or half-bearded leaf is covered on the bare side, but on the open side stands free, and bearded like the other."

The lines as usually given are as follows:—

"Quinque sumus fratres, sub eodem tempore nati:  
Sunt duo barbati, duo sunt sine barbâ creati,  
Unus barbatus, sed barbâ dimidiatus,"—

being, I presume, meant for rude rhyming hexameters, without much particularity as to quantities. I have met with no less than four versions of them. The first is quoted as a note to Sir T. Browne, though it does not appear in my edition:—

"One summer's day in sultry weather  
Five brethren were born together:  
Two had beards, and two had none,  
And th' other had but half a one."

A second appeared in the periodical *Evening Hours*, vol. i. p. 208:—

"Five brothers, all equal in age:  
Two bearded, and equally wise;  
Two beardless, and equally sage;  
One bearded, though one-half in size."

A third came to me from a learned Cambridge professor:—

"Five brethren of one birth are we,  
All in a little family;  
Two have beards, and two have none,  
And only half a beard has one."

A fourth, and, I am bound to say, I think the best, was reported to me from the lips of a horticultural groom by a dear friend, now a prelate in a far distant land:—

"Of us five brothers, at the same time born,  
Two from our birthdays ever beards have worn;  
On other two none ever have appeared,  
While the fifth brother wears but half a beard."

C. W. BINGHAM.

"TO BEAT INTO THE HEAD."—In Matthew's, 1537, and other editions of Tyndal's Bible may be found the following note to the first epistle of Peter, iii. 7:—

"He dwelleth wyth his wyfe according to knowledge, that taketh her as a necessarye healper and not as a bonde slave. And yf she be not obedient, and healpfull unto him endeavoureth to beate the feare of God into her heade, that thereby she maye be compelled to learne her dutie, and to do it."

None but such as are glad to indulge in sneers at the Bible, or who secretly hate the religious opinions of the grand men who first gave it to the people, could ever imagine that a man is taught to take a thick stick and hammer "the fear of God into his wife's head" with it; but there are some writers of books who profess to believe this, and make very merry over it. Probably the following passage from the *Paraphrase of Erasmus* may be sufficient to convince them of what reasonable men never doubted—that this "beating into the head" is only a figure of speech:—

"Therefore when John preaching the kingdom of God to be at hand, had already gathered together many disciples, did dayly baptise many and was had in greates auctoritie among all men (but in very dede men had an ill opinion of Jesu) the sayd John doeth openly beat into the heades of the multitude, and eftsones reherseth that thyng, whiche diuers tymes before he had witnessed of hym: And according to Esaies prophecie which did tel before hande that he should in wildernes saye with a loude voice, make redy the waye of the lorde."—*Erasmus*, 1548, John, f. 6, verso.

The expression occurs many times in exactly the same sense in the *Paraphrase of Erasmus*

R.

Boston, Lincolnshire.



**PALM SACK.**—The wine intended under this designation has been long discussed. The following, from the *London Commercial Record*, May 13, 1881, may interest some readers of "N. & Q." :

"Wine, wit, and women are the three things that make life gay. It is perhaps, however, a pity that there are no three things that might also make it wise. The old Romans had a triad that ran thus—

'Balnea, vina, Venus corrumpunt corpora nostra,  
Sed vitam faciunt, balnea, vina, Venus.'

Which is to say that baths, wine, and women corrupt our mortal bodies, though life would really not be life without them. In all ages a high importance has attached to wine. We even owe the *Volpone* of Ben Jonson to it, for he says, 'I wrote most of it after a present of ten dozen of *Palm sack* from my very good Lord T—; that play I am positive will last to posterity, and be acted, when I and envy are friends, with applause.' Well, *Volpone* is not acted now either with or without applause, but philologues are still discussing what may be the meaning of *Palm sack*. There has been a great deal of disputation as to the meaning of Sherry sack. Brückman, who discourses earnestly on many drinks, suggests that it is a Spanish wine, so called because it is carried in large skins or *sacks*—'quod in utribus seu saccis in Hispaniâ circumvehatur.' But the wine skins are almost exploded in Spain, yet the *Secco* is as much in demand as of yore. Had we ever had a wine merchant for a commentator upon our old plays instead of your Ritson, Steevens, Reed, and Johnson, he would have got at the truth at once perhaps, for is there not truth in wine 'in vino veritas,' and the wine merchant should in this give the commentators the sack, if 'cuique sua arte credendum' be true,—that a man should know his own trade best. There are three main divisions for all the white wine produce of Xeres, and the most refined of these is of very pale and dry character (*Secco*). This wine is of the Amontillado type, and from time immemorial has been technically styled, as it is still, *Palma*: hence the *dry Palma* or *Palm sack* of our friend the 'raggy' Ben."

C. A. WARD.

"A DOVERCOURT BEETLE."—In his lately published *Glossary of Essex*, p. 59, Dr. Charnock mentions the proverb, "A Dover Court: all speakers and no hearers," and incidentally quotes Dr. Mavor's explanation of Tusser's "Dovercourt beetle," as "one that makes a great noise." But it was clearly shown by the editors of the English Dialect Society's edition of Tusser (note to ch. xvii. st. ix. at p. 248) that the expression simply means a beetle made of the elms of Dovercourt, of which Harrison says:—

"Of all the elms that euer I saw, those in the south side of Douer Court in Essex, neere Harwich, are the most notable, for they growe...in crooked maner, that they are almost apt for nothing else but naue timber, great ordinance, and beetels."—*Description of England*, ed. Furnivall, pt. i. p. 341.

XII.

**THE STUBBS FAMILY, CO. LINCOLN, IN 1612.**—The following note of an old lease among the records of the Grammar School of Macclesfield, Cheshire, may some day be of use. By indenture made June 22, 10 James [1612], the governors of the school lease to John Stubbs, of North Coates,

co. Lincoln, Gent., eldest son of John Stubbs, parson of Stipney Parva in the said county of Lincoln, certain messuages in Macclesfield late in the occupation of Edward Stubbs deceased, grandfather of the said John Stubbs, the son, for the term of ninety years, a former lease of the said premises made unto John Andrew, deceased, being surrendered. It is thus shown that this branch of the Stubbs family, which had settled in Lincolnshire, came from Macclesfield, in the neighbourhood of which town the name is very common. J. P. E.

"BASKET."—Is it not true that "basket" is one of the oldest words in our language? It appears to have been in use here among the Britons during the Roman occupation, and to have been adopted into the Latin tongue. Thus Martial writes:—

"Barbara de pictis veni bascauda Britannis:  
Sed me jam mavult dicere Roma suam."

I doubt whether any other English word can be proved more ancient. E. WALFORD, M.A.  
Hampstead, N.W.

**THE ARMS OF COLONIAL AND MISSIONARY BISHOPRICS** (see *ante*, pp. 241, 286).—It may interest some of your readers to know the history of the heraldic device of one of our colonial sees—that for the see of Ballaarat. It was designed by me, at the request of my brother, the bishop, in 1875. The blazon is: Ermine, a fer-de-moulin sable; on a chief azure a celestial crown or. The intended meaning is that purity of life (expressed by ermine field), together with honest labour in the Church of Christ (expressed by the millrind, which represents work, while its figure is similar to that of the Greek X), leads to heaven (azure) and its reward (crown celestial). The design was approved and adopted. R. THORNTON.

St. John's Vicarage, Notting Hill, W.

**CHINESE LIBRARIES.**—Having reason to believe that, apart from the national collection in the British Museum and the extensive libraries possessed by the Royal Asiatic Society, University College, and the India Office, there are to be found, either in the possession of colleges or in the hands of private individuals, many accumulations of Chinese works no record of which exists, I shall esteem it a great favour if the holders or others who know of these will communicate with me.

HENRY F. HOLT,  
22, Albemarle Street. Sec. Royal Asiatic Society.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**MANZONI'S "PROMESSI SPOSI."**—What is the cause of the very great diversity of text in



different editions of Manzoni's *Promessi Sposi*? I possess a Paris edition, Baudry, 1836, which I studied carefully about that time; since then I have seen an edition printed at Florence, Le Monnier, 1845, which agrees with the Paris edition; but another edition, printed at Leipzig, Brockhaus, 1866, and the twenty-first edition of the author, dated 1872, Milano, Fratelli Rechiedei, differ in an extraordinary degree from the preceding ones; the text seems to have been entirely rewritten, and on every page there are dozens of words and expressions differing from those of the preceding editions—changes made apparently merely for the sake of change, the sense remaining just the same; in some instances the grammatical word changed for the ungrammatical (popular) one.

If this double book is a feat of the author to show the copiousness of the Italian language, it is a feat that can be performed in no other language, and it would be very interesting as a literary curiosity to know how it was brought about. Italian scholars know that the difficulty in using that language is to employ the proper words for a certain style. The French proverb is verified in that respect, "Il n'y a que l'embarras du choix."

S. GALINDO.

Exeter.

**RULE OF THE ROAD.**—How is it that on the continent of Europe and in America a vehicle when it meets another on the highway passes on the right hand, and when it overtakes another passes on the left hand, while in the United Kingdom this rule is reversed? Can any information also be given as to the rule observed in Australia? On the Continent, curiously enough, the English rule obtains on the railways, owing no doubt to the first lines having been planned by English engineers, who presumably had overlooked the difference referred to. Perhaps an explanation may be found in the historic incidence of transport, such as the early use of bullock carts in one country and of horse vehicles in another. It seems rather remarkable that America should not have followed the mother country in the rule of the road. First settlers are not likely to change their habits of driving without some strong cause.

JEHU.

**INDIGENOUS TREES OF BRITAIN: A PASSAGE FROM CÆSAR.**—Cæsar in his description of Britain has penned a "note" that has much vexed commentators, and respecting which, even at this time of day, a query may not be out of place. He says (*B. G.* v. 12), "*Materia ejusque generis, ut in Gallia, est, præter fagum atque abietem.*" From this it has been supposed that the beech and Scotch fir are not indigenous, especially seeing that in Kent, with which district the Romans were most familiar, the former tree now grows luxuriantly. One commentator, Mr. Loudon, I

believe, has been driven to the conclusion that the *Fagus* and *Abies* known to the Romans were not the beech and Scotch fir, but the edible chestnut and silver fir, neither of which is indigenous in this country. But is it necessary to go so far as this? I respectfully suggest that *præter* in Cæsar frequently means "besides, in addition to" (see *B. G.* i. 43; *B. C.* iii. 57, &c.); in which case the passage would mean that the Britons possessed not only all the wood that the Gauls had, but beech and fir besides. The climate of Britain seemed better to him than that of Gaul: "*Loca sunt temperatiora quam in Gallia, remissioribus frigoribus.*"

The above rendering, of course, implies the absence of *Fagus* and *Abies* from any list which Cæsar may have drawn up of the products of Gaul, and which, if it exists, my acquaintance with Cæsar (to my shame be it said) is not exact enough to turn to; and doubtless some scholar will rise in his wrath and crush me with instances that have escaped my puny erudition. To all such I can only say, As you are strong be merciful.

H. E. W.

**FREDERICK WINKS, R.A.**—A friend of mine has an oil painting with an inscription thereon, stating that it represents the gallant defence made by the ship *Blanche* in the *Sombrero* passage, on July 19, 1805, against a French squadron commanded by M. Baudin. This painting is signed Frederick Winks, R.A. Who was Frederick Winks, and what do the letters R.A. mean? I am informed that no such person appears in the list of Royal Academicians. EDWARD PEACOCK.

Bottesford Manor, Brigg.

**LATIN VERSE DOGGEREL.**—Can any of your readers tell me from what book the following verses come? They were told to me when a boy by my father, who said that they were current at the Charterhouse School in his day (1792–1800):

"Carmina non bona sunt sine 'nunc,' sine 'tunc,' sine 'quando,' 'quoniam,' 'quippe quod,' atque 'quia.'"

As a "skit" on the Latin versification of school-boys they are worth reprinting in "N. & Q."

E. WALFORD, M.A.

Hampstead, N.W.

**DICE.**—Dice usually figure in delineations of the instruments of the Passion; presumably, therefore, it was with them that the soldiers played for the seamless coat. Were dice allowed to Roman soldiers when on duty? Is there any tradition as to what the successful cast was (*Coup de Vain* three sixes?), or has there been any uniform the various pictorial representations of the

FRANK RIDE &

24, Victoria Grove, Chelsea.



"DRUNK AS ESSEX HOGS."—Whence is this proverb derived?  
R. C. HOPE.

"HISTOIRE DE L'ÉCOLE ALEXANDRIQUE," by Jules Simon, 2 vols. 8vo. 1845.—I am very anxious to refer to this work. Perhaps some reader of "N. & Q." will be so kind as to inform me if he has it, or if it is in the British Museum.

RALPH N. JAMES.

Ashford, Kent.

"THE EVIL ONE."—Camden, in his *Remains*, "sets down" the Lord's Prayer as it was translated in sundry ages, and he says:—

"In the time of King Henry the second, I find this rhyme sent from Rome by Pope Adrian, an Englishman, to be taught to the people."

I will only transcribe the last four lines:—

"Forgive ous all that we have don,  
As we forgivet uch other mon:  
Ne let ous fall into no founding,  
Ac shield ous fro the fowl thing. Amen."

Is not this ending equivalent to "the evil one"?

FREDK. RULE.

Ashford, Kent.

STAFFORD OF EYAM.—Can any of your readers give me the pedigree of this family, existing from Hen. III. to Eliz.? The daughters and coheirresses of Humphrey, the last male heir, were married—Gertrude, to Rowland Eyre, of Hassop; and Ann to Francis Bradshaw, of Bradshaw, all of Derbyshire. "The heiress of Roland married into this family in the reign of Hen. VI." (Lysons). Arms, like those of the Staffords of Botham (same county), "Or, a chev. gu. between three martlets sa." (Lysons). A Brit. Mus. reference to a MS. pedigree of the Botham Staffords is Harl. 886, fo. 15; but this I am unable to consult.

TIBI.

THE ABBEY OF PETERBOROUGH AND THE PRIORY OF SPALDING.—I want to read all known records of the Abbey of Peterborough and the Priory of Spalding. I have looked up most of those that are given in Sims's *Guide to the Genealogist*, but should be glad to know whether there are any accessible records besides those mentioned by Sims. In Gunton's *Peterborough*, p. 241, mention is made of an inquisition taken in the year 1231, but it does not say where the inquisition is to be found. I may add that I have in my possession a deed dated 1531, to which is attached the seal of the Priory of Spalding; it is, I believe, the most perfect impression of that seal now in existence.

HAUTBARGE.

"LARGESSE."—While spending a holiday at Cromer, in Norfolk, two or three years ago, during the harvest, I was surprised, believing the word to be quite obsolete, at being on several occasions asked for *largesse*; I think each time either by reapers or by children with them in the harvest-

fields. It is interesting to find the word still surviving in spoken English, and I shall be glad if any of your correspondents can inform me, firstly, whether the word is now peculiar to Norfolk; and secondly, whether it is now particularly applied to gifts made in connexion with the harvest.

C. B. S.

BADGE OF THE BEAR WITH THE RAGGED STAFF.—Shakespeare wrote, speaking for the celebrated Earl of Warwick:—

"Now, by my father's badge, old Neville's crest,  
The rampant bear chain'd to the ragged staff,  
This day I'll wear aloft my burghet,  
As on a mountain-top the cedar shows  
That keeps his leaves in spite of any storm."

I wish to know if he was quite correct in attributing this badge to the Earl of Warwick's father. Did not the earl become entitled to it through his marriage with Anne Beauchamp, and consequently did not the badge belong to the Beauchamp and not the Neville family?

D. G. C. E.

[Mr. Seton had already noticed this heraldic slip, in his *Law and Practice of Heraldry in Scotland*, 1863, p. 253, where he shows that the bear and ragged staff were the cognizance of the Beauchamps, and not of the Nevilles.]

PEPYS'S "DIARY."—I should be much obliged if any of your correspondents would give me information concerning Mr. Alsopp, mentioned in Pepys's *Diary* May 25, 1663, February 22, July 1, 16, 22, 27, 1664, and his descendants; and Mr. Alsopp, minister of St. Clement Danes Church (Pepys' *Diary*, March 24, 1661).

F. R. PRYOR.

Trinity College, Cambridge.

THE FIRST LONDON OMNIBUS.—When did the first London omnibus begin to run, and is the London 'bus the father of all other 'buses? Was not Shillibeer, the cheap funeral man, the original starter of the London 'bus?

A. H. CHRISTIE.

[See "N. & Q." 5th S. viii. 66. A paragraph from Saunders's *News Letter*, July 10, 1829, is there given, in which it is stated that on "Saturday [the 4th] the new vehicle, called the omnibus, commenced running from Paddington to the City."] ]

PLACE-NAMES.—What is the source of the first syllable in the following place-names?—Gunhouse (Lincolnshire), Gunville (Isle of Wight), Gunthorpe (Norfolk, Rutland, Lincolnshire), Gunby (Lincolnshire).

MOONSPEN.

Sheffield.

JAMES HOOLEY, OF WOODTHORPE, CO. NOTTS.

—I should be much obliged if any of your correspondents could give me any information as to the ancestors of the above-named Mr. James Hooley, who was, I believe, a deputy-lieutenant of that county. His only son, Samuel Cutler Hooley,



had a daughter, married to Mr. Owen Davies in 1826. The name Hooley, Hulley, or Howley is that of a family long seated near Macclesfield, and also of one at Dukinfield, in Cheshire, and later at Manchester, and I should be glad to know whether Mr. James Hooley descended from either of these families or not. Replies may be sent to me direct.

J. P. EARWAKER, F.S.A.

Pensarn, Abergele, N. Wales.

LATHAM'S "FALCONRY," 1633, 4to.—Prefixed to each of the two parts of this work are commendatory verses by "T. A." Was this Thomas Achelley, to whom is attributed *The Massacre of Money*, 1602, 4to.?

C. D.

"WALKING WIDTH AND STRIDING SIDTH."—Is this phrase used in any part of England? If so, where? It occurs in chap. ix. of "Kith and Kin," a novel appearing in *Temple Bar*:—

"Her gown followed the old Danesdale rule for what a gown should be—it was not long enough to catch the dirt, and it was 'walking width and striding sidth,' as a gown should be."

F. C. BIRKBECK TERRY.

Cardiff.

THE ORIGIN OF *Balaneion*.—St. Augustine says, in the ninth book of his *Confessions*, that he had heard that the Latin word for bath (*balneum*) was derived from the Greek *βαλανειον*, and the latter from its driving sadness from the mind. "Audieram inde balneis nomen inditum quia Greci *βαλανειον* dixerint, quod anxietatem pellat ex animo." It is well known that the accepted derivation of *βαλανειον* is from the practice of heating baths by burning acorn shells. Can any one say whether St. Augustine's explanation is a mere guess, or whether it is mentioned by any other writer?

W. T. LYNN.

Blackheath.

AUTHORS OF BOOKS WANTED.—

A religious tract, entitled *The Minimum Christian*.

W. F. DOWNSHAM.

AUTHORS OF QUOTATIONS WANTED.—

"I thought you honest;  
I have been deceived; would you deceive me twice?  
No, tribune, no! You sought for war; maintain it as  
you may."

J. G. C.

"Determined beforehand, we gravely pretend  
To ask the opinion and thoughts of a friend," &c.

E. H.

### Replies.

JUDAS ISCARIOT.

(6th S. iii. 388.)

These lives are more or less corrupt reprints from "the legende named in latyn legenda aurea. That is to saye in Englysse the golden legende. For lyke as eth golde in value all other metallys. So thys

legende excelleth all other bookes." My edition is the extremely rare one of W. de Worde, 1512. At folio 19 of the second part, in "The passyon of our lorde," is given an account of Pilate, whose mother, by a king called Tyrus, had a son for whom "she toke her name [Pylam] and the name of her fader whiche was called atus. And composed thus of their names one name to her sone/ and named hym pylatus."

The story goes on to describe how he grew up and slew the king's legitimate son, being moved of envy and wrath, "because he was more noble, and in all feates he knewe more, and was more sette by." He was sent in hostage to the Romans. "In this tyme was at rome one of y<sup>e</sup> sones of y<sup>e</sup> kynge of fraunce/ whiche also was sente for the trewage." He was jealous of him, so he slew him also. These murders rather recommended him to the Romans.

"They answered that he whiche had slayne his broder & estrangled hym that was in hostage/ yf he myghte lyue sholde be yet moche prouffitable to the comyn wele. And sholde daunte the necke of them that were cruel & wood. And then sayd y<sup>e</sup> Romayns/ that syth he was worthy to deye/ he sholde be sente into an yle of y<sup>e</sup> see named Ponthus to them that wyl suffre no luge ouer theym/ to y<sup>e</sup> ende that his wickednesse may ouercome and Juge theym. Or elles that he suffre of them lyke as he hath deserued."

He subdued these people, and took the name of the island and was henceforth called "pounce" pylate.

"And whan herode herde his iniquytees and his frawdres he had grete loye therof. And bycause he was wycked hymself/ he wolde haue wycked with hym. And sente for hym by messagers/ and by promyse of gyftes he came to hym & gaue hym the power of the realme of Judee & Jerusalem."

The account contains many other marvels, among which may be mentioned Veronica and her handkerchief, and the miraculous manner in which Christ "enprynted and figured his face therein," and how she restored the health of Tiberius with it; how Pilate "ware alwaye the garment of our lorde whiche was wout seme," and which had the property of making his enemies "swete & debonayr to hym," and which for a long time prevented Tiberius from punishing him, until it was told to him that he wore the coat of Jesus. When Pilate was sentenced to death he took a knife and slew himself. His body was bound to a millstone, and cast successively into the "Tyber," "Rosne," and lastly in a "deep pit in Losane"; in all of which places spirits raised great tempests and commotions.

The account of Judas Iscariot is contained in the "lyfe of St. Mathye" at folio 100 of the same book. The chief events do not materially differ from those given by your correspondent. It is a marvellous history, but much too long to here. Jerome is quoted as the authority for

of the statements.

The Polycronicon contains the same & with only small variations (see the 1527 ff. 149-151). There were several editio-



the *Golden Legend* and the *Polychronicon* earlier than those from which I have quoted; and it is most probable that the authors of both books took these lives from a monkish chronicle or some other much earlier source. They have been continually reprinted as chap-books, both here and on the Continent, up to our own day. I am under the impression that my son bought one in Normandy with other chap-books a year or two ago. He is now in North Italy, but when he returns I can see if it is in his collection.

I do not know of any lake called after Pontius Pilate; but there is Mount Pilatus on the Lake of Lucerne, which is said to be so called because Pilate threw himself from one of its precipices into the lake below. They tell many other wonderful tales there about Pilate at the present time.

R. R.

Boston, Lincolnshire.

The chap-book alluded to appears to be a prose rendering of a poetical tract by Thomas Gent, the York printer, of which the following is the title:—

"Divine Justice and Mercy displayed. | Set forth in the unhappy Birth, wicked Life, and | miserable End of that deceitful Apostle, | Judas Iscariot; | Who, for thirty Pieces of Silver, betrayed and sold | his Lord and Master, | Jesus Christ. | Shewing, | I. His Mother's Dream after Conception; the Manner of his Birth; and | the evident Marks of his future Shame. | II. How his Parents, inclosing him in a little Chest, threw him into the | Sea; where he was found by a King on the Coast of Iscariot, who called | him by that Name. | III. His Advancement to be a Privy-Counsellor; and how he unfortunately | killed the King's Son. | IV. He flies to Joppa; and, unknowingly, slew his own Father; for | which he was forced to abscond a second Time. | V. Returning a Year after, he married his Mother; who knew him to be | her Child by the particular Marks he had, and by his Declaration. | VI. And, lastly, seeming to repent of his wicked Actions, he followed our | blessed Saviour, and became one of his Apostles; but after betray'd | him into the Hands of the chief Priests; and then, miserably hanging | himself, his Bowels dropt out of his Belly. | With Meditations on the Life and Death of our B. Saviour. | Quis talia fando | Temperet à lacrymis?—Virg. Lib. ii. | But who the Sufferings of Jesu hears, | Can cease from Sighs, or stop his falling Tears? | By Mr. Thomas Gent, Author of the History of York, in 1730; those of the fine Scriptural Great Eastern Window of the Magnificent Cathedral of | St. Peter; Rippon; and Hull; a Pastoral Poem on the Death of the Earl of Carlisle; and of Castle Howard, St. Winefred's Well, &c. Originally written in | London at the Age of 18; and late improved in 80. | York: | Printed at the New Printing-Office in Fosgate, 1772. | [Price Twopence.]"

This 12mo. tract (24 pp.), which has a rude woodcut of Jacob's ladder as colophon, is supposed by Davis (*Memoirs of the York Press*) to have been printed by Thomas Mitchelson. The "various authors" from whom it is asserted that Gent gleaned his materials are Eusebius, Josephus, Orosius, Sozomenes, &c. The fate of Pilate as recounted by Gent varies from that given in the Birmingham chap-book:—

"The President, some say, himself had drown'd;  
And in a Lake of Switzerland was found;  
Whose pallid Ghost, judicial like, near Banks,  
Was dreary seen, by People of all Ranks."

CHARLES A. FEDERER.

Bradford.

HELMETS IN CHURCHES (6th S. iii. 287).—Like all other antiquities, the date of helmets in churches and elsewhere is easily determined by their style and make. Roughly speaking, before the time of Elizabeth the greater number of helmets hung up in churches were real ones. But when the practice grew quite a common one, as it did in the latter half of the sixteenth century, it became apparent that the head-pieces of that period, many of which were very beautiful works of art, were far too valuable to be put to such purposes. Then arose the purely funeral helmet, made of thin sheet iron, often, indeed, containing some portion of a real helmet, and very frequently made with working vizor, &c.; for the helmet of the usual form, whether real or funeral, must almost of necessity be built up of various parts. As a general criterion for distinguishing real from false helmets, the strips of leather or buckram, riveted inside, for affixing the lining—a very important feature in every real helmet—should be looked for.

The civil wars and the exigencies of the military costume of that time caused the production of quantities of cheap common troopers' helmets, and such real helmets may frequently be found hanging up—or, speaking more strictly, kicking about—in unrestored village churches. The mischief of restoration and of that feeling which Weever calls "the despatch to antiquities of this kind," not to speak of the ignorance or the apathy of the parsons and wardens of the last century—then, as now, the legal protectors of these interesting memorials—has certainly permitted the removal from churches of a great number of far more interesting helmets than those last mentioned, and permitted their removal from spots where they were originally placed, it may be, as personal relics of the prowess of the great departed. But it has apparently been reserved for our own time that cupidity should play its part in this wicked raid; and the editor of "N. & Q." will doubtless be interested to know that, "within measurable distance" of a hundred miles from his office, a *helm* has been taken from a church within the last twelve months and sold for a hundred guineas! A. H.

DIRT HOUSE, FINCHLEY (6th S. iii. 289).—I have known the locality referred to nearly forty years, and have always understood that the White Lion public-house obtained the common name of the "Dirt House" from its being the regular stopping place of the men in charge of the carts and waggons which, taking hay and other produce to London, usually returned to the country laden



with soot, manure, and the like. The wood on the opposite side of the road doubtless obtained its name from its proximity to the "Dirt House," and to distinguish it from the other small woods in the neighbourhood, all of which are remnants of the great forest of Middlesex. The term "docket free" placed on the vehicles showed that the tolls through which they would pass had been compounded for, but I fail to see its application to a house.

I never heard of any plague having occurred in this district, or of there being any plague pit nearer than that in the hollow locally known as "Dead man's hole," in Churchyard Bottom Wood, which lies on the south-east side of the Muswell Hill Road, about a mile in a direct line from the White Lion; and vehicles going from London to this pit with bodies doubtless proceeded *via* Islington, Holloway, to Ring Cross, Devil's Lane, Crouch End, and over Muswell Hill as the more thinly inhabited route; but if they went *via* Highgate Hill they would turn off at Southwood Lane, so that in either case the "Dirt House," if in existence, would be a mile northward of any part of the route traversed.

GEORGE POTTER.

Grove Road, Holloway, N.

There is a house of this name at Little Bourton, about two miles from Banbury, on the Southam Road. But the name is not very appropriate, for the house has just been painted and scrubbed and whitewashed till (outside, at least) it is as spruce as a house can be.

C. F. S. WARREN, M.A.  
Farnborough, Banbury.

CLERGYMEN HUNTING IN SCARLET (6th S. iii. 348, 414).—Is it possible that MRS. COLLINS's vague reference to somebody of the name of Russel can be meant for the famous Jack Russell, known through the West country and far beyond it as one of the last and best of clerical sportsmen? If so, let me say, on the authority of some who know him far better than I do, that the Rev. John Russell does not now, in his eighty-sixth year, hunt in scarlet, though he hunts as vigorously as ever; but that in his curate days he did hunt in scarlet, because it was then the proper thing to do in the West country. In the North it was not, alas! proper for the clergy to hunt in scarlet even a century ago. My maternal grandfather, who about that date was a country rector, used to hunt in bottle green; and I have understood that, when he rode to visitations in that costume, he was received with much favour, especially by the ladies.

MRS. COLLINS and the world generally ought to know that the Rev. John Russell is one of the few men whose memoirs have been published in their lifetime. The book, a stout octavo, issued by Bentley in 1878, is before me, with "Jack Russell's" clear autograph on the title-page. In June, 1880, Mr. Russell, at the age of eighty-five,

resigned the living of Swimbridge, which he had held since 1833; but he resigned it only to accept the rectory of Black Torrington, where he is still to be found, as popular—man and parson—and as fond of hunting as ever. At the Duke of Bedford's last year, a testimonial of nearly eight hundred pounds was presented by the Earl Fortescue, on behalf of the subscribers, to "one whose fame as a sportsman and worthy Christian gentleman is well known in all parts of the civilized globe," and who certainly, therefore, ought to be known in "N. & Q." A. J. M.

There is a clergyman now holding a living in the county of Durham who within a few years of the present time always hunted in scarlet. I know another in this neighbourhood who still does so, and have frequently seen him go hunting thus attired.

R. C. HOPK.

Scarborough.

HERALDIC (6th S. iii. 428).—The arms about which R. W. C. inquires are those of the Company of Merchants of Spain, or Spanish Merchants, incorporated by Queen Elizabeth. They are engraved at p. 616 of the 1633 folio edition of Stow's *Survey of London*. In the last edition of Burke's *General Armory* the blazon is given as:—

"Azure, in base a sea, with a dolphin's head appearing in the water, all proper; on the sea a ship of three masts in full sail, all or, the sails and rigging argent; on each [sail] a cross gules; on the dexter chief point the sun in splendour, on the sinister chief point an estoile of the third; on a chief of the fourth a cross of the fifth, charged with a lion of England. Crest: Two arms embowed issuing out of clouds, all proper, holding in the hands a globe or. Supporters: Two seahorses argent, finned or."

J. P. R.

In Papworth and Morant's *Dictionary of British Armorial* is a coat of arms so closely resembling that inquired about by R. W. C., that I am disposed to think that the same arms are intended in each case:—

"Barry wavy of six argent and azure, over all a ship of three masts in full sail proper, sails, pennants, and ensigns of the first each charged with a cross gules, all between three besants; a chief or, on a pale between two roses gules, seeded or, barbed vert, a lion passant guardant of the fifth."

These arms are stated to belong to the "Russia Merchants' Company, incorporated and arms quartered 1555." The coat is a difficult one to blazon, and the variations between the *Dictionary* and R. W. C. are not greater than the intricacy of the bearings might occasion.

W. SPARROW SIMPSON.

"ALL WISE MEN ARE OF THE SAME RELIGION" &c. (6th S. iii. 406).—Speaker Onslow agrees Toland in attributing the saying about "a religion of wise men" to Lord Shaftesbury, the anecdote very much in the same



his note to Burnet's *Hist. of his Own Times*, vol. i. p. 175). It is wrongly attributed to Garth in Singer's edition of Spence's *Anecdotes*, p. 115, note.

G. F. S. E.

ACCUMULATED BOOK-PLATES (6th S. iii. 289).—Let me suggest to A. H., as well as to others who may be in the same dilemma, the following:—In about a pint of hot water put nearly half a fluid ounce of pure nitric acid, then with a camel hair brush damp well the book or any other papers required to be removed from their fastening by either paste, dexterrine, &c., just to the edge and a trifle over of the object to be removed, and a few minutes after any book-plate, print, engraving, &c., can easily be removed by raising first one corner till the next corner is up, then seize both corners between the fingers and pull up gently; dry between blotting-leaves and repaste at pleasure. Repeat the same operation for each succeeding book-plate, taking care not to over-soak the cover.

JULES C. H. PETIT.

WOTE STREET, BASINGSTOKE (6th S. iii. 308).—It occurs to me that a connecting link between the names "Wote" and "Motte" may possibly be found in the ancient "*Witenagemote*."

E. WALFORD, M.A.

Hampstead, N.W.

PARISH CLERKS SELLING ALE (6th S. iii. 306).—This appears to have been a custom of some antiquity:—

"In the Easter holidays," says the account in the *Antiquarian Repertory*, from MS. collections of Aubrey, in the Ashmolean Museum at Oxford, 1678, was "the clerk's ale, for his private benefit and the solace of the neighbourhood." Denne, in his "Account of Stone Figures Carved on the Porch of Chalk Church" (*Archæol.* xii. 12), says: "The clerk's ale was the method taken by the clerks of parishes to collect more readily their dues."—Brand's *Popular Antiquities*, i. 180, Bohn's edition.

EDWARD H. MARSHALL, M.A.

"ANCHOR-FROST" (6th S. iii. 306).—The following quotation, from *The Dialect of Leicestershire*, by Messrs. Evans (E.D.S.), may interest your correspondent:—

"Anchor-frost, *sb.* a frost which causes ice to form along the bed of a running stream, and the ice so formed. An anchor-frost can only occur when the temperature of the running water is below freezing point. When this is the case the rapidity of the stream is sometimes sufficient to prevent the swifter upper current congealing, while the lower current, which moves more slowly on account of the greater friction, becomes frozen to the bed."

F. C. BIRKBECK TERRY.

Cardiff.

"A SPODE'S FONT" (6th S. iii. 349).—The "Spode's font" of forty years since was one of the small fonts which used to be placed in the bowl of the large font, to avoid the necessity of filling the larger vessel with water when used for

baptisms, in compliance with the rubric that it "should then be filled with pure water." They were of hard white stoneware. Sometimes the form was that of a font, *e.g.*, Hutt of Cambridge, in 1843, issued a model of the font at Deddington in Oxfordshire; but more frequently the form was that of a carved basin. The small fonts, modelled from old ones, would have a legitimate use at private baptisms. Spode's manufactory was at Stoke-upon-Trent. His works were bought in 1833 by Alderman Copeland.

ED. MARSHALL.

No doubt J. S. J. has read the entry in the "Archdeacon's Orders" quite correctly. I should suggest that a "Spode's font" was an earthenware basin, of very moderate dimensions, to be placed in the large bowl of some ancient font. I have seen such basins in some country churches.

I am confirmed in this view by having some cups and saucers—alas! only too few—of blue and white, with the name of "Spode" impressed on the bottom of the saucers. The cups are very thin, and particularly pleasant to drink from.

W. SPARROW SIMPSON.

About the time mentioned by your correspondent a good many quasi-gothic basins were made by Spode of white ware, with the object of placing them within the larger font, or possibly to be used when no proper font existed. J. E. N.

A KENTISH TRADITION (6th S. iii. 308).—I have always hitherto believed "Little Goody Tidy" to be a nursery rhyme of an elementary nature, requiring only a slight effort of memory to repeat it rapidly, after the fashion of the "House that Jack Built." But Mr. WALFORD's query elevates our childish friend at once to the regions of history, and I hasten to supply another ancient poem, possibly the political effusion of Mr. WALFORD's "facetious Jacobite":—

"Tom married a wife on Monday,  
He got a stick on Tuesday,  
He beat her well on Wednesday,  
Sick was she on Thursday,  
Dead was she on Friday,  
Glad was Tom on Saturday  
To bury his wife on Sunday."

I don't know if this be a "Kentish tradition"; I heard it in Renfrewshire. H. M. L.

ST. KEW (6th S. iii. 308).—Collinson, in his *History of Somerset* (1791), vol. iii. 593, says that the most ancient name of Kewstoke was Stoke, but that

"it afterwards obtained an additional denomination from a saint who had his dwelling in the hollow of the mountain, where the narrow craggy track by which he went to his daily devotions still preserves his memory, being to this day called St. Kew."

A. P. ALLSOPP

Bath.



THE COMPASS FLOWER (1st S. vii. 477; 4th S. vi. 354).—Readers of *Evangeline* will recollect the allusion to this flower, the leaves of which possess the property of pointing north and south. It may be worth while to note, in continuation of my former reply, that a drawing and description of the flower, which is grown at Kew, may be found in Curtis's *Botanical Magazine* for January last, plate 6534. In the *Gardener's Chronicle* for May 27 there is a letter from the person who first called Longfellow's attention to the plant.

R. B. P.

"BILWISE AND POLMAD" (6th S. iii. 89, 237, 256).—The passage in which these words occur is in the second volume of Holinshed, second edition, 1586, in the description of Ireland, p. 12, col. 1, l. 10 :—

"Marcus Cicero, father to Tullie, being at that time steep in yeares, perceiving his countrymen to become changelings, in being bilwise and polmad, and to sucke with the Greeke the conditions of the Grecians, as to be in words talkative, in behaviour light, in conditions quaint, in manners haucie, in promises unstedfast, in othe rash, in bargains wavering (which were reckoned for Greekish properties in those daies) the old gentleman not so much respecting the neatnesse of the language, as the naughtie fruit it brought with it, said that his Countrymen the Romans resembled the bondslaves of Siria; for the more perfect they were in the Greeke the worse they were in their manners and life."

This is taken from Cicero, *De Oratore*, ii. 66. Your correspondent J. D., *ante*, p. 237, has given what seems the right meaning of the two words. *Polmad* is, in Halliwell's *Dictionary*, "in a rage for fighting." If Stanihurst meant the words to form a climax he has placed them in the right order; if he meant them to be understood in different senses, *bilwise* might refer to the power of speaking the Greek tongue, *bil-wise* or tongue wise, as speaking a strange language, chattering like birds, as in Herodotus, ii. 57, αἱ γυναῖκες, διότι βάρβαροι ἦσαν ἐδόκειν δὲ σφι ὅμοια ὄρνισι φθέγγεσθαι; and Æschylus, *Agamemnon*, 1013-4, χελιδόνος δίκην ἄγνώτα φωνὴν βάρβαρον κερήμενη; and *polmad* might refer to the rage for this, as we say mad for it. But more probably the words are as explained by J. D. *Bilwise* would then be illustrated by the French *Blanc bec*, or *bec-jaune*, like our *greenhorn*, *simpleton*.

W. E. BUCKLEY.

J. D. suggests that *bilwise* may be connected with A.-S. *bile-wit*, *bil-wit*, innocent, simple. This is very probable, and the meaning suits the context very fairly. In Anglo-Saxon poetry *bile-wit* had a very lofty ethical meaning, being equivalent to "equanimus, mansuetus, mitis, clemens," and being a very frequent epithet of God, the Father Almighty. It is once applied to the angelic hosts. But the word gradually fell from its high estate, and came to mean "mild, simple, foolish." *Bil* has nothing to do with *belly*, as MR. PARISH

suggests, nor with the *bill*, i. e. beak, of birds, as Junius grotesquely imagined (see Bosworth, i. v.), but is apparently the same as the *bil* in the Germ. *billig*, which Weigand compares with the Gaelic *bil*=good, fair, kind, and the O.H.G. *Pill* at the beginning of personal names. A. L. MAYHEW.

THE DOG-ROSE: WHY SO CALLED? (6th S. ii. 271, 451).—I cannot accept Pliny's derivation of the epithet *canina*, quoted by R. R. As Prior says, "it furnishes an instance of a tale written to a name." I think we have sufficient reason to suppose that *dog* in this case, as in many others, is used in a disparaging sense, and means, in combination with *rose*, a rose inferior to the rose proper in hue and perfume; just as we have dog-violet, not the scented violet; dog-daisy, Yorkish, the field daisy, as distinguished from the garden daisy; dog-cherry, the fruit of *Cornus sanguinea*; dog-chowp, the fruit of *Rosa canina*; dog's-mercury, a spurious kind, distinct from French mercury; cf. also dog-Latin, dog-leach, dog-hole. So in German we have the prefix *hunds*; cf. *hunds-baum*, buck-thorn, bird-cherry; *hunds-beere*, dog-berry; *hunds-kohl*, dog-cabbage, &c. The same prefix occurs in Greek; cf. *κυν-ἀκάρδα*, dog-thorn, perhaps=dog-rose, Aristotle, *H. A.*, 5, 19, 22; also *κυν-κάρδαμον*, a kind of nasturtium; *κυν-κράμβη*, dog-cabbage; *κυνός-βατος*, a dog-thorn; *κυνό-μορον*, its fruit; *κυνό-ροδον*, *κυν-κεφάλαιον*, &c. Though the Greeks were acquainted with the good qualities of dogs, yet, in common with eastern nations, they usually regarded the dog as the type of shamelessness and audacious badness; cf. the transformation of Hecuba. In A. Gellii *Noct. Attic.*, lib. xiii. xxx., § 12, "*Caninum prandium*," quoted from M. Varro, means a teetotal luncheon, which an ordinary Roman would eschew as much as he would have eschewed a wreath of dog-roses when dressed for a dinner party.

F. C. BIRKBECK TERRY.

Cardiff.

EARLY ENGLISH DICTIONARIES (6th S. iii. 141, 161, 209, 269, 319, 376, 419).—There is more about Thomas Dyche in "N. & Q.," 4th S. iii. 395. I have "*A Guide to the English Tongue*..... By T. Dyche, Schoolmaster at Stratford Bow. 43rd ed. London: printed for Richard Ware, at the Bible and Sun on Ludgate-hill. 1757," 12mo., four leaves, pp. 1-146, one leaf, advert., portrait of Mr. Dyche (in wig, gown, and bands), and two plates of alphabets, &c. Dyche's dedication to the "Society for the cloathing and tuition of 100 poor boys in the parish of S. Giles, Cripplegate" (who used book in their school), is written "from Dean-st in Fetter-lane, Oct. 27, 1709." Commenced verses by "N. Tate, poet laureate," and by "Williams." The appendix (pp. 134-14) Richard Ware shows that Dyche was dead.



works by Dyche are advertised at the end. He is styled "reverend" only in the appendix and in the advertisements. The chapter on pronunciation is curious. I have a memorandum that there is an engraved portrait of Dyche by Vandergucht, and that he died in 1719 (?). He was dead in 1752.

W. C. B.

I have a copy of the twenty-fourth edition of Bailey's work, and this edition has been entered in the catalogue of the British Museum, but for some reason or other it has been erased. The *Quarterly*, some time ago, wrote of the work as having reached twenty or thirty editions.

"Nathan Bailey—a schoolmaster at Stepney—published about 1720. This book in one of its twenty or thirty editions is still a staple of our bookstalls—a worthy old book, which the student seldom opens without learning something, though most likely not the something he is looking for."—*Quarterly Review* for October, 1873.

C. T. PARKER.

Woodhouse Eaves.

In addition to those already mentioned in the pages of "N. & Q.," I have in my possession:—

"*Glossographia*: | or a | Dictionary | Interpreting the | Hard Words | of | Whatsoever Language, now used | In our refined English Tongue; | With Etymologies, Definitions, | and Historical Observations on the same. | Also the terms of Divinity, Law, | Physick, Mathematicks, War, Music, and other | Arts and Sciences explicated. | Very useful for all such as desire to understand | what they read. | The Third Edition, with some Corrections, | and many Additions. | By T. B. of the Inner Temple, Barraster. | London, | Printed by Tho. Newcomb, and are to be sold by | John Martyn, at the Bell without Temple Bar, 1670."

EVERARD HOME COLEMAN.

71, Brecknock Road.

In the list of new publications contained in the *Monthly Magazine* for August, 1810, the following occurs:—"An English and Welch Dictionary, by Thomas Evans. 12mo."

P. J. MULLIN.

"CHEESE IT": "BARLEY" (6th S. iii. 188, 373, 418).—Possibly *barley* may have been *parley* when first used by children desirous of a truce in a game. When I was at school "kings" was an exclamation which had a like effect. I suppose we thereby claimed temporary quasi-royal immunity from the ordinary rules of the pastime we were engaged in. Sometimes we said "kings and queens," but I believe the traditional formula was merely "kings," and that "queens" was only added as a kind of extra flourish to "make assurance doubly sure." ST. SWITHIN.

Jamieson defines the word *barley* as "a term used in the games of children when a truce is demanded; Fr. *parlex*, Eng. *parley*." It would appear, however, to have been in use amongst children of a larger growth, as DR. NICHOLSON suggests, for Evan Dhu in *Waverley* (c. xlii.) commends the hero as looking "clean made and

*deliver*, and like a proper lad of his quarters, that will not cry barley in a brulzie." C. B. S.

Has this expression any connexion with the fact that many school dinners wind up with cheese? *Cheese it* might be a term invented to denote finality. H. M.

IMPERFECT BOOKS (6th S. iii. 6, 374, 436).—I have been less fortunate than MR. CHAMBERS. Some time ago I was about to buy a volume which seemed to be Cooke's *History of Party*, but the honest bookseller said it was only an odd volume, and on looking carefully at the title-page I found that "Vol. I." had been so nearly effaced as to be visible only on careful examination. Some time afterwards I saw this *History of Party* in "2 vols.," which I supposed to be complete; but on close inspection I found "Vol. II." and "Vol. III." had been altered to "Vol. I." and "Vol. II.," so I returned the volumes and wrote to the vender, calling his attention to the fact. I suppose he was not satisfied, for he again sent the volumes to the same town, whence they were again returned to him as "being rejected for the second time." *Caveat emptor.* ESTE.

Birmingham.

My experience is the reverse of that of MR. CHAMBERS. I have often had single volumes of sets of works in Lardner's "Cabinet Cyclopaedia" offered to me as complete in themselves, the "Vol. I." or "Vol. II.," as the case may be, having been clumsily scratched out. I have one such "complete work" in my library now. It is the first volume of *Cities and Towns*.

E. WALFORD, M.A.

Hampstead, N.W.

THE TERMS "PAPA" AND "MAMMA" (6th S. iii. 107, 273, 456).—I quite agree with MR. WALLIS in thinking it "almost unnecessary to say in 'N. & Q.' that *dad* is a gipsy word; for it is pure Welsh, and is an interesting survival among us of the ancient British language. The beginning of the Lord's Prayer in Welsh is "Ein Dad." JAYDEE.

THE EMBLEMS OF THE FOUR EVANGELISTS (6th S. ii. 467; iii. 191).—On this subject MR. DARE may also refer with advantage to "N. & Q.," 1st S. i. 385, 471; ii. 12, 45, 205, 364; and to vol. i. pp. 133-143, of Mrs. Jameson's work on *Sacred and Legendary Art*, third edition, 1857. Many learned Jews reject altogether these traditional symbols of the lion, ox, &c. on the standards of the four divisions of the army. "Ce sont des pures imaginations selon les signes" (כִּנְיָוִת), observes the learned S. Cahen in his commentary on Numbers ii. 2, and whose notes on verses 3, 10, 18, 25 may be consulted for the colours, the recognized devices, the Scriptural texts and names



inscribed on the principal banners of the Israelitish host. (Vide *La Bible*, traduction nouvelle, avec l'hébreu en regard par S. Cahen. Tomes 18. Paris, 1856.)

WILLIAM PLATT.

115, Piccadilly.

S.P.Q.R. (6th S. ii. 426; iii. 34, 115, 155).—The following extract from *Nugæ Venales*, 1648, p. 51, furnishes a couple of interpretations not included in the list from Philomneste:—

"*Quanam est interpretatio harum Literarum S.P.Q.R.?*  
R. Quot capitalia tot sensus, dicebat ille. Romani sic exposuerunt:—*Senatus populusque Romanus*; alii sic, salutem populi quære Romani. Sibyllæ de Deo sic, *Serva populum quem Redimisti*. Beda, ut derideret Gothos; *stultus populus quærit Romam*.

Galli, *Si peu que vien*.

Itali, *famosi Poltroni, questi Romani*.

Germaniæ protestantes, *Sublato papa quietum regnum*.  
Catholici, *Salus papa, quies regni*."

D. A. S.

GIANTS (6th S. i. 337, 521; ii. 476).—In the Society of Antiquaries' collection of broadsides (No. 646) is a copy of

"The Surprizing Wager Decided. The True Portraiture of Mr. Edward Bright, of Malden in Essex, supposed to be the biggest and weightiest Man in the world. London. Cut, Printed, Painted and Sold by Cluer Dicey, in Bow Church Yard. Sold also at his Wholesale Warehouse in Northampton."

It is a coloured print in two compartments, representing on the one side the portrait of Bright, and on the other seven full-grown men buttoned up in his waistcoat, in order to show the extraordinary circumference of his body. Subsequently nine men were buttoned up in the same waistcoat. Bright died in 1750.

JOHN TAYLOR.

Northampton.

"TO SET BY THE EARS" (6th S. iii. 185, 331).—Since my former communication I have met with an earlier example of this saying. "When kynge Cambyzes sat at a feast with hys syster the quene, for theyr sporte and pleasure he set a yonge lyon and a very eger dogge together *by the eares*."—Taverner's *Garden of Wysdome*, 1539, chap. iv. verso.

R. R.

Boston, Lincolnshire.

"A LIVERPOOL GENTLEMAN," &c. (6th S. iii. 148, 314).—May I offer the version I always heard from my father, who was a great authority on old Lancashire stories? "Who has ta gotten i' th' coach, Jem?" "Wha, there's a gentleman fro' Liverpool, and a mon fro' Manchester, and a chap fro' Owdham, and a felly fro' Wigan."

HERMENTRUDE.

TO "CALL A SPADE A SPADE" (6th S. ii. 310; iii. 16).—I now send an earlier version of my former quotation. It is doubtful whether any earlier instance of it can be found. "The Macedonians be very homely men and rudely brought

vppe whiche can call a maddock nothyng els but a maddock, and a spade a spade."—Taverner's *Garden of Wysdome*, 1539, part i. chap. vi. R. R. Boston, Lincolnshire.

IMITATIVE VERSE (6th S. ii. 227, 518).—Abp. Whately (*Rhetoric*, pt. iii. ch. ii. § 6) has two examples which are not mentioned in "N. & Q.":

"The following passage from the *Æneid* can hardly be denied to exhibit a correspondence with the slow and quick motions at least which it describes, that of the Trojans laboriously hewing the foundations of a tower on the top of Priam's palace, and that of its sudden fall,—

'Aggressi ferro circum, qua summa labantes  
Juncturas tabulata dabant, convellimus altis  
Sedibus impulimusque; ea lapsa repente ruinam  
Cum sonitu trahit et Danaum super agmina late  
Incidit.'

Note.—The slow movement of this line would be more perceptible if we pronounced (as doubtless the Latins did) the doubled consonants, 'Ag-gres-si fer-ro...sum-ma.' .....When Milton's mind was occupied with the idea of the opening of the infernal gates, it seems natural that his expression,

'And on their hinges grate

Harsh thunder,'

should have occurred to him without any distinct intention of imitating sounds."

Pope has:—

"What!.....

Rend with tremendous sound your ears asunder,

With gun, drum, trumpet, blunderbuss, and thunder!"

Satire, i. 23-6.

ED. MARSHALL.

There might have been added that inimitable line of Homer, after relating the hopeless toil of Sisyphus in rolling up his stone:—

αὐτὶς ἔπειτα πέδονδε κυλινδετο λῆας ἀναιδής;

and that of Pope after reproaching the use of too many monosyllables:—

"And ten dull words oft creep in one dull line";

as also his description of the fatigue of mounting a flight of stairs, and the ease with which you slide along the landing:—

"And when up ten steep steps you've dragged your thighs,

Close at his study door he'll bless your eyes,"

Cum multis aliis.

P. B.

There are many instances of this in Sir Walter Scott's poems. The following is a good example:

"I heard the lance's shivering crash,  
As when the whirlwind rends the ash;  
I heard the broadsword's deadly clang  
As if an hundred anvils rang."

Lady of the Lake, vi. 18.

K. P. D. R.

There is another line in Virgil:—

"Radit iter liquidum, celeres neque commovet alas"

EDMUND WATKINS.

MEMORIO LINES (6th S. iii. 86, 298, 33

—The late Rev. Charles Sumner, the re-



Trinity Church, Cambridge, during a period of fifty-three years, employed an artificial aid to his memory in referring to the New Testament by retaining in mind the abbreviated words indicating the order of the books, as follows:—Rom., Cor. 1 and 2, Gal., Eph., Phil., Col., Thess. 1 and 2, Tim. 1 and 2, Tit., Phil., Heb., Jas., Pet. 1 and 2, John 1, 2, and 3, Jud., Rev.

WILLIAM PLATT.

115, Piccadilly.

SLOPING CHURCH FLOORS (6th S. iii. 228, 392, 417).—The nave floor of St. Davids Cathedral, being laid on a hill side, slopes considerably downwards towards the doors.

F. G. S.

CORPORATION OFFICERS, APPLEBY (6th S. iii. 268, 454).—The mysteries of tanning and leather dressing have been the subject of regulation by a long series of statutes, ranging from Henry VI. to George II. The Act 2 Jac. I. cap. 22, requires every mayor or head officer to "appoint six honest and expert men to try whether the same leather, &c., be sufficient and according to the true intent of this statute."

K. S.

"TRAM" (6th S. ii. 225, 356, 498; iii. 12, 218, 413, 433).—Did not this word come from the French *trame* or *travail*, a drag net, the corks of which form a line like that of trucks on a tramway? If this were so, *tram* would simply be an abbreviation of *trammel*.

RALPH N. JAMES.

Ashford, Kent.

"TO RULE THE ROAST" (6th S. iii. 127, 169, 277, 396, 432).—Without wishing to prolong this discussion unnecessarily, I should like to make a few remarks on R. R.'s last note. First, with reference to the quotation from Earle's *Microcosmographie*, given by me at p. 277, he is quite right, and I am wrong. My mistake is due to my having quoted at second hand. But on what grounds does R. R. say that the character of the Cook first appears in the edition of 1629? I find it in Mr. Arber's reprint of the first edition. Secondly, R. R. winds up by sending, as he says, an example of the phrase earlier than any yet contributed. If he will look back to p. 169, he will find the same quotation sent in by me from another edition. Thirdly, in his note, printed *ante*, p. 169, R. R. gave a quotation from Caxton's *Polyconicon*, too long for repetition here, but in which he evidently understands the words "trees that grewe longe tyme be rosted in a lytell whyle" to mean that trees, even though of old growth, afford but a short time for roosting in, taking the "in" (which is really a preposition) as an adverb. It is a pity R. R. did not take the trouble to compare his quotation with the same passage in earlier versions of the *Polyconicon*. It would have saved him from falling into a palpable mistake. Here is Higden's original

Latin: "An ignoras arbores diu crescentes una hora *extirpari*." And here is Trevisa's version: "Where þou knowe nouȝt þe treen þat growep long tyme beþ *i-rooted up* in a litel while." Plainly Caxton's *rosted* is a misprint for *rooted*, and has not the remotest connexion with *roasting*. The whole context shows the meaning to be that trees, though they are long in growing, can be rooted up in a very short time. As to the phrase being used by religious poets, &c., while treating of solemn subjects, I can see no difficulty. When once a phrase has come to bear a particular meaning, no writer when about to use it is at all likely to stop to consider its origin or its original force. "To rule the ring" I conceive to be a metaphor taken from dog-fighting or bull-baiting. XIT.

THE PLAGUES OF 1605 AND 1625, &c. (6th S. ii. 268, 390, 524).—At Ashburton, Devon, the plague seems to have visited the town at the end of 1625, and to have been most fatal in April and May, 1626, as may be seen from the following list. The usual number of deaths was about thirty in a year:—

1625/6, January, sixteen deaths; February, thirty-seven; March to 25th, seventeen.

1626, March 26 to 31, fifteen; April, eighty-five; May, eighty-eight; June, sixty-one; July, thirty-nine; August, two; September, two; October, two; November, two; December, one. Total, 365 in twelve months. Probably about one in four of the inhabitants. In 1627 there were twenty-eight deaths.

It is recorded that in one family, that of the Fabyans, seven deaths occurred in less than four months, as follows:—

1625/6, Feb. 16, a servant of John Fabyan (Dionysia ancilla Joh'is Fabyan); March 14, John Fabyan.

1626, April 9, Samuel, son of Nicholas Fabyan; April 13, Margaret Fabyan; April 16, Mary Fabyan; April 21, Grace Fabyan; May 5, Philip Fabyan.

In 1662/3 there seems to have been another visitation, the deaths being—November, four; December, twenty-eight; January, sixty-four; February, seventeen.

The plague does not appear to have visited Totnes, which is about eight miles from here, either in 1605 or 1625, but in 1590 it was very severe. The following entry in the registers seems to show that it was brought from Dartmouth: "June, 1590, the 22nd, was buried Margary ye daughter of Mr. Wyche, of Dartmouth. First ye plague." Two other entries in that month are marked "ye plague," and in succeeding months the burials largely increase, the numbers for the rest of the year being as follows:—

July, forty-two. Thirty-six of "ye plague," six not.  
August, eighty-one. Eighty of "ye plague," one not.  
September, thirty-nine. All of "ye plague."  
October, thirty-seven. All of "ye plague."  
November, twenty-five. Twenty-four of "ye plague," one not.

December, nineteen. All of "ye plague."



In January, 1590/1, ten died of the plague; in February only one; and in March none.

In 1646 there was another visitation, the first entry being July 30; Elizabeth Locke was buried, "suspected she died of the plague." On one of the leaves of the register book is the following entry: "From the 6th Dec., 1646, till the 19th Oct., 1647, there died in Totnes of ye plague 262 persons." This is a larger number than was registered during that period, but it is possible that the deaths were so numerous that many burials were not registered at all. It is said that the town on this occasion was almost deserted (no doubt the remembrance of the former visitation, fifty-six years before, caused the inhabitants to fly from the town), and the grass grew in the streets.

J. S. A.

Ashburton, Devon.

In the Deed Poll under the hand and seal of Cardinal Pole, dated at Greenwich March 9, 1557, the second year of the pontificate of Pope Paul, granting the parish church of St. Gregory, Northampton, which was formerly united to the monastery of St. Andrew in the same town, and after the dissolution of that monastery during the past schism became at the disposal of the Crown, and was then left by their Serene Highnesses Philip, King, and Mary, Queen of England, at his (the cardinal's) disposal for the purposes of a free school, and extinguishing the parish of St. Gregory, and uniting it with the parish of All Saints, the grant ends thus:—

"And that the Coemetry Burial ground of the aforesaid church which shall from henceforth belong to the aforesaid Church of All Saints and which was used for the interment of the bodies of your Townsmen during the pestilence as ye have caused to be shewn to us ye do keep and from henceforth let it be kept enclosed and let a token of some small chapel or Image be had therein so that it may be known by all as a Sacred Place. Given at Greenwich in the Diocese of Rochester in the year from the Nativity of our Lord 1557 on the 9th Ides of March in the second year of the Pontificate of the Most Holy Father in Christ our Lord the Lord Paul by divine providence Pope  
Reginald Cardinal Pole Legate  
M. Antony Secretary."

In Freeman's *History of Northampton* (p. 75), under the year 1637, is the following entry:—

"Between the 25th of March and September, 533 persons died in this town of the plague. During this period the market was held on the heath (the upper part of the present race-ground), to which none of the inhabitants were permitted to go without a certificate from the mayor."

JOHN TAYLOR.

Northampton.

It would be interesting to know whether the following remedy, mentioned in the *Reliquia Hearniana*, acted as a prophylactic against the spread of the plague when it broke out in 1665:—

"1720/1, Jan. 21.—I have been told that in the last great plague at London none that kept tobacconist's

shops had the plague. It is certain, that smoking it was looked upon as a most excellent preservative. In so much, that even children were obliged to smoke. And I remember, that I heard formerly Tom Rogers, who was yeoman beadle, say, that when he was that year, when the plague raged, a school-boy at Eaton, all the boys of that school were obliged to smoke in the school every morning, and that he was never whipped so much in his life as he was one morning for not smoking."

There is a very interesting note upon early treatises in English on the plague by the learned editor, Dr. Bliss, at the same reference.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

Seventeen persons died of the plague in Eltham in 1603, the first burial being on Aug. 17; the total number of burials in that year being fifty. In 1625 there were sixty-six burials, the average number at that time being about twenty, but only one death is actually specified as having occurred from "the sickness."

ARTHUR BROOKES.

AUTHORS OF QUOTATIONS WANTED (6th S. III. 430).—

"My lips the sextons are  
Of thy slain kisses," &c.

These lines will be found in *Pygmalion in Cyprus, and other Poems*, by George Eric Lancaster (son of Dr. Charles Mackay), p. 18 (W. Clowes & Sons, London, 1880).

CUTHBERT BEDE.

(6th S. III. 449).

"Whose dwelling is the light of setting suns," &c.

They are in Wordsworth's splendid lines—the lines he will live in—*On Revisiting the Banks of the Wye*, beginning—

"Five years have passed, five summers with the length  
Of five long winters," &c.  
ESTR.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Loci e Libro Veritatum: Passages selected from Gascoigne's Theological Dictionary Illustrating the Condition of Church and State, 1403-1453.* With an Introduction by James E. Thorold Rogers, M.P. (Oxford, Clarendon Press.)

THOMAS GASCOIGNE'S collections exist, so far as is at present known, in but a single copy, which is preserved in the library of Lincoln College, Oxford. He was a Yorkshireman of a good old family settled at Hunslet, a village which has now become absorbed in the town of Leeds. Unlike so many of his fellow priests in the corrupt fifteenth century, he seems to have taken holy orders upon him, not for the sake of worldly honours or temporal wealth but that he might serve God in his church. His great work, which he left on loose sheets at the time of his death, was afterwards transcribed in order, and forms an important memorial of the stormy days of the White and Red Roses, as well as of the man himself. It has a further interest, as the editor has not failed to point out, for it is "nearly the last book written in the familiar Latin of the Middle Ages." If this were the only reason for printing these extracts it would amply justify for the time and labour expended for it should never be forgotten, as it too often is, that Latin was then still a living tongue, and that it is very shallowest pedantry to speak of writers in



coigne as barbarous because they wrote their own form of the language rather than that which was in use in the days of Augustus. There were, however, far weightier reasons than those of philology why Gascoigne's interesting memoranda should be made public. He lived at a time of great constitutional struggle, when the state was, it may be, torn by fiercer internal struggles than any that have since been known; when the early fervour of the church which had controlled our Norman kings had waxed cold and dwindled down into apathy, sloth, and sensual indulgence, and when the teachings of Wycliffe, Peacock, and the Lollards, who are by many held to have been the fathers of the English Reformation, were agitating the mind of the nation. Of history as it was conceived by our fathers Gascoigne gives us not much that is new, but of history in the wide sense in which readers of "N. & Q." most appreciate it is very full, for there is hardly a page which does not throw some fresh light on the manners of our ancestors, their sufferings, sorrows, and superstitions. We should extend our notice to far too great a length if we were to specify even a few of the more interesting entries, but we cannot refrain from directing attention to the many passages on the great traffic in indulgences, and the highly curious entry on the habit of profane swearing. It is needless, if not impertinent, to say that the book has been thoroughly well edited. There is something beyond this. The introduction, if severed from the text which it illustrates, would be in itself a valuable political treatise, which no one could have written who was not at the same time a profound mediæval scholar and a politician whose life had been spent in intimacy with statesmen.

*Le Connétable de Luynes, Montauban et la Valteline, d'après les Archives d'Italie.* Par Berthold Zeller. (Paris, Didier.)

THE process of revision is still going on vigorously in history, and many characters which had long since been condemned or, at any rate, regarded as questionable have now stepped into a kind of posthumous reputation. This cannot much be wondered at. Mary, Queen of Scots, for instance, has too persistently been judged from the point of view of John Knox and George Buchanan, and recent discoveries have proved that the wholesale sentence of condemnation pronounced against her is no longer tenable; exactly the same system applied to Julius Caesar enables us to reverse or modify the verdict of annalists on the Republican side; and the volume we are now briefly noticing is an appeal of a similar kind made by M. Zeller on behalf of the constable De Luynes. The late M. Victor Cousin had already, in the *Journal des Savants*, published a series of interesting papers, the object of which was to rehabilitate the memory of an able minister and an accomplished politician; unfortunately he did not live long enough to terminate his work; and M. Zeller, taking up the thread of the narrative where the illustrious Academician dropped it, applies himself to the task of placing before us a sketch of the last year of De Luynes's career. As the title of the volume shows, the documents consulted are exclusively of Italian origin. The following is a list of them: 1. The correspondence of Octavio Corsini, who succeeded Cardinal Bentivoglio as Papal nuncio in France; it forms three thick folio volumes, extending over the years 1621-23, and is preserved at Rome in the Corsini Library. Bentivoglio's letters have often been published; it seems a pity that an experienced editor should not do the same duty for the Cardinal's successor in the nunciature at the court of the Louvre. 2. The correspondence and state papers of Anselmo Contarini, Girolamo Priuli, and

Giovanni Pesaro, Venetian ambassadors. These valuable documents, preserved at Venice, where M. de Mas Latrie has been able to get them copied, are all the more curious because they represent a line of policy diametrically opposed to that of the Roman curia. The Vatican diplomatists urged unceasingly Louis XIII. to destroy the Protestant party in France, and to undo the work of his father, Henry IV. This would have had the result, as M. Zeller remarks, of paralyzing the action of the French Government in its dealing with foreign difficulties. On the other hand, the Senate of Venice was quite as pressing in its entreaties that Louis XIII. might be induced to postpone the Huguenot problem for a season, and concentrate all his energies on the maintenance of the balance of power in Europe. Both branches of the house of Austria were threatening the independence of Italy, and devising a combined action in Valteline. 3. Let us notice, in the third and last place, the letters and despatches of Giovanni Battista Gondi, Florentine resident at the court of the Louvre. These documents, belonging to the Florence archives, are particularly interesting as illustrating the history of the court of the queen dowager, Mary de' Medici. It was not very likely that Gondi would be favourably disposed towards De Luynes, whose influence had probably brought about the petty annoyances from which the previous resident, Bartolini, had to suffer. We have, therefore, in this third collection of papers wherewith to control and estimate the too flattering views entertained of the constable both by the Venetian and the Roman agents. At the same time all the petty court intrigues, the daily circumstances of Mary de' Medici's life, the cabals of the aristocracy and the pretensions of would-be politicians, form the chief elements of Gondi's diary, and suggest a parallel study of the memoirs of Richelieu, who, in his capacity as Bishop of Luçon, often appears in the Florentine despatches. The war against the Huguenots in the south of France, together with the siege of Montauban, the disgrace of the Jesuits, the occupation of the Valteline by the Spanish troops and Bassompierre's mission to Madrid; all these events give special political importance to the year 1621, and bring into relief the character of De Luynes, who, without being a man of genius, followed a reasonable system of policy, and played his cards remarkably well amongst the numberless difficulties and the wicked intrigues by which he was surrounded. M. Zeller's volume, in conclusion, is an excellent contribution to the early history of the seventeenth century in France; it forms the sequel to the same author's *Henri IV. et Marie de Medici*, and is to be followed, we believe, by a work on the court and government of Louis XIII.

*Note-Book of an Amateur Geologist.* By John Edward Lee, F.G.S., F.S.A. (Longmans & Co.)

MR. LEE has long been known as a hard-working geologist, and his private collection of fossils has made itself a reputation far beyond the limits of his native land. He has now presented us with many leaves from his note-books, reproduced by lithography. Merely as works of art we cannot speak highly of these plates. They were, however, intended for instruction, not for pleasure; and of their great usefulness there can be no doubt whatsoever. Germany, Italy, France, and some parts of the North of Europe seem to be as well known to Mr. Lee as these islands are, and wherever he has gone his pencil has been in his hand, and he has noted such things as seemed to him important. None but a most accomplished geologist could have done this. Many of us have facility in sketching, but there are but few who would have known exactly what things were worth recording. We have examined Mr. Lee's plates care-



fully, and it is but just to say that wherever we can test them they seem to be most accurate. There is, moreover, hardly a trivial thing in the whole lot. Those which seem the least inviting are often notes which will be found of the greatest value to future students. We would especially direct attention to the illustrations given of contorted strata, moraines, and ice-moved boulders. Mr. Lee is a student of archæology as well as of the more ancient history which we call geology. He holds out some hope that he may give us, some day or other, a companion to this book in the form of a volume of archæological sketches. We are sure every antiquary, and some who have no pretensions to that designation, will look forward to the appearance of the hoped-for volume most anxiously.

*German, Flemish, and Dutch Painting.* By H. J. Wilmot Buxton, M.A., and Edward J. Poynter, R.A. (Sampson Low & Co.)

*Giotto.* By Harry Quilter, M.A.—*Velazquez.* By Edwin Stowe, B.A.—*Wulke.* By J. W. Mollett, B.A. (Same publishers.)

THE first volume of the "Illustrated Text-Books" (*Painting*), edited by Mr. Poynter, was of so attractive and promising a character that the second may well fall a little below it without failing greatly in execution or usefulness. Mr. Buxton's *résumé* of the artists of Germany and the Netherlands is sufficiently careful, but it is necessarily exceedingly brief, as may be gathered from the fact that the whole school of the "Little Masters" occupies scarcely two pages of type. This may be regarded as a scale for the rest. Despite this inevitable element of rapidity, however—perhaps even because of it—students will find the volume a useful manual of reference to the schools of which it treats. The illustrations are more numerous than admirable. We wish that it were possible to speak of them with enthusiasm, but the art critic of to-day meets the same cuts so frequently that he is often sullenly tempted to doubt whether it would not have been better for mankind if the process of electrotyping had never been discovered.

Of the other volumes, from the "Great Artists" series, it is not necessary to speak at any length. The varying merits of Mr. Quilter's *Giotto* were amply discussed upon its first appearance. The *Velazquez* of Mr. Stowe (notwithstanding some superficial resemblance in its opening pages to the novels of Mr. G. P. R. James) and the *Wulke* of Mr. Mollett are favourable specimens of their kind. The latter, though of necessity depending largely upon quotation from Cunningham and other sources, is specially interesting.

*The Registers of the Parish of St. Columb Major, Cornwall, from the Year 1539 to 1780.* Edited by Arthur J. Jewers, F.S.A. (Hamilton, Adams & Co.)

WE have before called attention to this work during its serial issue, and have now nothing but praise to award to the volume in its completed form. The parish is an important one, and many of the register entries are of great interest, while Mr. Jewers has increased their value by his pertinent annotations. He may have the satisfaction of knowing that he has rescued one of these priceless records from the chance of future destruction, and made a most valuable contribution to the historical and biographical literature of Cornwall. It is an interesting feature of the volume that Mr. Jewers has enlivened its pages by the introduction of a number of coats of arms of the more distinguished families named in its pages, among which is that of the late Lord Mayor, Sir Francis Truscott, to whom the work is appropriately dedicated.

MR. JOHN E. BAILEY has reprinted from the March number of the *Palatine Note-Book*, which we have already commended to our readers, a useful *Chronological List of the Chetham Society's Publications*, 1843-81, embracing 114 volumes. There is appended an interesting list of "suggested works," which we can only hope may soon begin to be carried out.

MR. J. H. NODAL has afforded valuable help to all students who are in any degree specialists by reprinting his paper on *Special Collections of Books in Lancashire and Cheshire*, read at the Manchester meeting of the Library Association. The collections described include the remarkably rich and varied stores of Mr. James Crossley, Mr. J. E. Bailey, Chancellor Christie, Mr. Salisbury of Glan Aber, and other well-known collectors.

A NEW and useful feature in May's excellent *British and Irish Press Guide* for 1881 is a series of maps of the United Kingdom, showing in red ink all towns issuing newspapers, with the number of journals published in each place.

MR. ELLIOT STOCK announces a new work on Waltham Abbey, copiously illustrated.

#### Notices to Correspondents.

W. GILL (Elvetham).—Henry, fourth Earl of Stirling, son of Henry, third earl, married as his second wife Priscilla, widow of Sir Robert Reynolds. You will find a *résumé* of the Alexander pedigree in the *Genealogist*, vol. ii. pp. 196-200, in a review of the *Memorials of the Earls of Stirling*, by Rev. Chas. Rogers. The fourth earl's eldest son, Henry, fifth earl, died s.p. 1739, the other sons having, it is stated, all died unmarried. There were, however, four uncles of the fourth earl, whose male lines have not, so far as we know, been proved to be extinct. We should therefore say that the earldom of 1633 and the peerages of 1630 are dormant. The titles have been claimed more than once, both by alleged heirs male and by alleged heirs of line. But the latter had no claim under the terms of the patents, and we have not as yet seen any satisfactorily deduced male descent from the line of the first earl.

J. W. STANDERWICK.—(1) Elizabeth, second wife of Sir Henry Wentworth, was the second daughter of John, Marquis of Montagu, by Isabel Ingoldsthorpe, heiress of line of the Lords Bradeston. (2) The existing Lord Wentworth of Nettlestead seems to be heir of line (i.e., heir general) of Anne, the eldest daughter. (3) The barony of Nevill of Montagu fell under attainder with the marquise of Montagu. (4) The barony of Bradeston was not affected by that attainder, but appears to be in abeyance among the representatives of the daughters and coheirs of John, Marquis of Montagu.

J. H.—In Herbert Coleridge's *Dict. of Old English Words*, 1862, you will find a list which unquestionably implies the distinct sound of the letter as in the instances you cite.

BAR-POINT ("The Frederick Code").—The code of Frederick the Great of Prussia.

R. S. B.—It will appear.

G. J. G.—Received with thanks.

#### NOTICE.

Editorial Communications should be addressed to "Editor of 'Notes and Queries'."—Advertisements Business Letters to "The Publisher"—at the Office Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not refer to this rule we can make no exception.



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## Notes.

## ÉMILE LITTRÉ.

(Died June 2, 1881.)

A journal which, like "N. & Q.," allows (very properly) so much room to philology and comparative grammar, must not permit one of the greatest French scholars of the age to pass away from amongst us without a tribute of regret. Referring our readers for full details, put in the most interesting manner, to M. Sainte-Beuve's excellent *causerie* (*Nouveaux Lundis*, vol. v.), we shall merely give here a few particulars, borrowed chiefly from M. Vapereau's *Dictionnaire des Contemporains*.

Maximilien Paul Émile Littré, born in Paris February 1, 1801, went through a brilliant university career, at the close of which he applied himself to the study of medicine. He never practised, however, and did not even take his doctor's degree; but with the intention of discussing from the historical and philological point of view his favourite science, he directed his attention to the study of language, acquired a deep knowledge of the principal Semitic and Aryan idioms, and published in 1839 the first volumes of an edition of Hippocrates, together with a French version, notes, &c. It took M. Littré thirty years to finish

this work, the tenth and last instalment having been brought out as late as 1861. Named a member of the Académie des Inscriptions et Belles-Lettres almost immediately after his *début* as an author, he at the same time took an active part in politics on the Republican side, became one of the chief *collaborateurs* of the *National* newspaper, and, attracted by the scientific character of Auguste Comte's system of philosophy, he threw himself with all his usual energy into the Positivist movement. After the month of October, 1848, thoroughly dissatisfied with the course which events were taking, and feeling that his time was much more profitably employed in literary and philosophical pursuits, M. Littré resigned even the post of municipal councillor; and without giving up his researches in the history of medicine, he gradually devoted more of his leisure to investigations connected with mediæval French grammar and literature. In 1844 he had been appointed as successor to M. Fauriel on the board of writers entrusted with the continuation of the Benedictine *Histoire Littéraire de la France*, and he contributed largely to vols. xxi.-xxiii. of that important collection. In 1854 he joined the *Journal des Savants* as one of its stated contributors; he was also a frequent and favourite writer in the *Revue des Deux Mondes*. M. Littré's great work, the *Dictionnaire de la Langue Française*, which had cost its author many years of preparation, was published by *livraisons* between 1863 and 1869; a supplement containing additions and corrections appeared in 1877. M. Littré's election to the Académie Française, where he succeeded M. Villemain in 1871, called forth a loud protest from the clerical party, headed by Mgr. Dupanloup, Bishop of Orleans. The review and newspaper articles which form so important an item in M. Littré's productions have been collected and re-edited—*Histoire de la Langue Française; Études sur les Barbares et le Moyen Âge; Littérature et Histoire*.

GUSTAVE MASSON.

Harrow.

## THE REVISED VERSION OF THE NEW TESTAMENT.

## III. ST. MATTHEW.

A due estimation of the advantage to be derived from the revision, taken in its entirety, depends on the right conception of its purpose; and for guidance in this there is the result of the experiment which has been before the English Church for more than two centuries and a half in the two versions of the Book of Psalms—the translation from Cranmer's Bible, in the Prayer Book, and the Authorized Version of A.D. 1611, in the Bible. This version certainly is more exactly in agreement with the Hebrew, but it has never displaced the former one in general use. It has never become popular, nor has it succeeded in connecting



itself with religious sympathies. The question which now awaits decision in respect of the acceptance of the revised translation depends for its solution on the same conditions. Will it succeed in gaining hold of the religious affections of the English-speaking people? Every unnecessary alteration which has been made in the interests of precision alone will be an impediment to this; and it would not be a matter of astonishment if there were to be a second revision, in which some familiar phrases would be replaced, and other alterations made.

On looking at the first page, a small but an important change, representative of a large class of alterations, is to be noticed in St. Matt. i. 23, where "the virgin" is substituted for "a virgin," by a proper attention to the use of the article, in this instance referring to the Hebrew and Septuagint text at Is. vii. 14. This point was disregarded by the old translators, but the attention now paid to it is observable throughout the revision. In Rom. v. 15-19 an attention to this anticipates the doctrinal errors which have been connected with the passage. In St. Matt. xxiv. 11, 12, the omission of the article at the first verse and its insertion in the second, both in accordance with the Greek, seem to show that the latter verse has a limitation in its relation to the former. The presence of the article is neatly shown at Acts xxvi. 24 by the expression "thy much learning" instead of "much learning," as it was before. I think, on the other hand, that a point has been missed by a less strict adherence to the rule in Rom. xii. 5 and 1 Cor. x. 17, in both of which passages there is a nearly exact occurrence of the same words, οἱ πολλοὶ ἐν σώματι ἔσμεν. The rendering of οἱ πολλοὶ is "we who are many," which appears to make them descriptive. But the idea of a collective capacity is involved. And this would have been at least more plainly shown by the more literal translation "we the many" without introduction of the relative. The Wycliffe-Purvey translation has an approach to this in the rendering "we many." So again, at St. Mark iv. 19, αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι is translated "the lusts of other things," after a weak rendering introduced by Tyndale; and in like manner, at 2 Pet. iii. 16, τὰς λοιπὰς γραφάς is rendered "the other scriptures," where the Rhemish version has the stronger and more correct expression "the rest of the scriptures." In the historical books the article prefixed to Χριστός is commonly preserved by the rendering "the Christ," with an exception at Acts ix. 34; but in the later books the distinction of the presence or absence of the article is not so strictly observed, though even in so lately written an epistle as the first to Timothy there is the article in the Greek at v. 11. In the same epistle, at vi. 10, in the expression πῶς πάντων τῶν κακῶν, the absence of the article is noted by

the rendering "a root," but the paraphrastic translation of the other words as "all kinds of evil" seems suggestive of a feeling that the verse wanted some explanation beyond its simple terms. There is a want of uniformity in translating ὀργή in Rom. v. 9, xii. 19, and 1 Thess. ii. 16, which are severally rendered "wrath," "the wrath," "the wrath of God." An additional force is given to St. John iv. 27 by "a woman" for "the woman." And a true conception of the most holy name of our blessed Lord is conveyed by translating, at Phil. ii. 9, "the name" instead of "a name." In other instances of less primary importance the place of the article is indicated with advantage, as in "the bushel" and "the stand" at St. Matt. v. 15, contrasted with the absence of the article from "a lamp" in the same passage.

In St. Matt. ii. 8, 16, as at Acts xviii. 25, 28, Eph. v. 15, the notion of ἀκρίβως or ἀκριβῶς is that of accuracy and exactness rather than of carefulness, as implied in the revised version. In other passages, St. Luke i. 3, Acts xxiii. 15, xxiv. 22, 1 Thess. v. 2, the true idea is preserved by the renderings "accurately," "exactly," "exactly," "perfectly." Lexically, I do not find in the common source to which one naturally turns for the meaning of a Greek word the simple rendering of "carefulness" at these words or their cognates.

The expression πάντα νόσος καὶ πάντα μαλακία occurs three times in St. Matthew, at iv. 23, ix. 35, x. 1, and may be supposed to be used with some intent; but in each of these passages it is translated by the general terms "all manner of disease and all manner of sickness." A distinction might have been made by such a translation as "every sickness and every weakness," or "every disease and every infirmity." In the Wycliffe-Purvey version the first of the two pairs of words is translated "every languor," which exactly expresses the meaning of the second, though possibly not adapted for admission into the text.

At St. Matt. v. 22 there occurs the expression "the hell of fire," to which an objection has been made. It is not exactly literal in respect of the first word, nor indeed is it original. The "hell of fire" was the translation of the Rhemish edition of A.D. 1582, but it has been altered in the English Roman Catholic version now in use, with the imprimatur of Cardinal Wiseman as given in 1858, and is translated "hell fire."

The alteration in rendering the Lord's Prayer has been noticed (i., ante, p. 422). But it may be further observed in regard to this that the liturgical version of the prayer has always differed from the text of the translation in common use at the same time; and therefore it was not to be expected that the two should have been conformed to each other in the revision. The *de* omitted from the prayer in Saxon *Mass* of the eighth century, as it is in the *Eng*



1538, as it was also left out by St. Cyril of Jerusalem in the fourth century in his exposition of the prayer (*Cat.* xxiii.), and as it has lately been omitted by Mr. Keble in his paraphrase for devotional use (*Sermons Acad. and Occas.*, Pref., p. lxxiii, Ox. 1847). It was first added to the prayer as used in the Morning Service in A.D. 1662. It is on grounds not recognized by the best editors of the New Testament that its insertion has been defended by a reference to cursive MSS. The form in the English Prayer Book, as without the doxology, nearly resembles that of the *Prymer* of 1538, in which there is "let us not be led into temptation," as a difference (see A. J. Stephens's *Book of C. P.*, vol. i. p. 421, Lon., 1849; J. H. Blunt's *Annot. P. B.*, vol. i. p. 30). It is also omitted by Tertullian, St. Cyprian, and St. Thomas Aquinas, in their commentaries on the prayer.

At St. Matt. vi. 16 ἀπέχονσι is translated "have received," in agreement with the Wycliffe-Purvey and the Rhemish versions; and at vv. 25-34 μεριμνάω is "to be anxious," as it is in St. Luke x. 41 and xii. 11-26. But this translation was found inapplicable at 1 Cor. vii. 32-34, and xii. 25, and accordingly was changed to "be careful," as it is also at Phil. ii. 20, while in the same epistle at iv. 6 it is rendered "be anxious," as in St. Matt. vi. So, too, μέριμνα varies, for at St. Matt. xiii. 22 it is translated "care," and "cares" at St. Mark iv. 19, St. Luke viii. 14 and xxi. 34; but is represented by "anxiety" at 2 Cor. xi. 28 and 1 Pet. v. 7. In the cognate word ἀμέριμνος, St. Matt. xxviii. 14, 1 Cor. vii. 32, the revision implies that there is meant "a freedom from care." The revisers accordingly seem to be equally balanced between "anxiety" and "care" as best expressing the idea of the word. It seems to me that too much stress has been laid upon the verb and the substantive alike, as implying of themselves over-anxious and distracting care. Theocritus spoke of light cares, κοινὰς μερίμνας (*Idyll.*, xvii. 52), while Hesiod found it advisable to add the epithet χαλεπὰς (*Opp. et D.*, 176), and Euripides, too, spoke of μερίμναν ἔχειν in respect of a person to be cared for in the absence of another (*Herac.* v. 342). On this supposition the word would properly be left to be determined by Christian wisdom and good sense as to its actual value in any passage, according to the context, and a more uniform rendering of "care" and "be careful" might have been adopted. The use of "thought" as it is employed in the A.V. has become archaic. The proper sense of κτᾶσθαι is rightly kept in the word "get" at x. 9, as it is at St. Luke xviii. 12, xxi. 19, Acts i. 18, viii. 20, xxii. 28. But at 1 Thess. iv. 4 the present tense is rendered by the periphrasis "possess himself of."

At St. Matt. xiv. 8 προβιβασθεῖσα is rightly deprived of any reference to time, and translated

"put forward," as in the similar use of προβαλλόντων, "the Jews putting him forward," in Acts xix. 33. At St. Matt. xvi. 25, 26, "the life" is named instead of "the soul," in a similar manner with St. John xii. 25. At St. Matt. xvii. 2 the verb μεταμορφόω is translated by the word "transfigured," and so at St. Mark ix. 2; but the same word is "fashioned according to" at Rom. xii. 2, and "transformed" at 2 Cor. iii. 18; by which variation the relation of our moral and spiritual change, begun now and perfected hereafter, to the transfiguration of our blessed Lord is not pointed out, as it is by the sacred writers. At xviii. 33 there is an improvement by uniformity in the use of the term "mercy" for the two occurrences of the same verb, in the place of "compassion" and "pity" in the A.V. At xxiii. 24 it is "strain out the gnat," by which a mistake is got rid of. At St. Matt. xxii. 40 the unusual sound of the singular in the expression "hath the whole law, and the prophets," might have been avoided by preserving the order of the Greek, as "the whole law hath, and the prophets"; now it is inverted. At xxiii. 14 there is an omission of a verse condemning the Pharisees, on the principle of repetition before mentioned (i., ante, p. 422). The beginning and ending of chap. xxv. have been noticed (ii., ante, p. 444), but attention may be drawn to the improvement in verse 8, "our lamps are going out." At xxvi. 23 ὁ ἐμβάψας is translated with an improvement, "he that dipped," for "he that dippeth," the aorist implying an act once for all completed. At xxvii. 38 the ληστής is termed a "robber," and not a "thief." This is a different indication of character, and not a merely verbal change from our modern use of the word "thief." The circumstances of the times considered, there may have been a nobility of soul in the penitent "robber," however much perverted, as in the border chiefs of the English and Scottish forays. On this supposition it forms an element in considering the condition of his mind at the time of his conversion. In any way it assimilates the translation to that of the same term in the description of Barabbas at St. John xviii. 40, whose comrades the two may have been. The Wycliffe-Purvey and Rhemish versions called him "thief" in this place. I do not agree with what I have seen in the *Standard*, respecting the retention of the word "thief." The "penitent thief" is in no sense a Scriptural phrase, for St. Luke, who records the conversion, makes use of the general term κακούργος; and therefore the revisers are independent of its use. An omission of the words "And as they went to tell his disciples" at xxviii. 9 is desirable for harmonistic considerations.

At xxviii. 19 the translation is, "Make disciples of all the nations, baptizing them into the name," by which "the idiom of the original is duly represented in the English" (Bishop Moberly,



*The Sayings of the Great Forty Days*, Disc. iv., p. 192, Lond. 1846). ED. MARSHALL, F.S.A.

# ETON COLLEGE LIBRARY.

(Continued from p. 462.)

The value of the classical portion of this library arises, as will have been already observed, from its connexion with the history of learning rather than with later criticism or modern interpretation of the classics. But as it presents a very good sample of a seventeenth or early eighteenth century library, I propose to dwell briefly upon some illustrative works, chiefly in the Topham Collection, grouping them under the three following heads.

(a) *Topography*.—There is a large collection of works describing most of the French, Italian, Spanish, and other ancient cities. They are of all dimensions, ranging from folios to pamphlets of fifty or sixty pages. The majority are quartos, productions of the early part of the seventeenth century. Many of them were printed at the towns the history and antiquities of which they describe. This is the case with those on Chalons (1662), Rheims (1635), Bordeaux (1574 and 1619), Lyons (1675 and 1728), Arles (1687), Brescia (1693), Padua (1652, by Ursatus), Treviso (1616), Perugia (1638), Verona (this last by Torelius Sarayna, 1540, with very curious plates), Milan (1625), Evora (1593), *Antiquitates Lusitanicæ*, Merida (1633), Cadiz (1610), Cordova (1627). The last two are in Spanish, the remainder in French, Italian, or "scholars' Latin of the Renaissance." The list comprises monographs on Tergeste and Pola, on the Anio and the Rubicon, Preneste, Teate, Setia, Tusculum, Ravenna (by Fabri), 1678, Florence (Poggio's *History*, and his account of the ruins of Rome in his *De Varietate Fortuna*, &c.), Naples—in fact, of almost all the old Italian as well as some Sicilian towns. There are also several Itineraries, from that designated by the name of Antonine downwards, Cluverius's *De Tribus Rheni Alveis*, besides his other geographical works, and an old account of Transylvania (Rome, 1596). Of one of the above descriptive treatises, that on his native town Tutela (Tulle), Paris, 1717, 4to., Stephen Baluze was the author.

(b) *Numismatics*.—Of old works on this and kindred subjects there is a copious collection. The science which "throws for ever its little sparks of light on the still ocean of the past," can be traced from its earliest beginnings. Among its pioneers we have a charming set of *Æneas Vico's* works in seven quarto volumes, published, some at Venice and others at Parma, between 1548 and 1601, including his series of *imperial coins*, with lives of the persons and explanations of the reverses; and his *Augustarum*

*Imagines* (the empresses). Of his successors we have Erizzo's *Discorso et Dichiaratione*, Venice, 1559, and the works of Goltzius (an engraver by profession, like Vico), occupying nine folio volumes; those of Angeloni; of Spanheim, the great authority in the seventeenth century, who first connected the subject with profound and critical research; of Mezzabarbes, Patin, Paruta (two fine volumes on Sicilian medals), Vaillant (who specially investigated the coins of the Seleucids, the Ptolemies, and the Parthian kings), and Du Val. The *Augustarum Imagines* of the last author, a fine quarto, came from the library of Jobert, who himself wrote a work on the subject, which is here. A folio of 200 pages, without letter-press, with engravings of medals, "depuis Jules Cesar jusques à Posthumus, qui sont au cabinet du Roi de France," is very rare, according to a note attached to it. Out of a large collection of books on medals, gems, and cameos it may suffice to notice Pedrusi's *Medaglie del Museo Farnese*, 10 vols., folio, Parma, 1694; Evelyn's *Discourse on Medals*, 1697; Maffei's *Gemmae Antiche*, Rome, 1709; Simon's *Medals, Coins, &c.*, comprising the main series of the Commonwealth medals as well as those of Charles II. till 1665, the best pieces ever produced in England; King's *Collection*; the monograph of Bayer, *De Nummis Hebræo-Samaritanis*, a fine quarto, presented to Mr. Storer by the author (Valencia, 1781); two splendid volumes, *Choix de Pierres Antiques gravées du Cabinet du Duc de Marlborough*; and Worlidge's drawings from curious antique gems, 3 vols., a remarkably pretty work. Chronology, both apart from and in connexion with numismatics, is also well represented.

(c) *Architecture, Inscriptions, and other Monumental Antiquities*.—The library is also well furnished with the earliest authorities on these topics, from Vitruvius, of whom there is, besides others, the Juntine edition with rude woodcuts, and Frontinus on aqueducts, &c. Pausanias has been noticed above. Works long since superseded need not detain us. Of the writings of Palladio, "the Raphael of architecture," there is an interesting collection, including the first edition of his four books (Venice, 1570) with its emblematic title-page, the large folio, London, 1721, and the very handsome volume of plates, in sepia tint, of his designs, by Lord Burlington, 1730. There is also a small treatise by Palladio, *L'Antichità di Roma*, bound up with one by the Veronese Onofrio Panvinio on the basilicas, *Le Sette Chiese principali di Roma*, 1570. Few writers before 1550 are incorporated in the collections of Grævius, &c. magnificent *Thesauri* fill more than fifty volumes. The *Thesaurus* of Gronovius, in 12 vols., and all the works of Meursius, the great authority on everything connected with Athens, in his quartos, are here, as are also those of S.



Gruter, Lipsius, Bellori, Ursatus, Ursinus, Ciampini, and Fabretti. This last indefatigable explorer can hardly be mentioned without recalling his horse Marco Polo, which had the habit of standing and, as it were, pointing when it came near an antiquity to be unearthed. There is more than one edition of Pignoria on the Isian Tablet, a very handsome copy of the Spaniard Alfonsius Ciaconius's work on Trajan's Column (oblong folio, with excellent plates and an explanation, Rome, 1576), Vignola's description of the Column of Antonine, and Reland on Titus's Arch. Serlio's treatise on the styles of architecture is a rare work (Venice, 1540, folio). We can but indicate a few more out of the numerous treatises on antiquities, e.g., *Illustratione de gli Epitaffi*, &c., by Gabriel Symeoni, Lyons, 1558, a small but beautiful quarto, once in the library of Colbert; Novî's *Pisan Cenotaphs*; Fontana's splendid work on the Colosseum; Rossi's *Raccolta di Statue*; Bosio's *Roma Sotterranea* (1632); Montfaucon's *L'Antiquité Expliquée* (15 vols., folio, 1719); and Winckelmann's *Monumenti Inediti*, 1760. The above are but samples of such illustrative volumes, and many monographs with curious plates might be named, e.g., Bartholin *De Armillis Veterum*; another Bartholin, *De Tibiis*; and Licetus *De Lucernis Antiquorum*. Sir H. Savile's work on the *Histories and Agricola* of Tacitus with the *De Militiâ Romanâ* is here in the Elzevir edition, 1647, having been translated into Latin on the Continent.

Not a few of the above books came from the library of De Thou, and bear his arms, both before and after his marriage, and the well-known device upon the back. Some belonged to Stephen Baluze, who was librarian to Colbert, and himself amassed a valuable collection of literary treasures. A volume containing the Sibylline oracles is marked as being "Ex Bibl. Isaaci Vossii," having been given him by Heinsius. A copy of Ausonius and one of Verrius Flaccus, both of them Scaliger's editions, are interesting as having been in the possession of Casaubon. His name is, as usual, written at the bottom of the title-page, which, together with the blank leaves at the beginning and end, is crowded with memoranda. Not a page in these two books but is scored under and has the margins filled with references and notes hastily jotted down to aid the memory. There is also a copy of H. Stephen's *Thucydides* which belonged to Casaubon. In a selection from the Delphin Classics, including the *Claudian*, which is one of the rarer ones, is a *Florus*, bought at Rome, having formerly belonged to Christina, the Queen of Sweden, as appears from the arms stamped upon the morocco binding.

FRANCIS ST. JOHN THACKERAY.

Eton College.

(To be continued.)

# SHAKSPEARIANA.

"I tell you what  
He held me last Night, at least, nine howres,  
In reckning vp the seuerall Deuils Names  
That were his Lacqueyes:  
I cry'd hum, and well, goe too,  
But marked him not a word."

I K. Henry IV., III. i. 158.

The second line is no doubt corrupt, and has given rise to a number of conjectures. Pope wrote *the last night*; Steevens *but last night*; an anonymous critic (according to the Cambridge edition) proposed *yesternight*; Capell *at the least*. In my opinion *fast* dropped out before *last*—from its very similarity. The fourth and fifth lines have been joined by the editors, so as to form an Alexandrine, which Pope attempted to reduce to five feet by the omission of *go to*, whilst all modern editors have, of course, refrained from so unwarranted an alteration and have preferred to preserve the Alexandrine. Ritson (*apud* Dyce) even went so far as to declare that "these two foolish [!] monosyllables [*go to*] seem to have been added by some foolish player, purposely [!] to destroy the measure." Nothing like it! Omit *and*, and Shakspeare's authentic blank verse (with an extra syllable before the pause) will at once present itself. The passage, therefore, should be printed thus:—

"I tell you what  
He held me fast last night at least nine hours  
In reckoning up the several devils' names  
That were his lacqueys: I cried 'hum,' 'well,' 'go to,'  
But marked him not a word."

K. ELZE.

Halle.

SHAKSPEARE'S MULBERRY TREE.—In the *Gentleman's Magazine* for 1760, p. 308, there is a letter from a lady visiting Stratford-upon-Avon to a friend in Kent. Shakspeare's house (New Place) and mulberry tree had been lately destroyed. Of the latter she says: "It would shade the grass-plot in your garden, which I think is more than twenty yards square, and supply the whole town with mulberries every year." W. G. S.

# THREE CENTENARIANS.

I venture to think that the present communication, containing, as it does, notices of no less than three well-authenticated cases of ultra-centenarianism, will long remain without a parallel. Towards the close of the year 1879 I had the pleasure of receiving, through the courtesy of an eminent merchant of Manchester, the photograph of a lady, an aunt of his, Frau Forstmeister Johanne Polack (formerly Genth), born June 6, 1779, and taken on her hundredth birthday, June 6, 1879, at which time the venerable lady was well and hearty. It is an admirable photograph, of which, by the courtesy of my correspondent, I was enabled to forward a copy to my friend Prof.



Owen, who, in acknowledging its receipt, wrote to me:—

"The photograph conveys all the attributes of extreme old age. I at length feel consolation for the disappointment in her not prevailing on Lady Smith, in her 101st year, to sit to Millais."

By the kindness of Mrs. Polack's relative I am now enabled to state that the venerable lady died at Wiesbaden on Nov. 8, 1880, having attained the age of 101 years 5 months and 2 days. She died peacefully in sleep, without any suffering or previous illness.

Mrs. Fanny Bailey, of Worthing, is the next. Your readers may remember that in October, 1877 (5th S. viii. 265), I communicated to them the particulars of this case. She was the daughter of John and Mary Mitchell, born at Ferring, Sussex, on August 7, 1777, and (as was the case with all the children of her family) baptized "when the eight days were accomplished," namely on August 15, 1777. She was the daughter of a well-to-do farmer. Of this venerable lady I have three photographs, taken respectively on her 100th, 101st, and 102nd birthdays. Shortly after the last was taken poor Fanny Bailey fell down and broke her thigh. She died on April 6 last, aged 103 years and 8 months.

The third case is one of still greater curiosity, that of Mrs. Martha Gardner, a lady who died at her residence, 85, Grove Street, Liverpool, on March 10 last, aged 104 years and 5 months. Some two or three years ago Dr. Diamond kindly forwarded to me a photograph of this venerable lady, taken shortly after the completion of her hundredth year, by Mr. Ferranti, of Liverpool. I afterwards received from two different sources evidences as to the birth of this very aged lady, whose father, an eminent Liverpool merchant, has duly recorded in the family Bible the names, dates of birth, and names of godfathers and godmothers of his fourteen children, who were all baptized at home, but whose baptisms are duly entered in the register of baptisms of the Church of St. Peter, Liverpool. Mrs. Gardner having a great objection to being made the subject of newspaper notices or comments, I advisedly refrained from bringing her very exceptional age under the notice of your readers during her lifetime. I may add that she was a cousin of an early and valued contributor to "N. & Q.," the Rev. John Wilson, formerly president of Trinity College, Oxford, and on his death, on July 10, 1873, Mrs. Gardner took out letters of administration to his estate, and her correspondence, she being then in her ninety-seventh year, rather astonished the legal gentlemen with whom she had to confer on that business.

After this I hope to hear no more that I am one who will not believe that anybody ever lived to be one hundred years old.

WILLIAM J. THOMS.

LINCOLNSHIRE FIELD NAMES.—The following names of places in the township of Ashby, in the parish of Bottesford, were in use in 1606. I have extracted them from a schedule attached to a deed of that date among my family papers:—

Breames.  
Broad Street.  
Brownsdale.  
Bull Peece.  
Charnedike.  
Cockmayers.  
Ferbeck.

Fimble Stonges.—That is, "Hemp Roods." The place is now known by the name of Thimble Stangs. The femble or fimble hemp is the male plant of the *Cannabis sativa*. Messrs. Britten and Holland, in their valuable *Dictionary of English Plant Names*, tell us that all the old botanical writers call the male plants female, and the females male, and that the same mistake is made by those who cultivate the plant. The femble hemp was in former days commonly used for domestic purposes, the carl hemp being reserved for ropes, sacking, and other such-like coarse manufactures. Tusser notices this diversity of use:—

"Wife, pluck fro thy seed hemp the flemble hemp elene,  
This looketh more yellow, the other more grene:  
Use ton for thy spinning, leaue Mihel the tother,  
For shoo thred and halter, for rope and such other."

*Julius Husbandrie*, 8, Eng. Dialect Soc. ed., p. 123.

Fimble or Femble sheets often occur in old inventories. In that taken of the goods of Robert Abraham, a shopkeeper of Kirton-in-Lindsey, who "wilfully drowned himself in a certain well" in 1519, we find:—

"ij payr of flembull Shetts ijs. viijd."

*Gent. Mag.*, 1864, i. 501.

Gawker Thornes.

Hegates.

Hiller Trees.—Probably elder trees. In some parts of England hilder is still the name for this tree. The German form is "holder."—*Promptorium Parvulorum*, i. 239. In Northern Lincolnshire we now say "eller."

Inglowe.

Leingworth.

Minforland.

Motton Meadow.

New Dike Raw.

Norbeck.

Peaschowc.—That is, the hill where peas were wont to be grown. *Howe* or *hoe* is a survival of the Middle English *hogh*, a hillock. It occurs in the *Cursor Mundi*, l. 15,826:—

"And rugged him vnrekinli

Bath ouer hil and hough."

The small sand-hills which occur frequently on the low land in this neighbourhood near the Trent have commonly their ending in *hoe*. As Todhoe, Greenhoe, and Blackhoe in the parish of Bottesford, and Trip-linghoes, Scalhoe, and Trenthoes in that of Messingham.

Ranhowes.

Ravens, Upper and Nether.

Riddings.

Skommounges.

Soundwell.

Swardakeres.

Thruspittes.

Upp odd leigh.

Wendinges.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

[For the former lists see ante, pp. 191, 233.]



In connexion with the Winterton place-names given by MR. PEACOCK (*ante*, p. 206), I may mention the following, which occur in the register of Malton Priory, to which Winterton Church belonged (Cotton MSS., Claudius, D, 11):—Yarlesgate (now called "Earl's Gate" by those who aim at being "correct"; it is understood to be a road, not a field). Cringelbec, a beck which divides Winterton and Roxby, and a field through which the beck flows. Halywel Dale, a field with a spring, once accounted holy. Rags were hung on the bushes hard by in the last century, a custom still existing in the Holy Land. Gallestayns, now Gaustons, with others now lost; as Rosewell Dale, Utterful Dales, Pilegingate, Twayorne, Maniwuderoue, and the Salt Meadow of Wintrington (doubtless overflowed by the Humber at times).

In a Malton charter, printed by MR. PEACOCK in *Archæologia*, xl., we find Fryer Crofts, Typpet, Thackhole, Winterton Inges, Brawater, Cateher Calfcose (1456). In private documents I have found, all in Winterton, quoddam croftum vocatum Chetecroft, le Southbeke (6 Hen. VIII.), Communis ager (20 Car. I.), Westgate (5 Geo. II.), North Cliffe and North Land allotments (1772).

J. T. F.

Bp. Hatfield's Hall, Durham.

CHAUCER, "PROLOGUE," 179-82.—In Dr. Morris's excellent edition the note on this passage seems to me misleading; he writes "reccheles, means careless," and adds, "but, as Prof. Ten Brink reminds me, 'a careless monk' is not necessarily 'a monk out of his cloister.' He proposes to read 'reset-les,' without a resting-place." This conjecture is perfectly needless, but Mr. T. H. Ward, in his most valuable work *The English Poets*, vol. i. p. 51, gives as a foot-note "or resetless, away from his seat or station," apparently giving the countenance of his authority to it. Now all the "six MSS." read "reccheless." The Harleian reading "cloysterles" is a variation which lends no support to Prof. Ten Brink. The quotation in Dr. Morris's note from Joinville shows that "reccheles" is stronger than "careless"; is equivalent to falling into deadly sin, given up to evil, as hopeless of life as a fish out of water. Chaucer does not himself assert this, nor the monk, but the passage means when he is "reccheles," as "the text saith." "Reset-les" is without support of MS. in this place, if it occurs anywhere or could have the meaning proposed, and anyway it is poor and weak. But "reccheles" suits the passage well, and agrees with parallel passages. Three such parallels may be quoted: Wiclif, *Sel. English Works*, vol. ii. p. 15, "such cloisteris þat crepen out of þer cloistris ben quyke develis, to disseyve men of þe world," "þei forsaken þer first ordre and casten hem to bigile þe world," "and so þes þat swarmen out of þer cloistre tellen not how

þere is þer lyf and how þei weren out of þer cloistre as fishis wipouten water." Cf. Wiclif, E. E. Text Soc., p. 449, and note p. 533; and *Piers the Plowman*, B. x. 295, and Prof. Skeat's note. All these passages imply that a monk out of cloister is in deadly sin, that is "reckless" in a sense far stronger than "careless." And in the same sense may be compared, "I wil not conside nor espie eny synne in them [parish priests]; nor I wille not thynke that they be *rechiles* and *synfulle*, for I conside them and take them as my lordis and masters" (Testament of St. Francis, *Monumenta Franciscana*, p. 563).

O. W. TANCOCK.

WIFE SELLING.—The early volumes of "N. & Q." contain many paragraphs concerning this practice. Students of the morals of the nineteenth century will thank you if you add the following to the number. I have cut the passage from the *Leeds Mercury* of May 26:—

"Selling a Wife at Sheffield.—At the Sheffield County Court yesterday an action was brought to recover 11. 10s., the cost of maintaining a married woman named Moore. It was stated by Mrs. Moore that on a night in January her husband came home bringing with him a married woman named Wood. She remonstrated with him for his conduct, and he thereupon kicked her out of the house, locking the door after he had done so. She was under medical treatment for a week in consequence of the injuries she then received. She subsequently became an inmate of the workhouse, and in March she went to the plaintiff's house, and had remained there since. The defence was that Mrs. Moore had been guilty of immorality, and that this was the cause of her husband having turned her out of the house. This, however, Mrs. Moore denied. The defendant was called, and, in the course of his cross-examination, he stated that he was now living with a married woman who was the wife of a friend of his. After being asked how he induced his friend to allow his wife to go and live with him, he replied, 'Well, he sold her.'—Mr. Fairburn (the plaintiff's solicitor): 'May I ask what you gave for this precious article?'—The defendant replied: 'A quart of beer.'—His Honour adjourned the case for further evidence."

ANON.

FOLK-LORE OF THE CUCKOO.—In a pamphlet published a few years ago in the Lancashire dialect, entitled *Widder Bagshaw an' Her Neevy Samul's thri wick trip fro' Chowbent to t' Sitty o' Parris*, is the following piece of folk-lore relating to the cuckoo:—

"Woil ramblin along, fur t' fust toime o' t' yeer, we heert t' cuckoo singin eawt 'kuckoo' t' sem as i' owd Inglant, an' boath on us turnt o'er wot bit o' brass we had in eawr pockits, bein ankushu to sekkure a twelve month o' gud luck woil t' brid kum agen t' next sayson."

J. COOPER MORLEY.

AN IRISH RECEIPT FOR DANDELION TONIC.—This was taken down word for word by an Irish friend from an old woman not a hundred miles from Dublin:—

"I'll pull the dandelion just afore it'll blossom. I'll pull it up, root an' all. I'll take it to the river an' wash



it in a basket. I'll pound it on a large flag. When I'll have it pounded like chopt cabbage for pigs, I'll squeeze it into a bowl. I'll get my shtrainin'-cloth on another bowl, an' I'll squeeze the stuff into it. I'll wash my shtrainin'-cloth next, an' give it the second shtrainin': it's clane thin. Thin put a glass o' brandy or owld sperrits—wan glass to a pint. Thin bottle it. Whin ye're takin' it in the mornin' shake it. Take it in the mornin' fastin'. When ye'll have it ten minutes in yer belly ye'll turrin around an' ate annythin'."

F. J. F.

A SPINETTE MAKER IN 1671.—It may perhaps be worth while putting on record in your columns that a spinette now preserved at the Old Hall, Tabley, Cheshire, and in good preservation, bears the inscription:—"Phillip Jones, Londini Fecit 1671."

J. P. E.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ELLIOTT OR MONTGOMERY?—In the second volume of *Selections from the British Poets*, published at Dublin in 1852 by direction of the Commissioners of National Education in Ireland, James Montgomery's beautiful poem on finding a daisy in full bloom on Christmas Day, 1803, appears verse for verse, as far as it goes, in agreement with the poet's own edition of his collected poetical works published by Longman, in 1855; but in this latter appears a tenth stanza which is not given in the Irish book:—

"On waste and woodland, rock and plain,  
Its humble buds unheeded rise:  
The Rose has but a summer reign,  
The Daisy never dies."

I should be glad to know if this was simply owing to an inadvertence on the part of the editor of the Dublin book, or whether the poet added the above stanza as an afterthought. My reason for putting this query is that Ebenezer Elliott, Montgomery's contemporary and neighbour, writes in his *Win Hill* as follows:—

"Thy sisters, in the vales left far behind,  
Are dead, late-coming Primrose! months ago  
They faded slowly in the pensive wind:  
Thou smilest—yes, the happy will do so,  
Careless of others' wrongs and others' wo.  
Carnationed childhood's favourite! thou, too, here?  
Ay, roses die, but daisies always grow.  
Skeleton Ash! why lag behind the year?  
Where Don and Rother meet, no half-clad boughs appear."

Whoever may have been first in the field as regards the contrast between the rose and the daisy, Elliott evidently has the start of our Laureate in noticing the lateness of the ash in showing its foliage (see *The Princess*, p. 80, ed. 1856):—

"Delaying as the tender ash delays  
To clothe herself, when all the woods are green."

CLK.

"THE SUPERNATURAL MAGAZINE."—Having in the course of the last year or two seen reported in the newspapers a good many accounts of cases of the supposed supernatural, and notably the strange one respecting the Berkeley Square mystery in "N. & Q.," together with the recent inquiry after the ghost said to have been seen by Bishop Wilberforce, there comes to my recollection an extraordinary work which was published in Dublin in 1809, viz.:—

"The Supernatural Magazine for 1809. Containing Ancient and Modern Supernatural Experience, in Testimony to the truth of Revelation, respecting the Immortality of the Soul; a Future State of Rewards and Punishments; together with various Wonders of the Invisible Worlds.

'Ye realms, yet unreveal'd to human sight!  
Ye Gods, who rule the regions of the night;  
Ye gliding ghosts! permit me to relate,  
The awful wonders of your sacred state.'

Virgil's *Aeneid*, Book vi.

Dublin: Printed by Wilkinson & Courtney, 6, Wood Street. 1809."

And there is a further announcement that—

"The work will include Modern Relations, never before published; Extracts from Ancient, Scarce, Curious Books and Manuscripts, of Apparitions, Visions, Miracles, Ghosts, appearances of good and evil Angels; Visions of Heaven and Hell, Sightings in the World of Spirits; Prophecies, Warnings, Possessions, Compacts, Exorcisms; Trials of Witches; Accounts of Sorcerers and Necromancers, Dreams, Animal Magnetism, Modern Somnambulists, and Magnetizers; Second Sight, Watch Lights, Banshees, Fairie Sylphs, Gnomes, Various National Superstitions, Phenomena of Nature and Art, in the Mineral, Animal, and Vegetable Kingdoms, Meteors, Prodigies, and sundry Revelations of the Invisible Worlds."

From an "Introductory Dialogue" it would seem that this was the first volume. It contains 128 pages, and dates from June to September, 1809, four months, and I shall feel obliged to any contributor who may be able to state whether the magazine continued to be published after that time, and if so, for how long.

D. WHITE.

INSCRIPTION ON THE FONT IN ST. MARGARET'S CHURCH, IPSWICH.—This is a curious octagonal font, the panels of the bowl being filled with angels, sitting, with expanded wings, bearing shields and holding scrolls. The faces of the angels are much mutilated, and the inscriptions formerly on the scrolls are with one exception almost entirely effaced. The remaining inscription on one of the scrolls, in "ribbon" letter, is "sal et saliva." It is, I believe, a well-known fact that most Latin church inscriptions are in metre, and I am of opinion that the inscriptions formerly on these scrolls were of this character. I have, however, no means of ascertaining the real facts. It is, I suppose, no doubt but that the inscriptive question had reference to the giving of salt (as the Sacrament of Salt, or of the *Cosach*) and to the anointing the eyes of the cat.



with saliva. Is anything known of a similar inscription? Perhaps some correspondent could suggest what the remainder of the inscription probably was, or could give some further information. The design of the font in style and character is similar to that of many in Norfolk and Suffolk, and is, I think, of the fourteenth century. I am somewhat surprised that the writers on the antiquities of Ipswich churches pass this font over with a bare mention of it. The font was restored (?) in 1843. I should mention that I am unacquainted with the works of Paley and Van Voort on *Baptismal Fonts*. I should esteem it a great favour if any of the readers of "N. & Q." would send me particulars of any interesting fonts in Norfolk and Suffolk churches.

C. H. EVELYN-WHITE.

St. Margaret's, Ipswich.

ALBINI FAMILY.—Two correspondents (*ante*, p. 32) have given particulars of the Mowbray family, descendants of Nigel de Albini, who took the name and estates of Mowbray. I should be glad if some one would kindly supply similar information (stating authorities) with regard to this Nigel's ancestors and collateral relatives of the name of Albini. I am acquainted with the Albini pedigrees in *Blore's Rutland*, *Tiernay's History of Arundel*, and *Lipscombe's Bucks*. The "carta Roberti Comitum Jun. de Ferrars" (*ob.* 1162) in the Tutbury chartulary says that Amicia, daughter of Hen. de Ferrars (he died 1089), married Nigel de Albini. Who was this Nigel? Blore's pedigree does not mention him. It could not be Nigel de Albini (Mowbray), for his first wife was Matilda de Aquila, and his second wife, Gundreda de Gurnay, survived him.

William de Albini held a barony of thirty-eight knights' fees in Leicestershire, "quam pater suus tenuit" (*Lib. Nig.*). Is he identical with William, "pincerna regis Hen. II."? His *carta* mentions Radulphus "frater suus," Iwanus, and Elias de Albini. Robertus de Albini held a barony of twenty-five knights' fees in Beds (*Lib. Nig.*). Who were these, and what are their respective places in the Albini pedigree? Burton's *Leicestershire*, second ed., p. 275, says that Amicia de Aubeny married William FitzHerbert (c. 1200). Who was this Amicia, and what is Burton's authority for the statement? Nichols does not, I think, repeat it. Moule's *Bibl. Herald.* p. 585, says that the original MS. of Burton's *Leicestershire* was in the possession of Dr. Rawlinson. Where is it now?

R. H. C. F.

WARGRAVE.—One of Mr. Vicat Cole's charming landscapes in the Royal Academy this year having directed attention to this Berkshire village (formerly a market town), where the eccentric author of *Sandford and Merton* was buried, I should like to ask a question about the origin of the word. I suppose there can be no doubt that the second

syllable, as in Gravesend, is from the A.-S. *gerefa*, a ruler (similar to the *land-grave* in German). Is the first syllable the Celtic *wyr*, i. e. expansion, often applied to a river? There are, of course, many instances of place-names uniting a Celtic and an Anglo-Saxon word.

W. T. LYNN.

Blackheath.

BOUCHIER OF BARNESLEY, GLOUCESTERSHIRE.

—Was this family connected in any way with that of Bouchier, Earl of Ew and Essex?

WM. U. S. GLANVILLE-RICHARDS.

Windlesham, Surrey.

JOHN BUNYAN.—I have in my possession a very old mezzotint engraving, in antique frame, 18 in. by 10 in., of Bunyan, in a fine state of preservation. The inscription is as follows:—

"T. Sadler pinxt 1685; J. Spilsburg fecit. Mr. John Bunyan, late Minister of the Gospel at Bedford, Author of *The Pilgrim's Progress*, *Holy War*, and other Celebrated Treatises. Done from an original painting in the possession of Henry Stimson, Gent."

Will any connoisseur in art give an opinion as to its merits?

C. S. SPENCE.

Cromer House, Armley, Leeds.

JOHN WESLEY AND THE REAL PRESENCE.—

A correspondent of the *Rock* states that "John Wesley is said to have preached a sermon in favour of the Real Presence as taught by Roman Catholic divines, but that it has been generally suppressed by all his biographers." Can any of your readers confirm this statement?

W. E.

HERALDIC.—Family tradition has it that my crest is a mound or hill surmounted by a castle, with flames issuing therefrom. Does any such crest belong to a Hill family, and if so, what are the arms belonging to the same?

G. W. H.

"TO" IN TRADESMEN'S BILLS.—Is the word "to," in such expressions as "to one pair of gloves," a survival and corruption of the old "item," usually prefixed to each particular of a bill of charges? Of course the debtor is not indebted to the pair of gloves.

S. O. ADDY.

Sheffield.

CUNDALL (YORKSHIRE) PARISH REGISTERS.—

With the object of tracing the lines of a family long resident in the township of Norton-le-Clay in this parish, I recently examined the registers kept in the church at Cundall. I found that there are no entries for the period 1653-1680. I presume that they were discontinued, in the first place, in consequence of the order of Parliament appointing civil registrars, but this explanation hardly accounts for the hiatus of the last twenty years. I should be much obliged if any of your correspondents would say where the registers for the above-named periods should be sought for.

H. E.



"OSTENT"=A DIVISION OF TIME.—Will XIT or any other of your readers send me quotations with *ostent*=a division of time? Amongst the Philological Society's slips for this word there are none earlier than 1598, and none in which it has the above meaning. W. J. LÖWENBERG.

Bury, Lancashire.

HERALDIC.—To whom do the following arms belong:—Arg., a tree eradicated in pale ppr., surmounted by a fesse az., charged with a crescent between two mullets of the field, impaling ermine, three increscents 2, 1, arg? These arms are on a shield, but there is no crest. W. A. WELLS.

FAIRFOWL FAMILY, OF WESTER-LATHAL, OR WESTER-LATHALLAN, IN SCOTLAND.—Can any of your readers give me information as to this family? They appear in all heraldry books, and bear the following arms, &c.: Argent, three parrots ppr. within a bordure gules; crest, a parrot ppr.; motto, "Loquendo placet." Also, where is, or was, their seat of Wester-Lathal or Lathallan?

A. R. FAIRFIELD.

28, Elm Park Gardens, S.W.

"TO SHAKE A LEG."—The recent discussion in the columns of "N. & Q." of the meaning of the phrase "to make a leg" reminds me of this somewhat similar expression. It occurred in these verses, sung by my schoolfellows:—

"A double-headed cat-fish,  
Yo boys, yo boys!  
A double-headed cat-fish,  
Yo boys, yo!  
Playing on the jew's harp,  
Playing on the jew's harp,  
Playing on the jew's harp,  
Yo boys, yo!  
Jemmy shook a leg at me,  
Tom's gone away!"

The song has a nautical air. Is it known in England? M. E.

Philadelphia.

HAUNTED HOUSES.—Will some one kindly enable the Editor of "N. & Q." to forward me a list of houses supposed to be haunted, or that have ghost stories in print connected with them?

ECLECTIC.

AUTHORS OF QUOTATIONS WANTED.—

"Godlike men love lightning."

Carlyle quotes the above in the first chapter of his *Oliver Cromwell*. He does not say from whence it comes. K. P. D. E.

"Nobilis ille,

Quem genus et genius pariter virtutis et artis  
Nobilitat."

Written on fly-leaf of Guillim's *Heraldry*, 1632, in an old hand. Whence is the passage taken?

W. E. BUCKLEY.

"An eye for nature and a soul for God."  
Wordsworth?

D. D.

## Replies.

### IRISH GOLDSMITHS.

(6th S. iii. 248.)

In the Court O'Doyer Hundred Book, preserved amongst the records of the corporation of Cork, under 1657 "John Sharpe, Master of the Goldsmiths," is mentioned; thenceforward there are regular entries every year of the "Master and Wardens." I lately was shown a beautiful chalice by Mr. Breton, a silversmith in Cork, with the following inscription, "The Legacy of Thomas Adderly, Esq., to the Parrish of Enishanon, 1692." It was sent for some slight repairs. The hall mark was the Cork arms, a ship between two castles, with the letters R. G. Robert Goble was Master of the Company of Goldsmiths of Cork, 1694; Walter Burnett and Richard Clement wardens.

As much interest has been shown of late in the identification of some fine pieces of old Irish plate, I append the following perfect list of the Company of Goldsmiths, Cork, taken from the above-mentioned book; the initials usually occur on the plate:—

- 1656. John Sharpe, Master of the Goldsmiths.
- 1657. John Hawkins, master.
- 1658. Thomas Holmes, master.
- 1659. Edward Goble, master.
- 1660. Not recorded.
- 1661. Robert Phillips, master.
- 1662. Thomas Smith, master.
- 1663. Not recorded.
- 1664. Thomas Smith, master.
- 1665. Edward Goble, master.
- 1666. Not recorded.
- 1667. Nicholas Gamble, master.
- 1668. Arthur Virgin, master.
- 1669. William Harris, master.
- 1670. Dennis Charleton, master.
- 1671. Nicholas Gamble, master.
- 1672. Edward Goble, master; Robert Goble and Ralph Jenkins, wardens.
- 1673. James Ridge, master; William Meredeth and William Flynn, wardens.
- 1674. Thomas Whithers, master; Richard Smart and James Ashby, wardens.
- 1675. Nicholas Gamble, master; John Godwin and John Webb, wardens.
- 1676. Richard Smart, master; John Godwin and John Webb, wardens.
- 1677. Robert Goble, master; Arthur Eason and Edward Goble, wardens.
- 1678. Ralph Jenckins, whiteplaterworker, master; John Hulet and Samuel Pantaine, wardens.
- 1679. Samuel Pantaine, master; John Guppy and Morris Gerralle, wardens.
- 1680. John Webb, master; Richard Slocombe and John Hawkins, wardens.
- 1681. Arthur Virgin, master; John Coaker and Sampson Jelloffe, wardens.
- 1682. Arthur Eason, master; Francis Whitcraft and John Alwinn, wardens.
- 1683. Edward Goble, master; John Goble and Faulchion, wardens.
- 1684. Francis Whetcroft, master; James V. Patrick [Patrick?] Anderton, warden.



1685. John Allinn, master; John Linstead and Jonath. Fruin, wardens.
1686. Samuel Pountaine, master; William Harvie and John Flynn, wardens.
1687. Henry Falsbaw, master; John Webb and John Goble, wardens.
- From December, 1687, until Oct. 4, 1690, no entry, Government in Irish hands.
1690. Edward Goble, master; George Robinson and Redm. Masterson, wardens.
1691. Richard Smart, master; John James and Matthew Tate, wardens.
1692. John James, master; Kaleb Webb and Charles Morgan, wardens of Goldsmiths and Saddlers.
1693. Daniel Harris, master; Charles Behegle and James Virgin, wardens.
1694. Robert Goble, master; Walter Burnett and Rich. Clement, wardens.
1695. Robert Goble, master; Walter Huet and William Haryye, wardens.
1696. Caleb Webb, master; Thomas Stedward and Thomas Edmonds, wardens.
1697. Charles Morgan, master; Jerom Burchill and Thomas Sally, wardens.
1698. James Virgin, master; Robert Jobson and Ben. Jenkins, wardens.
1699. Thomas Stoddard, master; Roger Pinkney and John Smart, wardens.
1700. Walter Burnet, master; Roger Pinkney and Wm. Freaque, wardens.
1701. Robert Jobson, master; Moses Burrows and Henry Christopher, wardens.
1702. Roger Pinckny, master; Caleb Rathrum and George Brumly, wardens.
1703. Matthew Tate, master; Christ. Hawkins and John Atchisson, wardens.
1704. Not recorded.
1705. Not recorded.
1706. Thomas Sally, master; Robert Jobson and John Hardinge, wardens.
1707. Caleb Rotheram, master; John Rose and John Wigmore, wardens.
1708. Benjamin Jenkins, master; Samuel Landon and John Read, wardens.
1709. John Wigmore, master; Edward Masterson and William Fuller, wardens.
1710. John Harding, master; William Clarke and Anthony Simroe, wardens; John Barges, serjeant.
1711. Jeremiah Burchfield, master; Thomas Pavey and John Mawman, wardens.
1712. Anthony Simroe, master; James Foulks and Tho. Danielson, wardens; Thomas Baldwin, serjeant.
1713. William Fuller, master; Randall Phillipot and Benj. Warren, wardens; Tho. Baldwin, serjeant.
1714. William Clarke, master; Christopher Parker and Richard Whitney, wardens.
1715. Not recorded.
1716. John Mawman, master; William Martin and John Leonard, wardens; John Bryan, serjeant.
1717. Christopher Hawkins, master; Edward Allen and Wm. Roberts, wardens; John Horgan, serjeant.
1718. Thomas Pavey, master; Benjamin Priggs and Edw. Sweeny, wardens; John Organ, serjeant.
1719. John Biss, master; Robert Golde, jun., and John Blunt, wardens; John Organ, serjeant.
1720. William Martin, master; Stephen Fox and William Lee, wardens; John Horgan, serjeant.
1721. Christopher Parker, master; Wm. Thompson and Wm. Newenham, wardens; John Horgan, serj.

1722. Stephen Fox, master; William Bennett and Edw. Dunsterfield, wardens. John Burchell and Edw. Cheny fined each, refusing to stand wardens, 3*li*.
1723. William Lee, master; Reuben Millerd and Peter Eason, wardens; John Horgan, serjeant.
1724. Richard Whittney, master; John Richard and Gabriel Nuth, wardens; John Organ, serjeant.
1725. Abraham Dounes, master; William Martin and Thomas Miles, wardens; Lodwick Waters, serjeant of the silversmiths.
1726. William Newenham, master; Jos. Wright and Tho. Garcy, wardens; Lodowick Waters, serj.
1727. William Martin, master; Edward Mitchell and Robert Clark, wardens; Wm. Hungerford, serj.
1728. John Richards, master; Thomas Rogers and Will. Bennett, wardens; Corn. Donovan, serjeant.

R. C.

Cork.

The Guild of Irish Goldsmiths still exists, and the Assay Office and Guild Hall are in the Dublin Custom House. The master of the guild, when in the chair, still possesses magisterial powers, and is enabled to commit offenders to prison. Since the general destruction of our Irish trade guilds it retains the unique distinction of being the only surviving "trade guild in Ireland." The ancient records of the corporation are preserved, and with little trouble, I believe, a list could be obtained of all the Irish goldsmiths belonging to this guild for the last two hundred years. The present master is Mr. Johnson, of Suffolk Street, and the warden Mr. Edmund Johnson, of Grafton Street, the leading positions in the guild having been held by this distinguished family of Dublin jewellers for upwards of forty years past. If these gentlemen were referred to, I have no doubt they would afford any information in their power about the Guild of Irish Goldsmiths.

W. FRAZER, F.R.C.S.I.

20, Harcourt Street, Dublin.

C. will find "that the Goldsmiths' Company of Dublin was incorporated by a charter from Charles I. dated 1638," as stated by Mr. W. J. Cripps in his volume on *Old English Plate* (Murray, Albemarle Street, 1878). The chapter on Ireland (p. 151) gives much information and all the known "hall marks." Also, it is there said that "a copy of their charter is given by Mr. Ryland." Mr. Ryland's book was called *Assay of Gold and Silver Wares* (London, 1852).

GIBBES RIGAUD.

18, Long Wall, Oxford.

PLANTS UNDER TREES (6th S. iii. 308).—This is a large and difficult subject, because the degrees of drip and shade vary, and differences of soil and situation almost infinitely influence results. It has had much of my attention, and I can offer HERMENTRUDE a list of subjects that in my heavy, moist land have generally prospered in the immediate shade of large trees.

Plants for Dense Shade.—Ivy in variety; there



are about sixty sorts, and those with green leaves are the best for the purpose. *Euonymus Europæus* and *E. latifolius*: these bear abundance of scarlet berries. *Ruscus* in variety: the Alexandrian laurel, *Ruscus racemosus*, is an exquisitely beautiful plant. The dwarf evergreen St. John's worts, such as *Hypericum calycinum*, *H. patulum*, and *H. serpyllifolium*: the deciduous St. John's worts will not endure heavy shade. Enchanter's nightshade, *Circea lutetiana*, will make a cheerful mass of greenery dotted with little pinkish flowers, in the deepest shade where nothing else will grow. Dwarf elder, *Sambucus ebulus*, is also useful for its cheerful green herbage in spots that are much impoverished by large trees.

*Plants for Partial Shade.*—Holly, box, evergreen euonymus, evergreen berberis, osmanthus, privet, myrobalan plum, yew, aucuba, *Skimmia Japonica* and *S. oblata*, *Griselinia littoralis* (this lovely shrub needs a kind climate, being a little tender in constitution). Having had for many years a collection of about a hundred varieties of narcissi on a heavily shaded east border, these delightful flowers may be recommended. The common periwinkle, of which there are many beautiful varieties, grows freely under trees. All the hardy primroses and polyanthus, of which there are innumerable beautiful varieties, thrive in partial shade, but require a good soil. The day lily is a grand plant for the purpose, and there are many fine varieties, some with double flowers, others with delicately variegated leaves. Finally, for the present, plant everywhere under trees common English ivy and common woodruff, and allow them to mix in their own way. In the month of May the ground will be sheeted with fragrant snow-white flowers resting on the glossy leaves of the ivy, and the refreshing odour will suggest that

"Al this lond is fulfilled of fayrie."

SHIRLEY HIBBERD.

The following grow here under the trees, in sandy and light soil:—Anemone (common and small lilac); wood sorrel (common white, also a pink variety); periwinkle (lilac and also the variegated white); hyacinths; lesser celandine (one of the earliest spring flowers); orchis (kinds according to the soil); wild geraniums; columbines (these escape out of gardens, and grow wild all over the woods with us).

B. F. S.

Dorking.

"THE SCIENCE OF LANGUAGE" (6th S. i. 273, 405).—If it be true, as CELER says, that "letters fall out of a root; they are not arbitrarily pushed in," so that "a form *marp* from *map* is simply contrary to experience," how comes it that all the authorities are agreed that, as a rule, throughout the Greek language, the root is contained in the shortened orist form? Thus from λαγχάνω (λαχ-), we have *ἀξίς*, an "allotment"; from λαμβάνω (λαβ-),

λαβή, "seizure," "handle"; from γιγνώσκω (γνω-), γνῶσις; from πέτομαι (πτ-), πτερον; from the Latin *eo* (i), "i-ter." In all these cases the shortened form is probably the oldest. In the case of λαβ-, the collateral poetical form λάβομαι suggests a still simpler root λα-. Hesiod has more than one form of *map*, not only μαπείν but μεμάποιεν and μεμαρπῶς, where the strengthening *r* acts in *pausé*, just as the longer vowels in Hebrew supply the place of the short ones in that position. Letters are often inserted into older forms, and especially liquids, such as "slumber," from *slumerian*; "thunder," from *thuner*; "tender," from *tener*; Darmesek and Damesek for Damascus. I cannot find either CELER's Μαπρίας or βρακεῖν, referred to by him as derived from *marp*. Can he mean Μαπαρίας and βράχω? The latter has all the appearance of being onomatopoeic, and μάρπις, which Æschylus has, might well be derived from μάρπις; but Hesiod was some hundreds of years before Æschylus. Μάρπτω will find considerable delay, I think, in "catching" μορφή; the unsubstantial form will elude his grasp. Is CELER serious? Are not *m*, *δ*, and *p* interchangeable? Does not μορφή mean "form"? Is not πέδα one with μετά? Compare μόλυβδος and *plumbum*, lead. *Promulgare* was probably *provulgare*. Were Hesiod a writer of slang his authority might be pooh-poohed; but here is a sage and cautious writer of excellent maxims and of an elaborate cosmology, who carefully selected his words and forms of words with due regard to the requirements of his verse. He deliberately selects *map* when he wants to accelerate his measure, and when he wants to retard his pace *marp* is preferred. There must be some reason for this, and some root reality in the shorter form.

The authorities mentioned by CELER would have more weight if he could produce more probable derivatives from, or relations of, μάρπτω than he has done. As this verb became ousted by others, in course of time, from Greek literature, it probably left few traces behind it. The same fate seems to have befallen the old root *ma* in *Maw*, whence μεμῶς, with a collateral μέμονα, μῶμαι. So many English roots have gone and left not a wrack behind. What has become of the old *sinden*, "they are," so familiar to us in German, and what traces has it left in our literature? It probably disappeared too early to leave a mark, and from its character, also, was unlikely to have a large paternity. H. F. W.

A HIEROGLYPHIC BIBLE (6th S. iii. 228, 234). Although most people may think quite enough has been made of this subject, if MR. WALLIS were allowed to pass without comment there be danger that a false conclusion might be at by some. Taking his references, I find Hugo's Bewick Collector, and I see,



head of "Hieroglyphic Bible," "The cuts are very rude, and unworthy of John Bewick, to whom they are attributed." Hugo was an indiscriminate admirer of Bewick, and they must be bad indeed when he says so. Not a word of this in MR. WALLIS'S note; and as they had been called "clever" in a former communication, this "silence gives consent." I next refer to Chatto's *History of Wood-Engraving*, and I find the cuts of Giov. Battista Palatino are rather rebuses than "hieroglyphics"; that is, instead of a whole word being expressed by a picture, as in the Bible, words are made up of letters and pictures mixed; thus P. (picture of eggs)=pegs, &c. This Italian book is so extremely rare that it is scarcely probable Bewick knew anything about it. Neither was there any necessity that he should; for not only has this manner of writing been practised, more or less, since the days of the Egyptians, but instances of it abounded in England long before Bewick. Camden gives a chapter to it, "Rebus or Name Devises," in his *Remaines*. Addison devoted a *Spectator* to it, No. 59, and several pages of this picture and puzzle writing may be found in *Wit's Recreations*, 1640, &c. Our old printers amused themselves with it. Grafton may be taken as an example. He indicates his name by a fruit tree (graft) growing out of a tun.

"The Abbot of Ramsey sette in his Seale a Ramme in the Sea, with this verse, to shew hee was a right ramme; *Cuius signa gero dux gregis est, ut ego.*"

William Chaudler Warden of New college in Oxford, playing with his owne name, so filled the hall-windowes with candles, and these wordes, *Fiant lux*, that hee darkened the hall. Whereuppon the Vidam of Chartres when hee was there, saide, It should have bin, *Fiant tenebrae*.

"Did not that amorous Youth mystically expresse his love to *Rose Hill*, whome hee courted, when in the border of his painted cloth, hee caused to be painted as rudely, as hee devised grossely, a rose, an hill, an eye, a loafe, a well,—that is, if you will spell it.

*Rose Hill I love well.*

You may imagine that *Frauncis Cornesfield* did scratch his elbow when hee hadde sweetely invented to signifie his name, *Saint Francis* with his *Frierly Kowle* in a cornesfield."—Camden's *Remaines*, 1605, p. 149.

Bewick is much more likely to have seen Camden's *Remaines* and other English books than the rare Italian work, but he is more likely still to have had nothing whatever to do with the very childish "Hieroglyphic Bible." Any apprentice boy of his would be quite capable of planning and executing such a poor thing.

R. R.

Boston, Lincolnshire.

FRENCH PARTRIDGES (6th S. iii. 367).—If by "French partridge" is meant the red-legged partridge, *Perdix rufa*, or *rubra*—called by some naturalists the Guernsey partridge, from its having been formerly plentiful in that island, though it has ceased to exist there for probably more than a century, and from whence it is said to have been

brought to England in the time of Charles II.—there is, I believe, no doubt that, where it has been introduced, the indigenous partridge, *Perdix cinerea*, has been persecuted by it almost to extermination (vide *Penny Cyclopædia*, "Perdix")—a fact which may be accounted for by the superior size and strength of the new-comer. Sir William Jardine, in his *Birds of Great Britain and Ireland*, speaking of the red partridge, has the following passage:—

"Mr. Yarrell, in his *British Birds*, has stated various instances where they have been killed, or are now breeding, in several of the southern and eastern English counties; while the possibility also is suggested of some straggling birds, occasionally met with on the coast, having made a flight or been driven from Guernsey or Jersey."

It is, therefore, very possible that flights of French game may have found their way from France to the cliffs of Dover, as stated by Carlyle in his *French Revolution*. EDGAR MACCULLOCH.  
Guernsey.

WHERWELL ABBEY OR PRIORY (6th S. iii. 367).—At the dissolution of the monasteries Wherwell Priory passed by royal gift to Lord De la Warre. It was next purchased by Sir John Fryer, a London alderman, and passed, through the marriage of one of his daughters to Mr. Joshua Iremonger (the interest of the other daughter having been purchased), to him, and a descendant of that gentleman, Mr. William Iremonger, is the present owner. The name Wherwell is not, to my knowledge, familiar here. There is an old stone in the churchyard wall with this inscription on it:—

"Anno Domini 1649.—Here was ye Monastery of Whorwell. Erected by Queen Ethelred, but demolished by the overacted zeale or avarice of King Henry, and of its ruins here buried there yet remains this monument."

J. O. M. WEST.

WIG CURLERS (6th S. iii. 328).—I had a very interesting collection of these "wig curlers," but from always finding them with tobacco pipes called them "baccy" stoppers. It is customary amongst the lower orders to use a heated tobacco pipe for curling the hair. It would be interesting to know something of our early pipe manufactories. Some of the pipes I had were marked with a gauntlet (right and left), while others bore the maker's name or initials on a heart-shaped device. All the marks were on the heel of the bowl, which, though projecting as at present, was much thicker, and terminated abruptly in a flat surface.

TINY TIM.

Southsea.

I remember that objects similar to those described were often turned up in digging a garden near Barnet some forty years since. I always understood them to be tobacco stoppers. The pipes found near those at Kilburn confirm that notion.

J. P. R.



QUAINT EPITAPH AT SHOTTESBROOKE (6th S. iii. 326).—Some forty years ago my wife and I, on a sad occasion, had with a poetical friend a few days' ramble among picturesque churches, and among the rest we went to Shottesbrooke, attended a service in the church, and were requested by the rector, Dr. Vansittart, to stay, that he might show us the quaint mementoes of the dead. We saw the white glove suspended of a dead warden, the casque, boots, and spurs of a knight, and much else. In the ground we saw a flat stone, with on it, if I recollect right, not "Hic jacet peccatorum miserimus," but "maximus," and at the lower end the initials F. C. *A Retreat from Town*, by Luke Daniel, privately printed, contains these two verses relating to this very matter, which you may perhaps think fit for "N. & Q." :—

"Here lies the chief of sinners,\* and tis fit  
That such should lie beneath a nameless stone,  
And to a Judge all-merciful submit,—  
What can be rightly judged by Him alone.  
It boots not now to ask what thou hast done  
To vex or violate the human mind;  
Nor who or what thou wert, who would'st atone  
Vainly for wrongs inflicted on mankind,  
Now that thy dust, perchance, is scatter'd to the wind.  
Yet do I feel an interest in behalf  
Of one who seem'd to die so penitent;—  
It is a meek and mournful epitaph,  
That might make hearts at enmity relent,  
And weep forgiveness o'er a life misspent!  
We all shall need forgiveness, and we know  
Imperfectly, at best, another's bent—  
Why he should scorn what we regard with awe,  
Or why his hopes and fears create a different law."

W. RENDLE.

This epitaph is not inscribed upon the tomb of one of the rectors of Shottesbrooke in Berkshire, but upon that of Francis Cherry, of Shottesbrooke House in that parish, who was buried on Sept. 25, 1713. Let me refer F. A. B. to the *Remains of Thomas Hearne*, edited by Dr. Bliss, for much curious information concerning him and the Cherry family. He had been the early friend and kind patron of Hearne, who was born in 1678 in the adjacent parish of White Waltham, and paid for the expenses of his education both at school and at Oxford.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"PERSEVERE" (6th S. iii. 328).—I believe your correspondent will find that Milton was the first to introduce the modern pronunciation of this word. I can find no instance of its being accented on the last syllable before him, but the pronunciation *perséver* is found frequently as late certainly as 1635 : in Heywood's *Hierarchy*, lib. iii. f. 145 :

\* "Francis Cherry, Esq., the hospitable and excellent patron of the learned and Rev. Henry Dodwell, who died here 1711. The above was written without the knowledge that this most excellent man was the subject of the meek epitaph." So my friend L. D., who has long been dead, wrote.

"To have been euer,  
And so unto Eternitie perseuer";  
and in G. Herbert's *Temple*, "Heaven," L. 10 :—  
"Light, joy, and leisure : but shall they persevere!  
Echo. Ever."

I have found a single instance even as late as 1678 in the *Young Man's Calling*, p. 409 :—

"Nor priest nor jesuit could ever  
Move him, but he did still persever,  
Like a house founded on a rock."

XII.

"VESCUS" IN "GEORGICS," III. 175 (6th S. iii. 227, 451).—MR. JERRAM'S ingenious note upon the word *vescus* does not quite convince me. In spite of the authority of Aulus Gellius, I cannot find an instance of *ve* (long) being ever used as an intensive. The cases of *vetus* and *věhemens* probably have a different origin; nay, it may be that *věhemens* is a corruption of *vēmens*, that is, "out of his mind," in which case it would tell for me. But I set aside the instances of *vě*, short. *Vepallidus*, according to the dictionaries, means very pale. For this word, so far as I can find, there is but one authority, Hor., *Satir.*, lib. i. 2; and if the context is well considered, it appears to me to mean the reverse of "pale." I should render it "flushed." In looking out for authorities, I have just found my view borne out by the great Bentley, who, dissatisfied with *vepallida* in Horace, suggests *ne pallida*. This appears to me a little awkward, and I do not believe Horace wrote it; but I quote Bentley to show that he also thought that "paleness" was out of the question.

To come back to *vescus*. There is the same distinction between *edo* and *vescor* that there is between to eat and to feed. All words ending in *eo* imply frequency, repetition. Salt is not an article of food, no one can live on salt; it is *vescum*. Ainsworth says, "*Vescus*, good to eat. Virgil, *vescum papaver*." I believe it means the reverse. Observe the context. Virgil says, "I came to the retreat of the old man Corycius. His little property was most unfertile; it would not produce vines, nor corn, nor fodder for cattle nor sheep; but he esteemed himself as rich as a king; there grew the verbena, the white lily, *vescumque papaver*,"—clearly the uneatable poppy. And if Ainsworth had turned to the third *Georgic*, and had found Virgil warning the farmer who wishes strong, hearty oxen, not to allow them to eat *vescas salicis frondes*, he would scarcely have translated *vescus* "good to eat."

That the meaning of the particle *ve* was beginning to be forgotten in classic times I clear, otherwise Ovid would not labour the to explain how country folks used the *vegrandis* and *vescus*; but I suspect that Gellius had lived after the days of Grimm and Max Müller, and had been *Bas* in Greek, *wee* in English, *wenig*



and (as I am told) *vi* in Sanscrit, and *ba* in Persian, all mean *little*, he would not have committed himself to the assertion that the long particle *ve* had an intensive power. J. CARRICK MOORE.

"TO RULE THE ROAST": CAXTON'S "POLYCRONICON" (6th S. iii. 127, 169, 277, 396, 432, 477).—XIT (*ante*, p. 477), while pointing out a very obvious mistake in the edition of the *Polycronicon* printed by Trevesis in 1527, has unconsciously done injustice to Caxton in assuming that he also misprinted "rosted" for "rooted" in the passage quoted by R. R. Had XIT looked at Caxton's own edition (1482) he would have seen "whether thou knowe not that trees that growe long tyme be roted up in a litel while." FR. NORSGATE.

7, King Street, Covent Garden.

NUMISMATIC: MEDAL (6th S. iii. 288).—The event in the life of Cardinal Mazarin to which the medal struck in 1660 refers may very possibly be the offer of his property which he made to Louis XIV. in that year. Bonnechese observes:

"Mazarin, maître absolu du royaume, et possesseur d'une fortune colossale, approchait du terme de sa vie: inquiet au sujet de ses richesses mal acquises, et que plusieurs auteurs portent à cinquante millions, qui en feraient plus de cent aujourd'hui, il les offrit au roi, déclarant ne les vouloir tenir que de sa main. Ses prévisions ne furent pas déçues: Louis XIV. lui rendit toute sa fortune, et Mazarin mourut après avoir assuré les plus brillants établissements à ses cinq nièces."—*Hist. de France*, l. iv. c. i. t. ii. p. 24, Paris, 1848.

On this supposition the motto would refer to the more secure possession of his wealth which he had obtained. ED. MARSHALL.

"AN OPEN CONFESSION IS GOOD FOR THE SOUL" (6th S. iii. 309) is one of the *Select Proverbs of all Nations*, compiled by Thomas Fielding, p. 34 (London, Longmans, 1824, 12mo.), and attributed to the Scotch. May not this truism have been suggested by a passage in Cicero (*Ad Oct.*)?—

"Licet semel impune peccare,  
Sic erranti medicina confessio."

WILLIAM PLATT.

115, Piccadilly.

"PALL MALL" (6th S. iii. 280, 298, 456).—Surely it is not "generally admitted" that *palla* is derived from Latin *pila*! How can *al* be the same thing as *i*? The explanation of *palla* is simple enough, and has been given over and over again. It is of Germanic origin, from the O.H.G. *palā*, a ball, the equivalent of E. *ball*. Hence also *pallone*. It may interest MR. JULIAN MARSHALL to learn that the etymology of *tennis* from the plural of *ten* is wholly impossible, as I shall prove. The real etymology is unknown; and if one is to guess, I prefer Lat. *tenia*, a fillet, whence, perhaps, the old name *teni-ludium*.

WALTER W. SKEAT.

Cambridge.

CRIMPSAL: CRUMPSALL (6th S. iii. 328).—If Kinermundes-hale be the early form of this name, I would suggest that Kinermunde is a personal name, and the spot has been called *hale* from its angular shape. In the northern parts of Lincolnshire *hale* is equivalent to a "garing," that is a triangular plot of ground in a field, the fences of which are not parallel, which it is necessary to plough with furrows differing in length or direction from the rest. There is an angular piece of pasture land in the township of East Butterwick on the north side of Bottesford Beck, which is called Butterwick Hale. From an early period it has been used as a rest for the high land water in flood time until it could flow into the Trent. Dr. Bosworth, quoting Somner, gives *heal* as A.-S. for "an angle, a corner." EDWARD PEACOCK.

Bottesford Manor, Brigg.

LEGRAND LE LORRAIN (6th S. iii. 329).—This artist lived long after Claude Lorraine if, as I believe, he is the same person as Le Lorrain, Louis-Joseph, mentioned in Basan's *Dictionary*. The latter Lorrain was a French painter and etcher who died in Russia about 1775.

RALPH N. JAMES.

Ashford, Kent.

COWSLIPS AND PRIMROSES (6th S. iii. 348).—I have never heard of the curious belief to which ST. SWITHIN refers, but I can well remember that in the south-west of Ireland, and probably in other parts as well, it was commonly believed that if you planted an ordinary primrose root upside down the flower of the future plant would be red. XIT.

"SWEALING" (6th S. iii. 327).—In reply to MR. CROFT, "To sweale; to singe or burn: Sussex, a sweald pig, a singed pig: ab A.-S. swaelan, to kindle, to set on fire or burn" (Ray, "East and South Country Words," in *English Words*, p. 117, Lond. 1691); "To sweal (swelan, Sax., to inflame), to melt away wastefully, like bad candles" (Bailey's *Dict.*), and so Worcester's *Dict.* Wedgwood connects it with "sultry, sweltry," and has rather a long notice of it, *Etym. Dict.*, s.v. "Sultry." He cites the Wycliffite version, "And men swaliden with greet heete" (Rev. xvi. 9); with which compare "But whanne the sonne was risun thei swaliden" (St. Mark xiii. 6).

ED. MARSHALL.

This word is common in the North Riding. There, however, it does not mean setting heaths on fire; it is neuter, not active, and means simply the "guttering" and flaring up of a candle when wind blows on it, or when a bit of burnt wick falls into the tallow.

A. J. M.

As a boy I well remember the operation of "swealing" being performed at my grandfather's farm in Berkshire. It was the custom after a pig



had been killed to place it upon the ground surrounded by loose straw, which was lighted, and thus burnt off the superfluous hair before the pig was cut up for curing. G. U.

This word is at least seven hundred years old. Stratmann gives two instances of its occurrence—one in *Layamon*, c. 1205, and the other in the *Tale of Beryn*, c. 1450. To these add Wyclif, Apocalypse, xvi. 9, "Men *swayleden* with greet heete." Phaer, in his trans. of Virgil, bk. xii, ed. 1573, fo. Ll 4, l. 8, has :—

"His huge beard brent alight,  
And *sweald* caused a stinke."

Modern instances are common. Scott, in *Old Mortality*, p. 40, has, "Dinna let the candle *sweal*," where the meaning is gutter. XII.

*Sweal* is the commonest of words, given in Jamieson, Halliwell, Brockett, Bailey, and Todd's *Johnson*.  
WALTER W. SKEAT.

"VIRAGO" (6th S. iii. 327).—Wyclif left the word as he found it in the Vulgate, from which he appears to have translated very literally. Peter Scheffer, in his Bible of 1472, gives the passage as under :—"Dixitque adam, Hoc nūc os de ossibus meis : et caro de carno mea. Hec vocabitur *virago* : q'm de viro sūpta est." R. R.

Boston, Lincolnshire.

The name *virago* as applied to Eve is far older than Wyclif's time, and is not uncommonly found. Thus in the *Cursor Mundi* (E.E.T.S., ed. Morris), ll. 631-4, we read that when Eve was brought to Adam :—

"*Virago* gaf he hir to nam...  
[ar for hight seo *virago*  
For maked o þe man was seo."

And similarly Lyndesay, in his *Monarchie* (E.E.T.S., ed. Hall), bk. i. l. 773, says :—

"*Virago* he callit hir than  
Quhilk is, Interpret, maid of man :  
Quhilk Eua efterwart wes namyt."

See also Andrew Boorde's *Breviary of Health*, ed. Furnivall, p. 242, and the *Chester Plays*, p. 25. The *Catholicon Anglicum* (1483) has the following item : "Eve : *eua*, *virago*." XII.

"PANIS DE HASTRINELLO" (6th S. iii. 309).—*Wastell*, or *wastle*, bread is none other than *wastell bread*, a bread of fine flour eaten at Yule-tide. The name is said to be derived from the *wastellum*, or vessel, in which the bread was made. The earliest mention of *wastle bread* is in the statute 51 Henry III. See Brand's *Antiquities*, and Mr. Halliwell-Phillipps's *Dictionary*. Coles, ed. 1713, explains *wastell bread* as "fine cimmel, old word," which does not throw much light upon it. EDWARD H. MARSHALL, M.A.

"MUM" (6th S. iii. 347).—Chancellors of the Exchequer and the other officials in the Revenue

Department might derive instruction from the novels of Sir Walter Scott. If they had read them carefully they would not have been compelled to make the humiliating confession that they did not know what *mum* was. Jonathan Oldbuck knew it well, and evidently appreciated its virtues, for he is spoken of as

"despising the modern slops of tea and coffee...[but] regaling himself, *more majorum*, with cold roast beef, and a glass of a sort of beverage called *mum*—a species of fat ale, brewed from wheat and bitter herbs, of which the present generation only know the name by its occurrence in revenue Acts of Parliament, coupled with cider, perry, and other excisable commodities."—*The Anti-quary*, chap. xi, Abbotsford edition, ii. 63.

Is it possible that the ignorance of "the whole Revenue Department" as to the nature and qualities of *mum*, which the Chancellor of the Exchequer deplures, is to be attributed to the baneful effects of the useless knowledge forced into the minds of the official class by the pressure of competitive examinations? EDWARD PRACOCK.

Bottesford Manor, Brigg.

The following tract is in *The Harleian Miscellany*, vol. i. p. 514 :—

"The Natural History of Coffee, Thee, Chocolate, and Tobacco, in four several Sections : with a Tract of Elder and Juniper-Berries, showing how useful they may be in our Coffee-Houses : And, also, the Way of making *Mum*, with some Remarks upon that Liquor. Collected from the Writings of the best Physicians, and Modern Travellers. [From a quarto, containing thirty-two pages, printed at London for Christopher Wilkinson, at the Black Boy, over against St. Dunstan's Church in Fleetstreet, 1682.]"

EDWARD H. MARSHALL, M.A.

FIRST MENTION OF STEAM ON THE THAMES (6th S. iii. 349).—William Symington, employed by Lord Dundas, constructed the Charlotte Dundas, and to him the merit is due of having first used a "practical steam engine" to drive a vessel against wind and tide. The newspapers of 1801 announce that on the 1st of July

"an experiment took place on the river Thames for the purpose of working a barge or any other heavy craft against the tide by means of a steam engine on a very simple construction. The moment the engine was set to work, the barge was brought about, answering her helm quickly, and she made way against a strong current at the rate of two and a half miles an hour."

For further details see Chambers's *Book of Days*, under the head of "First Steamer on the Thames," vol. ii. pp. 10, 11. WILLIAM PLATT.

115, Piccadilly.

HORSESHOES AT OAKHAM CASTLE (6th S. iii. 349).—The horseshoes at Oakham Castle, in Leicestershire, have nothing to do with or import. By an ancient custom the lord manor was entitled to demand from every who passed through his domains a shoe fi of his horses or an equivalent in money.



which is enforced to this day. The shoes are nailed upon the castle walls, the door, and over the gate; each has its inscription, and some are gilt; and five and ten guineas have been given for one of the older shoes as a relic. We find no explanation of the custom beyond the fact of the castle being granted in the reign of Henry II. to the first Baron of Oakham, whose ancestor bore for arms sémée of horseshoes, as emblematic of his having been Master of the Horse to the Duke of Normandy.

WILLIAM PLATT.

115, Piccadilly.

Let me refer to Bray's *Mems. of Evelyn*, vol. i. p. 284:—

"1654, Aug. 14. I took a journey into the Northern parts, riding through Oakham, a pretty town in Rutlandshire, famous for the tenure of the Barons (Ferrers), who hold it by taking off a Shoe from every noble-mans horse that passes with his Lord thro' the Streete, unless redeemed with a certain piece of money. In token of this are severall gilded shoes nail'd upon the Castle Gate, which seems to have been large and faire."

A shoe was paid for by the Duke of York in 1788.

HIC ET UBIQUE.

See "N. & Q.," 4th S. i. 147, 234, 282, 352, 469.

EVERARD HOME COLEMAN.

71, Brecknock Road.

JOHN DE SPRAT (6th S. iii. 349).—This name is an error for that of John de Stratford, Bishop of Winchester, A.D. 1323, Archbishop of Canterbury, 1333. He was Lord High Chancellor, 1323, 1331, 1335, 1338, 1341, and died in 1348.

ED. MARSHALL.

WHITWORTH FAMILY (6th S. iii. 429).—I do not think there is any evidence that the Whitworth family came from Cheshire. The fact that Charles, afterwards the first Lord Whitworth, was baptized at Wilmslow has no bearing on the question, as that was due to the fact that his mother was Anne Mosley, the eldest daughter of the Rev. Francis Mosley, then Rector of Wilmslow; and it was a very common thing for a lady to arrange to have her first confinement at her mother's house. Her husband was Richard Whitworth, of Adbaston, co. Stafford, Esq., and the entry of Charles's baptism at Wilmslow is simply "1675, Oct. 14, baptized Charles Whitworth, sonne of Mr. Richard Whitworth." I have no note of the baptism of Gerard Whitworth, the second son, at Wilmslow.

J. P. E.

PHOSPHORUS IN FOOD (6th S. iii. 430).—HERMENTRUDE will find the desired information in either of the following works:—

Treatise on Food and Dietetics. By Dr. F. W. Pavy (Churchill, 1875).

Food: some Account of its Sources, Constituents, and Uses. By Professor A. H. Church (Chapman & Hall, 1880).

W. MATCHWICK.

DIAGNOSIS OF LYING (6th S. iii. 447).—The fact that criminal liars betray themselves by their feet was known long ago; e. g., Apuleius, *Metamorph.*, x. 10, Hildebrand's edition, p. 636:—

"Ingens exinde verberonem corripit trepidatio, et in vicem humani coloris succedit pallor infernus perque universa membra frigidus sudor emanabat. Tunc pedes incertis alternationibus commovere, modo hanc modo illam capitis partem scalpere, et ore semiclauso balbutiens nescio quas affanias effutire, ut eum nemo prorsus a culpa vacuum merito crederet."

JAMES E. THOROLD ROGERS.

House of Commons.

"A FEW BROTH" (6th S. iii. 286, 454).—The etymology of *broth* is simple enough, viz., from the pp. of A.-S. *breōwan*, to brew; so also G. *gebräude* from *brauen*. The reason why it is often plural is probably that it was confused with *brewis*, which was really plural. Certainly *brewis* was confused with *brose*. *Brewis*, as I have shown, is allied to *broth*, though *brose* is not (except, perhaps, ultimately).

WALTER W. SKEAT.

Cambridge.

This expression is common in Devonshire and bordering counties, and is by no means slang.

H. T. E.

"THRONG" (6th S. ii. 386; iii. 33, 235, 375, 437).—I have acted on R. R.'s suggestion and again looked at his first note under this head, without, however, gathering anything more from it than I had previously done, namely, that there is good reason to believe that *throng* as an adjective, as a verb, and as a noun meaning crowd, is in very general use. As R. R. connected his communication by paginal reference with my remarks anent the Whitby handbill, his opening, "This is one of the commonest of words in Lincolnshire," &c., led me to suppose that he meant *throng*=business, and not the mere combination of *t*, *h*, *r*, *o*, *n*, and *g*, with its sundry other significations and varying grammatical value, which is all that a most attentive reperusal of his note has even now enabled me to find. In a recent number of "N. & Q." (p. 437) R. R. writes, "*Throng* is used here [Boston, Lincolnshire] precisely as it is said to be at Whitby." This I am interested to hear, because I know something of Kesteven myself, and I am surprised that this quaint synonym for pressing business should be unfamiliar to me. Mr. Peacock, if we may judge from his *Glossary of Manley and Corringham*, knows it not in that sense in North Lincolnshire, nor does Dr. Evans register it in his collection of words, &c., used in the neighbouring county of Leicester. Is it possible that R. R. can be mistaken? He says he gave examples in his first note of all the meanings the word *throng* bears in Lincolnshire, but careful examination of these examples goes to justify my ignorance, for it has failed to furnish



me with any corresponding with that which I cited from Whitby. MR. BIRKBECK TERRY has my thanks for his crumb of useful information.

ST. SWITHIN.

HERALDIC (6th S. iii. 428, 472).—The crest and supporters of the Russia Company, as blazoned in Burke's *General Armory*, 1878, differ so widely from those on the monuments described by R. W. C., that I think it impossible to accept the suggestion made by DR. W. SPARROW SIMPSON. The right attribution is, I believe, that made by J. P. R. (*ante*, p. 472).

NOMAD.

HATS WORN AT TABLE, &c. (5th S. v. 27, 96; 6th S. iii. 26, 236, 437).—According to Sir Walter Scott, this right or privilege is, or was, claimed not by the Lord Advocate alone, but by the whole Scottish bar. In his notes to *Redgairnet* (note c, "The Cramp Speech") he wrote: "Till of late years, every advocate who entered at the Scottish bar made a Latin address to the Court, faculty, and audience in set terms, and said a few words upon a text of the civil law, to show his Latinity and jurisprudence. He also wore his hat for a minute, in order to vindicate his right of being covered before the Court, which is said to have originated from the celebrated lawyer Sir Thomas Hope having two sons on the bench, while he himself remained at the bar. Of late this ceremony has been dispensed with as occupying the time of the Court unnecessarily. The entrant lawyer merely takes the oaths to Government, and swears to maintain the rules and privileges of his order."

C. B. S.

"DUTCH COURAGE" (6th S. iii. 289, 458).—From the days of Tromp to our Transvaal disasters we have too often felt the hard blows of the Dutch to talk lightly of their courage. I thought everybody knew that "Dutch courage" was a jocular term for a glass of hollands, when resorted to as a fillip for a faint heart.

JAYDEE.

ARMS OF BISHOP HALLUM (6th S. iii. 364).—There is a large folding plate of the brass of Hallum in Kite's *Brasses of Wiltshire*, but the shield which was supposed to contain his arms is missing. A very fair account of him is in the book. There is also a paper on him in the *Archæologia*, vol. xxx., and I believe a plate of his brass also.

SAMUEL SHAW.

ANTHONY MARSHALL, D.D. (6th S. iii. 366).—It may interest G. W. M. to know that some time during the great civil war Anthony Marshall was a cornet, serving under Arthur Readhead. His name occurs in *A List of Officers claiming to the Sixty Thousand Pounds, &c., granted by His Sacred Majesty for the Relief of His Truly-Loyal and Indigent Party*.....London, 1663, 4to., col. 109, the second one so numbered. This Anthony Marshall is returned under Yorkshire.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

#### AUTHORS OF BOOKS WANTED (6th S. iii. 409).—

*Restalrig; or, the Forfeiture*. 2 vols., Edin., 1823.  
*St. Johnston; or, the Days of John, Earl of Gowrie*. 3 vols., Edin., 1823.—The authoress of these two works was Mrs. Robert Logan, widow of a brother of George Logan, of Edrom, in Berwickshire, and great-aunt of the present owner of that estate.  
A. C. S.

#### AUTHORS OF QUOTATIONS WANTED (6th S. iii. 409).—

The saying "The foolish man does not know his own foolish business" is attributed, on good authority, to the late Lord Westbury, who used it in open court of some Rouge Sanglier of the period.  
FAMA.

(6th S. iii. 449.)

"The woman of mind."

Is not your correspondent thinking of the following verse in Owen Meredith's *Wanderer*, p. 991—

"The Devil is dead. He died resign'd,  
Tho' somewhat oppress by cares;  
But his wife, my friends, is a woman of mind,  
And looks after her lord's affairs."

The poem in which it occurs is called "News."

K. P. D. E.

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*The Library*. By Andrew Lang. With a Chapter on Modern English Illustrated Books by Austin Dobson. "Art at Home" Series, (Macmillan & Co.)

It must be clearly understood that this book is no library manual in the ordinary sense. It will teach the learned bibliophile and the professed librarian very little, and it is not systematic enough to be adapted to the requirements of a beginner. It is meant rather, as the plan of the series in which it holds a place would suggest, for the amateur, the man who prides himself on the choiceness more than the extent of his collection, and on its specialities more than its general utility. For such there is here provided a most pleasant volume, never pedantic and never dull, written in an easy and graceful style, and evincing both a wide range of reading and a trained critical faculty. Mr. Lang has successfully avoided imitation alike of Dibdin's *Bibliomania*, Burton's *Bookhunter*, and Rouveyre's *Connaissances nécessaires à un Bibliophile*, and in a light form manages to convey much solid instruction as well as amusement. For specimens of the latter kind we recommend to our readers the chapter from "the lost Aristotelian treatise 'Concerning Books'" and the poem in antique French on p. 121. We have been speaking of the parts written by Mr. Lang. The editor of the series supplies a set of rules about manuscripts, especially Books of Hours and Missals, which are sound and useful so far as they go; and Mr. Austin Dobson gives an admirable account of English illustrated books of the last hundred years. The numerous illustrations of this part, and indeed throughout the volume, leave nothing to be desired. We may now point out a few defects, chiefly of omission. Mr. Lang might, we think, have given more advice about bookcases and library appliances. How few of the former are really well designed as well as adapted to their purpose! and is the rest of the "technical" nature of so little consequence as to be rightly dismissed in a page? Could he not also help the amateur's rational arrangement on the shelves? The order is almost as fair a field for the exercise of taste as acquisition. We doubt if Mr. Lang has read Benson's paper Buckram, a Palimpsest, or the



modified his praise of that substance as a material for binding. Again, there need be no vague writing about bookworms. Among others, Prof. Westwood's report on arresting decay in wood-carving ought to be better known; the kinds of worm which destroy book-covers and the methods of destroying them are there described. An account of books and book collectors should hardly omit to mention Heber's great collections, Dibdin's description of the Roxburghe sale, or the greatest example of "Grangerism," the Sutherland collection. A library, Mr. Lang says, "may look east, west, or south"; we are tempted to add, "but it ought to look north." One more point may be noted: there is no adequate recognition of German work. The gigantic bibliographical labours of Kayser, Heinsius, Engelmann, and others deserve some mention, and also the beautiful classical editions which issue from some few of the German presses. No one can contest the general superiority of the French in matters of binding and finish, but the nation which invented printing has certainly not neglected the art since its invention. These remarks must not be allowed to impair our hearty recommendation of the work to every one who cares for a sprightly and attractive exposition of the principles of book-collecting, full of information, humour, and common sense.

*Life of the Right Rev. Samuel Wilberforce, D.D., Lord Bishop of Oxford and afterwards of Winchester.* Vol. II. By his Son, Reginald G. Wilberforce. (Murray.)

THE work so well begun by Canon Ashwell is now being carried on no less successfully by one of Bishop Wilberforce's own sons. The task of biography, even though it be to a son a labour of love, must always be to some extent more difficult for so near a relation than for a stranger in blood. But we are of opinion that the present volume shows no falling off in the character of the editorship which it attests, while in itself it is in many respects a peculiarly interesting volume. Much of this interest is, indeed, theological, and therefore lies outside the sphere of our criticism. But much also is concerned with the general life of the English Church as bound up with the English nation; with the parliamentary work of the Bishop; with the revived life of the long dormant Convocation; and with the ever burning question of Ecclesiastical Courts. On all these points, and many others which we must pass over here, the life of Bishop Wilberforce is full of passages of the highest interest. Of more general topics there is no lack. We have brought before us, as it were in a kaleidoscope, the mighty ones who were the bishop's friends and contemporaries, some of whom, like Macaulay and Milman, have migrated *ad plures* while others are still amongst us, still leaders of thought and of action. We find the bishop conversing now with the Prince Consort, now with Dr. Dollinger; now listening to the catechizing of an Abbé in the Church of St. Owen, now himself filling cathedrals so that they had "never been seen so full." We congratulate Mr. Reginald Wilberforce on the monument he is erecting to his father's memory.

*English Studies; or, Essays in English History and Literature.* By the late J. S. Brewer, M.A. Edited, with a Prefatory Memoir, by Henry Wace, M.A. (Murray.)

WE have here, in a compact and handy form, several articles published by the late Mr. Brewer in the *Quarterly* and *National Reviews*, besides some lectures delivered to audiences at King's College, London, and at the Working Men's College in Great Ormond Street. They are pleasantly written, and give interesting accounts of the various subjects with which they deal, but have somewhat disappointed us in that they bear few or no

marks of that research among original authorities which we had always specially associated with the name of Mr. Brewer. By far the best, in our opinion, is that on "New Sources of English History," which gives an excellent account of the nature and process of classification of the treasures of the Record Office; and those on "Hatfield House" and "The Royal Supremacy and the History of its Introduction" will repay perusal. The review of Mr. Green's *Short History* singularly fails to appreciate the good points of that remarkable work, and many of the objections raised are really objections to the whole method pursued by the new school of historians in England. How little Mr. Brewer sympathized with this school is seen in many passages throughout this volume, particularly in the two lectures on the "Study of History" and the "Study of English History," and in that on "Ancient London." Taken as a whole, we think that Mr. Brewer's historical reputation will be little, if at all, raised by the publication of this volume; it must always rest mainly on the excellent work done for the Master of the Rolls series, particularly the *Letters and Papers of the Reign of Henry VIII.* We learn with great pleasure from the prefatory memoir that there is considerable chance of the great prefaces to these latter volumes being reprinted in separate shape, and we earnestly hope that all official obstacles may be finally smoothed away. Mr. Wace's memoir gives us, in unaffected and vigorous English, a very interesting sketch of the life and career of Mr. Brewer. It is just possible that Mr. Brewer's many-sidedness may have been partly the reason why his historical work, so far as contained in the volume before us, has an air of superficiality, which one was not at all prepared to find in the writings of the editor of the memoirs of Henry VIII., and which prevents it from being counted as a weighty contribution to English historical literature.

*New Readings and Renderings of Shakspeare's Tragedies.* By Henry Halford Vaughan. Vol. II. (C. Kegan Paul & Co.)

MR. VAUGHAN has no claim to belong to the somewhat exclusive band of Shakspearian critics who have in late years so largely promoted the study of the great English dramatist. But the investigations of an amateur are not to be lightly despised when he brings to bear upon his subject many of the most essential faculties for conjectural criticism. Some of Mr. Vaughan's suggestions appear to us to afford the prospect of a reform in the text without the danger of a revolution, and contrast favourably with the readings of more professional interpreters. The second volume, which contains *Henry V.* and *Henry VI.*, is not in these respects inferior to the first. Thus in Act I. sc. ii. of *Henry V.* the danger to be anticipated from the attacks of "the weasel Scot" when England was engaged in the invasion of France is mentioned by Westmoreland; Exeter replies, "Yet that is but a *curst necessity*.....since we have locks to safeguard necessities." A variety of suggestions have been offered for the emendation of the first of these two lines, such as "crushed necessity," "accused," "crazed," "shrewd," and even "not o' course necessity." Mr. Vaughan's proposal of "cur'd" is simpler than most and gives as good sense as any. We do not so heartily approve of his suggestion in Act IV. sc. iv. of the same play. The French soldier answers the demand of Pistol, "Art thou a gentleman?" with the exclamation, "O seigneur Dieu!" to which Pistol replies, "O signieur Dew should be a gentleman." This Mr. Vaughan explains by the supposition that Pistol knew "O" to be an Irish prefix indicative of good blood. It would be not less reasonable to conclude that December 16 was dedicated in church calendars to the Irish saint "O sapientia."



*Our Old Country Towns.* By Alfred Rimmer. Illustrated by the Author. (Chatto & Windus.)

RURAL life and scenery have found hosts of admirers, but few champions of the attractiveness of country towns have hitherto appeared. The mention of a country town generally suggests a collection of houses in a remote, inaccessible, rural district, the inhabitants of which are aroused from their slumber by occasional fairs or weekly markets. A country inn conveys the unpleasant idea of an hostelry where fustiness and bagmen predominate, and where damp sheets and bad cookery are combined with exorbitant charges. At the most a country town is visited only as a starting-point for excursions. Mr. Rimmer's charming book, however, proves that country towns deserve a visit for their own sakes, though their attractions are rapidly disappearing. The beauties of many provincial churches are well known, but Mr. Rimmer has also discovered quaint specimens of domestic architecture which vie in picturesqueness with their more familiar rivals in Brittany or on the Rhine, and few continental towns arouse associations which should possess equal interest for Englishmen. Mr. Rimmer is an admirable showman. Learned in local lore, in archaeology, and mediæval history, he is instructive without ever being wearisome. His rambles have led him through most of the Midland Counties, Yorkshire, the Fens, and the country of the Cinque Ports. His lively descriptions and his tasteful sketches will excite his readers to follow in his steps, and no more agreeable or useful travelling companion could be found than this pleasant book. Besides a mass of archaeological and historical information it contains scattered notices respecting the inns which will be of service to the traveller, for Mr. Rimmer has always noted those where he found good and cheap accommodation. The book is lively, interesting both in subject and treatment, and can be cordially recommended to every class of reader.

*Archæological Notes on Ancient Sculpturings on Rocks in Kumaon, India.—Prehistoric Remains in Central India.—Rough Notes on the Snake Symbol in India, in connexion with the Worship of Siva.—Description of some Stone Carvings Collected in a Tour through the Doab.* By J. H. Rivett-Carnac, Bengal Civil Service. (All reprinted from the *Journal of the Asiatic Society of Bengal*.)

OUR correspondent Mr. Rivett-Carnac has done good service to the cause of Oriental archæology in the researches of which the series of papers before us embody the principal results. The question of rock-carvings, dealt with in the paper at the head of our list, is one of great interest in this country, where a goodly list has already been made out of marks similar in character to some of the Kumaon marks. The great value of these investigations, apart from their special interest to Indian archæologists, consists in the fresh elements they afford for the application to this subject of that comparative method which is more and more being recognized as the true scientific method of study. It is not requisite that we should profess agreement with all the theories put forth or suggested by the writer in order to enable us to commend his papers to the careful study which they deserve at the hands of all who are interested in prehistoric archæology. We should be glad if Mr. Rivett-Carnac were to put his views together in a more connected shape. He has evidently plenty of materials ready to hand.

By their respective reprints from the papers of the *Manchester Literary Club*, Mr. John E. Bailey and Col. Fishwick have both contributed to the pleasure of the reading public who take an interest in history and bibliography. Mr. Bailey deals with *Richard of Bury*,

Bishop of Durham, and Lord Chancellor, temp. Edw. III., as Chamberlain of Chester. The author of *Philobiblon* deserves to be held in good memory by others than the natives of "Cheshire, chief of men." All lovers of books must appreciate this sympathetic memorial of a prelate who dispersed his money, *lato corde*, for the purchase of *impreciables libri*. Col. Fishwick devotes his paper to the *Bibliography of Rochdale*, a congenial subject, which he illustrates with his usual careful research; and he has been able to supplement the account of Rochdale literature, where the Free Library is deficient, from the stores of his own private collection, some idea of which can be formed from the mention made of it in Mr. J. H. Nodal's paper on "Special Collections," read before the same Club.

*Historical Traditions and Facts relating to Newport and Caerleon* (Newport, Johns), so far as the author, described only as "a Member of the Caerleon and Monmouthshire Antiquarian Society," has as yet placed them in our hands, constitute Part I. of the work sketched out by him, dealing with the earliest known or fancied history of *Civitas Legionum*. It contains notes of not a few local Roman remains which we are glad to see placed on record, but we must express a hope that more accurate revision of the press will be given to future parts.

MR. THOMAS NORTH, F.S.A., has recalled many quaint memories of the olden time in his *Letters of Alderman Robert Heyricke of Leicester, 1590-1617*, reprinted from the *Transactions of the Leicestershire Architectural and Archæological Society*. Those were days in which "a sort of woman witches" might be "executed at the gallows" for "bewitching a young gentleman of the age of twelve or thirteen."

WE congratulate Col. Chester on the great and deserved distinction which the University of Oxford proposes to confer on him at the approaching *Encænâ*.

THE Society for the Protection of Ancient Buildings will hold their annual meeting at the Westminster Palace Hotel on Friday, June 24th, at 3 p.m. His Excellency the Hon. J. Russell Lowell, Minister of the United States, will take the chair. Tickets can be had on application to the secretary, Mr. Newman Marks, 9, Buckingham Street, Adelphi, W.C.

#### Notices to Correspondents.

CAPT. TRYON WING (Junior United Service Club).—As sent to us, the chart requires such entire recasting that we do not see our way to making use of your kind offer. We found ourselves obliged to break it up into a number of separate tabular pedigrees in order to arrive at a clear understanding of the purport, and that would be a costly operation in print.

A. S. W. asks in what publication Buchanan's *Phil Blood's Leap* appeared, and in what collected volume of his works it is to be found.

S. J. H.—G. and M. gone.

JAMES MELDRUM.—Pettinain, co. Lanark, we believe.

ERRATUM.—P. 475, col. 2, l. 13 from bottom, for "Dare" read *Dore*.

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LONDON, SATURDAY, JUNE 25, 1881.

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## Notes.

## ETON COLLEGE LIBRARY.

(Continued from p. 485.)

*History.*—The field is here so extensive that we can only select some books of special interest, e.g., (1) *Britanie utriusque Regū et Principū Origo*, &c., 1508, sine loco. This impression of Geoffrey of Monmouth, a fabulist rather than an historian, by Badius Ascensius, with the very earliest known representation of a printing-press on its title-page, is a handsome octavo in roman type, and is the *editio princeps*. (2) *Sigebert's Chronicon ab Anno 381 ad 1113*, &c., with the continuation by Robert Dumont. This work of Sigebert, a monk of Gemblours (ob. 1112), printed by H. Stephanus I., 1513, 4to., long enjoyed a great reputation. (3) The Frankfort edition of the *Flores Historiarum*, by Matthew of Westminster, together with Florence of Worcester (fol. 1601), is here. This library has a possession of considerable interest (inadvertently omitted *ante* owing to its not being kept with the other MSS.) in a MS. of Matthew of Westminster. This, in the opinion of the late Sir F. Madden, was the identical copy from which Archbishop Parker printed his first edition in 1567. It has marginal notes in his handwriting throughout, in one of which is the date 1562 (fol. 182).

Its peculiarity consists in its having the years 1245–64 in a very abbreviated form, whereas the year 1265 is remarkable for a very full narrative not found in any other copy. In this particular, and throughout from the middle of 1066 to the year 1306 (where it ends imperfect, one leaf being wanting), it agrees closely with the Chronicle of John Bevere, a monk of Westminster (Harl. MS. 641), which raises the question as to which writer was the original. The next group that calls for notice contains—(a) Froissart, *Chroniques de France, d'Angleterre, &c.*, Paris, 1512, four volumes in two. These fine quartos, in a rather peculiar gothic type, though uniform in character, are by two different printers. Vols. i., iii., iv., are by F. Regnault, while vol. ii. is an impression by Verard. The only date is at the end of vol. ii. (b) *Monstrelet*, in two very handsome folios, 1572. (c) *The Chronicle of Fabian*, 1559, by Jhon Kyngston, the fourth and best edition, a magnificent specimen of gothic type. (d) *Holinshed*, 2 vols. fol., 1577, also the best edition, full of spirited woodcuts of great interest. (e) *The Historie of Great Britaine*, by John Speed, with a portrait (said to be the only one extant) of the author. It contains woodcuts of coins, seals, arms, and insignia of the several reigns. (f) *A breve Chronycle concerning the Examination and Death of the Blessed Martir of Christ, Sir John Oldecastell, the Lord Cobham*. The title is over a woodcut representing Sir John in Roman armour, with a sword, flamed at the point, in his right hand, and a shield with a crucifix on it in his left (small 8vo., on large paper, Skoloker and Seres, sine anno).

The Hearne series deserves notice. It is a complete set, in upwards of sixty volumes, and when it is added that twenty of these are on large paper and bound either in russet or in red or green morocco, it may be imagined how they would have gladdened the heart of Dibdin. They are fully described by him in his *Library Companion*, which renders an enumeration of them here unnecessary.

There are good impressions of the Scotch histories by Hector Boethius (Paris, 1575) and Buchanan (Edinburgh, 1583). Records, State Papers, and State Trials abound, including the best editions of Rushworth, Rymer, Sir S. d'Ewes's Journal, and Lord Somers's Tracts.

A thorough examination of the extensive collection of political tracts given by Bishop Waddington would repay the historical student who had leisure for the work. They extend over the space of nearly a century, from 1642 to 1731. Among them we note copies of two papers by "Charles II., of Blessed Memory, on the authority of the Church." Appended to the first is this note, "This is a true copy of a Paper I found in the late King my Brother's Strong-Box, written by his own hand.—J. R." Some interesting



ments are connected with the Revolution of 1688, *e.g.*, the Declaration of Indulgence, April 4, 1687, the second Declaration, of April 27, 1688, and the famous Order in Council on the following May 4, commanding the reading of the latter during divine service, their refusal to obey which led to the trial of the seven bishops. Then follow (a) a letter, without date, from William, calling on all true Englishmen to join him, signed "your well wishing and assured friend, W. H. P. O."; (b) a Catalogue of the Nobility and Gentry said to be in Arms with the Prince of Orange; (c) a copy of the Association signed at Exeter; (d) the Prince of Orange, his Speech to the Citizens of London; (e) a Letter from William to the States-General, done out of the Dutch, signed William Rex, Whitehall, Feb. 23 (new stile), 1688/9. A very scarce volume of tracts relating to the Pretender (not in Bishop Waddington's collection) may be mentioned. Most of them are dated 1711 or the following year.

Histories illustrated by engravings abound. Rapin, with Tindal's continuation, 5 vols., with copper-plate engravings, maps, plans, and medallion history; Burnet's *History of his Own Times*, large paper, with portraits; Birch's *Heads of Illustrious Persons*, with engravings by Houbraken and Vertue, are extremely handsome folios. In many others rare engravings have been inserted. In this branch of ornamental history Granger's *Biographical History of England*, 1779, is of almost unique value. It extends over sixteen large folio volumes, which, with the eleven forming Bromley's continuation, from 1688 to 1800, fill a cabinet of considerable dimensions. Twenty or thirty different likenesses of Shakespeare may here be studied. Besides these, the engravings from Sir Joshua Reynolds's portraits fill three huge folio volumes.

We will touch rapidly upon foreign histories. The *History of Belisarius' Gothic War*, by Leonardo Bruni (or Aretino), is a good specimen of Simon de Colines's printing (Paris, 1534). It is in Latin, being mainly a translation from Procopius. Paulus Æmilii Veronensis *De Rebus Gestis Francorum*, 1548, is by Vascon. Robert Gaguin's *History of France* is interesting as the work of one of the earliest French Latinists (1425-1501), and for its clear typography. It was printed for Galliot du Pré, whose device of a ship is on the title-page, by Pierre Vidouvé, 1528. On the last page are the escutcheons of the French kings. *Les Mémoires de la Roynne Marguerite* is *sine loco et anno*. Mézeray, first edition, 3 vols., fol., 1643, with medals and engravings of the kings, is a magnificent work. Of De Thou's *History of his Own Times* there are the edition of 1653, 5 vols., and duplicate copies of that of 1733, one of which is bound in fourteen volumes, large paper, with plates. An index of all the persons mentioned by

De Thou (Geneva, 1674, 4to.) is worth notice. Isnard's *Fuga Anglorum a Rea Insula*, 1629, on Buckingham's disastrous retreat in the previous year, is a curious volume, dedicated, with much fulsome flattery of Louis XIII., to Cardinal Richelieu.

There are numerous sixteenth and early seventeenth century accounts of Venice. That by Cardinal Bembo is a particularly fine Aldine, 1551. Of Mariana's *Spanish History* there are the original Latin, the Spanish translation made by the author, and the English version by Stevens. A small quarto by the same able and intrepid Jesuit, *De Ponderibus et Mensuris* (Toledo, 1599), is very scarce, as the Spanish minister did all he could to have the impression suppressed. Many histories of Northern and Central Europe are here. We can only specify *Suecia Antiqua*, 2 vols., fol., *sine loco et anno*, consisting of plates of the kings of Sweden, the buildings and scenery, and the *Edde Islandorum*, "Conscripta per Snorronem Sturlum," Copenhagen, 1665, from the library of Colbert.

A few old biographies out of many may here be noticed, such as the *Life of Luther*, by Cochläus, in German (Ingolstadt, 1582), the gift of W. F. Higgins, Esq. This is an interesting book, from its bold gothic type and antique binding with clasps. Vasari's *Vite de' piu Eccellenti Pittori, Scultori, e Architettori* (Florence, 3 vols., 4to., Giunti, 1568) is the second and best edition, with portraits cut in wood, and a view of Florence at the foot of the title-page, showing the Campanile with the other earliest buildings, as well as the old walls. Fuller's *Worthies*, 1662, with the print of Fuller, is a handsome folio.

FRANCIS ST. JOHN THACKERAY.

Eton College.

(To be continued.)

#### THE REVISED VERSION OF THE NEW TESTAMENT.

##### IV. ST. MARK—THE ACTS.

To proceed with the selection of passages. At St. Mark i. 2 there is "in Isaiah the prophet" for "in the prophets," a more difficult reading, accepted on a well-known principle. At iii. 29 it is "guilty of an eternal sin," the reading ἀμαρτήματος being adopted. In two instances there seems to be a possible loss of exactness in description. At vi. 39 ἐπὶ τῷ χλωρῷ χόρτῳ is rendered "on the green grass"; but it probably indicates the pale green colour of the grass in the time of spring (see St. John vi. 4). Again, at viii. 8 there is the term "baskets." After the feeding of the five thousand the fragments were taken away in κόφιν after the feeding of the four thousand in στή a distinction which is preserved when miracles are spoken of together, at St. M. 9, 10, and St. Mark viii. 19, 20. But th



difference in the text, although it is pointed out in the margin that there are two Greek words. The Wycliffe-Purvey translation observed this distinction by the use of the words "cofyns" and "leepis" at St. Matt. xvi. 10 and St. Mark viii. 20. It keeps the "leap" also for the σπυρίς in which St. Paul was let down from the wall at Acts ix. 25. The use of a second word for "basket" might have saved this point. At xiv. 58 there is the alternative reading "sanctuary" to distinguish the ναός from the ἱερόν, "the temple," as there is at St. John ii. 19-21 and elsewhere. The conclusion of the Gospel has been noticed (i., ante, p. 422).

At St. Luke i. 28 κεχαριτωμένη is translated "highly favoured" in the text, with the marginal alternative "endued with grace," corresponding with "full of grace" in the Wycliffe-Purvey, Tynedale's, Coverdale's, Cranmer's, and the Rhemish versions. At ii. 1 the difficulty formerly attending the taxing of Quirinius is removed by the rendering "this was the first enrolment made when Quirinius was governor," in accordance with the recent presumption that two such were made. The reading εὐδοκίας is accepted at ver. 14 (see *Christian Year*, "Christmas Day"). At St. Luke iv. 17 the translation of πάντα τὸν πειρασμόν, "every temptation," is correct, as "all the temptation" in the A.V. was not. At this part of the Gospel there occur the narratives of the miracles of healing, and it may be asked how the revisers have succeeded in expressing the supposed exactness of the "beloved physician" in his descriptions. There are two passages in St. Matthew's Gospel referring to this subject which should have been mentioned before. The σεληνιαζόμενος in the list of the afflicted at iv. 24, and the single one at xvii. 15, formerly in either instance rendered "lunatic," is "epileptic" in the revision, and this is probably correct. As the "epileptic" and "demoniac" are thus found to be still enumerated in the same passage, St. Matt. iv. 24, *u.s.*, the revisers apparently consider them to be different. But to proceed. At St. Luke iv. 38 the expression ἦν συνεχόμενη is translated "was holden," which is an improvement upon the "was taken" of the A.V., a rendering which implied a sudden seizure, in opposition to the Greek. But, on the other hand, if ἀναστᾶσα δοκῶναι had been rendered "she rose up and was ministering," which the change of tense represents, St. Luke's thought would have been more clearly expressed. He was surprised at the immediate and complete recovery from the severe attack of fever, for it was πυρετὸς μεγάλη, attended with the prostration described in the βεβλημένη of St. Matthew, and the κατέκειτο of St. Mark. Again, in v. 19 there is the κλινίδιον of the paralytic man, called before κλίνη, v. 18; which St. Matthew also names a κλίνη, but St. Mark in his more graphic description κράβατον. But the variations show that while it was seen to

be a bed, it was also observed to be a small one and a poor one, by which the man's condition in life is pointed out. Again, he is described as one who ἦν παραλελυμένος, "had been paralyzed," for a technical term is employed (Arist. *Éth. Nic.*, i. xiii. 15); he perhaps had had a stroke or attack which had caused paralysis. But he is less definitely and less literally described in the revision as "one that was palsied." The παραλυτικός of St. Matthew and St. Mark is a popular term, and is translated "sick of the palsy," which is an equally popular description. There seems also a failure to distinguish between θεραπεύω and ἰάομαι at St. Luke ix. 11, where the clause τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο is rendered "them that had need of healing he healed." The Wycliffe-Purvey rendering is, "he healed them that had need of cure," and the Rhemish, "them that had need of cure he healed." Accustomed as he was to the treatment of the sick, St. Luke may well have used θεραπεία in this sense, as Cicero made use of "curatio" (*De Off.*, i. 24). At the least, even if this sense of "cure" is not to be pressed, it is more exact to have two words, as in the Greek, and more in accordance with English idiom.

At St. Luke vi. 1 the perplexing word δευτεροπρώτῳ is removed. *Ibid.*, xvi. 23, the term "Hades" is introduced to denote the present abode of the departed, and it is to be hoped that the word may come into more common use. At St. Luke xix. 41 the translation of ἐκλανσεν, as of ἐδάκρυσεν at St. John xi. 35, is he "wept." The Vulgate marks the two words by "flevit" and "lacrymatus est." If this could not have been done in English, a marginal note to the effect that there were two words in the Greek would have indicated a different manifestation of human sympathy at the sight of Jerusalem and by the tomb of Lazarus. There is no marginal alternative for τοῦτο ποιεῖτε and εἰς ἀνάμνησιν at xxii. 19, neither is there at 1 Cor. xi. 24, 25; but there is very high authority for another translation than that in the text. At v. 32 ἐπιστρέψας is translated "when thou hast turned again," not "when thou art converted," an important alteration in respect of the doctrine of conversion as it is sometimes stated. The use of the article is shown in "the bread" at xxiv. 30, 35.

At John i. 18 the reading ὁ μονογενὴς θεός is not admitted into the text, and the marginal note that it is in "many very ancient authorities" scarcely does justice to its high claims. The translation of τις, at iii. 3, by "a man" was long since objected to as capable of misinterpretation (see Wall, *On Inf. Bapt.*, ii. vi. 1). At iii. 14 ὑψώ is "lifted up," as at vii. 28, xii. 32, 34, but it is "exalted" in Acts ii. 33, v. 31, while ὑπερυψώ is "highly exalted" at Phil. ii. 9. By this variation the connexion of the events of the incarnation is less perfectly indicated. The Vulgate and Rhemish versions



have "exalto" or "exalt" in each place. The disputed passage St. John vii. 53—viii. 11 is within brackets. At x. 36 the translation of υἱὸς θεοῦ εἰμί is "I am the Son of God," the article being absent in the Greek. It is "the Son of God" without a marginal note in some instances, as St. Matt. xiv. 33; in others there is a marginal alternative, "a son of God," as at St. Matt. xxvii. 54. It is not easy to discover the reason of the change, unless it is to be supposed that "the popular known omission of the article after the verb, substantive, and verbs implying names or designations was not always sufficiently remembered" (*Aids to Faith*, p. 462, Lond., 1861). The doctrine is preserved in the passages in which the article is present, as St. John xx. 31, ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ. In St. John ch. xiii. the characteristic incidents of the last supper are preserved by the use of the words "reclining" and "leaning back" at vv. 23, 25, as also at xxi. 20.

At Acts i. 18, in reference to Judas, it is that he "obtained" instead of "purchased" a field, as indicated in ἐκτίσματο. A parenthesis of some length is inserted here, which may prove embarrassing to a reader in public who attempts to give effect to it. At ver. 21 ἐπισκοπή, in reference to Judas, is rendered "office" in the text; but the ecclesiastical term ἀποστολή, in ver. 25, is "apostleship." In Acts ii. 42 τῇ κλάσει τοῦ ἄρτου is translated "the breaking of bread"; but the same words at St. Luke's previous use of them in his gospel, xxiv. 35, are translated "the breaking of the bread." At ver. 47 the οἱ σωζόμενοι are "those that were being saved," an improvement upon the A.V. At the same place, the words "to the church" fall out. At iii. 13, 26, as in other passages, ὁ παῖς αὐτοῦ is "his Servant," in correspondence with the translation of St. Matt. xii. 18, and in Isaiah xlii. liii. In Acts v. 41, αὐτοῦ being omitted, ὑπὲρ τοῦ ὀνόματος is translated "for the Name," with which may be compared the translation of ἡ ὁδός as "the Way" in Acts ix. 2 and four other verses, and of αὐτῇ ἡ ὁδός as "this Way" in xxii. 4, the capital in these last instances expressing the title which had been gained. At vii. 45 the name of Joshua is admitted into the text, as at Heb. iv. 8. At xvi. 13 it is "a place of prayer." In xx. 11 the translation "had broken the bread" intimates the well-known, and probably the eucharistic, bread. At ver. 17 the rendering of πρεσβύτεροι by "elders" is accompanied by the marginal alternative "presbyters," which is not elsewhere appended to it. At ver. 28 ἐπίσκοποι is rendered in the usual manner by "bishops." Whether intended or not, the marginal note serves the purpose of directing attention to the common application of the term. At xxvi. 29 there is a loss to homiletic use of a familiar topic, the translation now being "with but little

persuasion thou wouldest fain make me a Christian." The explanation which has been gained by the treatise of Mr. Smith, of Jordan Hill, for the terms which are used in St. Paul's voyage and shipwreck is illustrated by rendering χαλάσαντες τὸ σκεῦος "they lowered the gear," at xxvii. 17, and ἀρτέμονα, "the foresail," at ver. 40; while περιελθόντες, at xxviii. 13, is not now "we fetched a compass," as Tyndale first made it, but "we made a circuit." The viper is still described as a "beast" at vv. 4, 5. This translation of the Wycliffe-Purvey version sounded strange to Tyndale, who tried unsuccessfully "worm" and "vermin," in which he was followed by the Genevan translators, though Cranmer had gone back to "beast." At ver. 18 the subjective force of οὗτος seems lost in the single "who"; it might have been retained by the translation "such as." The twenty-ninth verse, which recounts the behaviour of the Jews, falls out.

It has been found that to continue these remarks at the same proportionate length as in Part III. would make too great a demand upon space. The most salient points alone are therefore noticed.

ED. MARSHALL, F.S.A.

SOUVENIRS OF CHARLES I.—There exists as an heirloom in my mother's family (their name is *Somes*) the collar and cap in which Charles I. was beheaded (the former old English point and stained with his blood), which have always come down in a very handsome and large old cabinet, each drawer of which is made of the rarest inlaid marbles, and forms a picture of a different animal, which our family tradition says also belonged to Charles I., and that it contains secret drawers, which, however, we have never been able to find. The following is all we know of the origin of these articles: that early in the present century they were sent over from some foreign country to my mother's grandfather, Samuel *Somes*, and his wife Sarah Sybilla, *née* Green, but of the latter's origin nothing is known by the last of her children now living, although from an oil painting we have of her she is a handsome and *distingué* old lady with a very dark and foreign appearance. A portrait of a dark lady came over with the above articles, which was that of Mrs. Opie, wife of an Admiral Opie, a Scotchman [?] in the service of Russia.

All that my great-grandparents told their children on the reception of these articles was that they had always been in the family. As the Cardinal of York (the last of the Stuarts) died in Italy in 1807, aged eighty-two, my great mother, who received the articles, was thirty and forty years of age at that date, her origin is unknown we have supposed her relics might have come through some relic with the cardinal.



The French *Popular Encyclopædia* says that at the cardinal's death his valuable family papers were sent over to England; but it does not say to whom. Can any one inform me on this point? And is there anything known as to who took possession of these precious souvenirs at Charles I.'s death? Perhaps some one will be able to throw light upon the subject, and if any one obliging us in this way has the curiosity to see the objects I can get him a view of them. They at present belong to my uncle, Mr. George Somes, and came, we believe, to him from his late elder brother, Joseph Somes, M.P. for Hull.

#### M. JOSEPHINE SALÈS.

[Armorially, we can only trace Opie as associated with Devon and Cornwall. It is not a Scotch name. The Stuart Papers are, we believe, in the Royal Library, Windsor.]

THE HARRISONS OF NORFOLK (*continued from* p. 446).—The issue of the said Benjamin and Susanna Harrison were two sons and seven daughters, that is to say: 1. Elizabeth, wife of William Stanford, of Yarmouth, watchmaker, who died Jan. 16, 1827, aged 65; she died April 17, 1848, aged 77, without issue, and both were buried near the Priory path there. 2. Susanna, born about 1772, married first, at Great Ormesby, Aug. 27, 1795, to James Marsh, of Aylsham, afterwards of Leicester, where he died and was buried but a few years after, leaving no issue; secondly, to Samuel Letts, of Leicester, who must have died several years prior to her decease, and is thought to have been buried there or at Lutterworth (query Yarmouth), leaving issue an only son, Samuel Allen Letts, apprenticed to a chemist at Norwich, but who subsequently held a government appointment at Sierra Leone, where he died and was buried only a few months before the decease of his mother at Yarmouth, at which place she was buried about February, 1844. 3. Deborah, wife of Thomas Ebbs, of Yarmouth (who predeceased her several years), died without issue, Nov. 7, 1859, aged 85, and both were buried there. 4. John Harrison, of Yarmouth, master mariner, born about 1776, espoused about 1804 Elizabeth, said to have been the last descendant of the knightly family of England of Stokesby. She bore him an only daughter, Elizabeth England Harrison, Nov. 22, 1806, who became the first wife of George Beck, of Yarmouth, miller, subsequently of Scratby, and dying about 1828 was buried at Yarmouth, her corpse being the first which was missed of a number stolen by the "Resurrectionists" out of the old churchyard there. Mr. Beck, I believe, married secondly Elizabeth, daughter of Capt. Stoker (she died in 1831, aged 29, and was buried at Great Ormesby), and by a later marriage with Elizabeth Ann Morris, with other issue, had a son, George M. Beck, born 1836, now of Great Ormesby and one of the county justices. Mr. Beck died Dec. 4,

1855, aged 48, his widow surviving him to Nov. 9, 1868, dying aged 64, and both were interred at Caister. The said John Harrison was lost at sea with all his crew just prior to the death of his wife, thought to have occurred immediately after the birth of their daughter. 5. Mary, born about 1778, died aged 16, and by her own desire was buried next the remains of her late cousin, a son of a Mr. Daniel, probably at Attleborough or Stokesby. 6. Ann, born Nov. 28, 1780, and baptized at Acle, married at Yarmouth, April 8, 1827, to James Outlaw, of that town. She died without issue, Jan. 13, 1865, and was buried there, where her husband, who remarried, is still living. 7. James, born Feb. 1, 1782, and baptized at Acle, married at Yarmouth, about 1805-6, Elizabeth (probably a daughter of William and Ann) Chapman, of Runham, and sister to the late William Chapman, of Great Ormesby, farmer. This James after leaving Yarmouth resided for many years at Norton Sub-course. He died at Thurlton, Jan. 14, 1870, and was buried at Norton; so also was his wife, who died March 4, 1856, aged 77. 8. Lydia, born Sept. 3, 1784, and baptized at Acle, died unmarried at Yarmouth, June 2, 1857, and was buried there. 9. Rebecca, youngest daughter, now in her ninety-fourth year and living in Yarmouth, married there, June 28, 1838, Jonathan Le Neve Spanton, of Neatishead, but bore no issue. He died at Yarmouth, July 3, 1852, aged 73, and in accordance with his will was buried at South Walsham. His son Jonathan, by his former wife, Ann Ward, and who died Feb. 28, 1837, aged 17, and the said former wife, who died July 17, same year, aged 56, together with other members of his own and of her family, were also buried there.

The above James and Elizabeth Harrison had issue, all born at Yarmouth, one son and four daughters (the latter are now living at Thurlton), namely: 1. Ann, born Dec. 2, 1806, relict of John Read Clements, of Yarmouth (a brother by half blood to the late Mr. George Clements of that town), who was master of the Tar, of that port, from which vessel he was drowned at sea with all hands, 1839-40, five years after marriage, aged 33-4, leaving issue an only daughter, Lucy, who died at Bumpstead, in Essex, June 12, 1865, aged 26, unmarried, and was buried at Norton. 2. Susanna Marsh Harrison, born May 1, 1810, now the wife of William Fuller, of Thurlton. 3. William Stanford Harrison, of Filby, veterinary surgeon, born Oct. 20, 1812, and who married Mary Ann Skoyles, of Caister, who survives. He died July 1, 1877, and was buried at Filby, where, with other issue, was born a son in 1849, who bears the same names and is of the same profession, and until lately practised at Rollesby, but is now living in one of the shires. 4. Deborah Ebbs Harrison, born July, 1814,



and 5. Elizabeth, born Feb. 10, 1816, both unmarried.

WILLIAM HARRISON RUDD.

(To be continued.)

**BEATING THE BOUNDS: LEGAL DECISION.**—The old custom of beating the bounds has been referred to in "N. & Q." from time to time. The latest phase of its existence has brought it into court for a legal decision, by which the absurd custom of personal misuse has received a proper check, while at the same time the custom itself has been shown to be less necessary under modern provisions for parochial measurement than it once was:—

"At the Brentford petty sessions, on Saturday, John Tyrrell, James Tyrrell, and James Rose were fined 5*l.* each for assaulting the Rev. George Blinkhorn, senior curate of Hanwell. On the afternoon of the 25th ult. the defendants were engaged with a number of other persons in 'beating the bounds,' and meeting Mr. Blinkhorn asked him to go and be 'bumped.' Upon his declining, two of the defendants took hold of his arms and dragged him to the stone, one of the party taking him by the leg and lifting him bodily from the ground. On reaching the stone they 'bumped' him against a man. The chairman said the custom of beating the bounds was absurdly antiquated, and altogether useless now that Ordnance maps of 25 in. scale were procurable. At the same sessions Charles Dunham was sent to prison for fourteen days for assaulting Alfred Wenham, one of the beaters. The latter said he had quietly submitted to being 'bumped' on a stone at Twyford Abbey, but on his refusing to cry 'Beer,' the defendant pushed him into the river Brent."—*Guardian*, June 8, 1881.

ED. MARSHALL.

**A STRIKING INSTANCE OF MNEMONICS.**—Gilles de Retz, Marshal of France (said to be the veritable Blue Beard), was sentenced to be led in chains to the place of execution, and to be burnt alive at the stake. The day appointed was October 23, 1440, "a date," says the historian, "about which there can be no doubt, for all the people of Anjou and Maine, by common consent, whipped their children on that morning, so as to impress the precise date on their memory." This strange mnemonic process is still a favourite with the peasants of Anjou and Brittany.

WILLIAM PLATT.

115, Piccadilly.

**COWPER'S ACCURACY IN DESCRIBING SCENERY.**—The other day a friend and I walked over the haunts of Cowper both at Olney and at Weston. Having in our hands *The Task*, we were able to identify the "spinney," the "peasant's nest," "the alcoves" and "colonnades," the "grove," and the "wilderness," in which he used to walk with Mrs. Unwin and the Throgmortons. The statue of Homer, with an English inscription by Cowper, is still there, though the "naiad" with her urn is gone, the old home of the Throgmortons having been demolished for these fifty years past. Just beyond the "rustic bridge" and the "willows" which Cowper celebrates, we found ourselves on

a spot which is, as it were, photographed to the very life by the poet:—

"Here, ankle-deep in moss and flowery thyme,  
We mount again, and feel at every step  
Our foot half sunk in hillocks green and soft,  
Raised by the mole, the miner of the soil."

If not ankle-deep in thyme, yet in wild flowers, just a century after those lines were written, we found ourselves on the 3rd of June; and in the middle of the mole-heaps we found one of these "miners of the soil" just dead. His body, still warm, we brought back with us, intending to have it made into a tobacco pouch. Weston is now for sale, and its leading features are very minutely described in the *Builder* of last week.

E. WALFORD, M.A.

Hampstead, N.W.

**HOLY TRINITY CHAPEL, CONDUIT STREET.**—The following note in Sir Sibbald Scott's *History of the British Army*, vol. iii., on the chapel in Conduit Street, whilom celebrated for the lengthy sermons of the Rev. H. Hamilton Beamish (under which as a boy I have often groaned), seems worth embalming in "N. & Q.":—

"King James [II.] had also a movable chapel of wood on wheels in the camp at Hounslow, where it remained till after the Revolution, when Dr. Tennyson begged it of King William and set it up in Conduit Street, and dedicated it to the Holy Trinity. Evelyn mentions that he went up to London (18th July, 1691) to hear the first sermon preached in it. It was used until 1716, when it fell into decay, and a new chapel was built on the site, which was demolished in 1875 and the premises called Ulster House erected in its place."

W. D. M.

**SOMETHING NEW IN BOOK-PLATES.**—So much has appeared from time to time in your columns on the subject of book-plates, that I think the following letter, which appeared in the *Athenæum* of May 28, should, in justice to your founder and first editor, be embalmed in the columns of "N. & Q.":—

"MR. THOM'S BOOK-PLATE.—Your kindly allusion to my new book-plate calls for a short explanation from me. I did not *devise* it. Like Topsy, 'it grew,' and this was how it grew. In, I believe, the first exhibition of the Photographic Society my friend Dr. Diamond (whose valuable discoveries in photography had been published in *Notes and Queries*) exhibited a portrait of myself which attracted a good deal of attention, and which the late Prince Consort pronounced the finest untouched photograph he had ever seen. By the kindness of Dr. Diamond the negative was placed in the hands of a professional photographer, and many copies were sold to my friends, &c. Unfortunately this negative was either lost or broken, and Dr. Diamond kindly undertook to produce a fresh one from a very fine copy in his possession; and it was when talking the matter over with him that the idea of producing it in the style of Houbraken's engravings was started and acted upon. I cut out the portrait, signature, &c., from framework of one of these engravings, and substituted my own. Dr. Diamond made an admirable copy of which I have an excellent impression."



"But my kind friend never does a good-natured thing by halves, and, not content with this likeness à l'Houbraken, he very kindly made me a copy of it as a carte-de-visite. For some reason the carte was never printed until about two months ago, when, accidentally finding the negative, I had a very few copies struck off. On sending one of these to another well-known photographer, Mr. Joseph Cundall, he in acknowledgment suggested what a capital book-plate it would make, and I have acted upon his suggestion. It was thus that, in photographic language, the new book-plate was developed."

"WILLIAM J. THOMS."

R. S. E.

[Some years ago Mr. Thoms, when requested to append his autograph to his carte-de-visite, used to add the following quatrain:—

"If you would fain know more  
Of him whose photo here is,  
He coined the word 'Folk-lore,'  
And started *Notes and Queries*."

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ENGLISH SYSTEM OF THERMOMETERS.—Why does England persist in using the unpractical system of Fahrenheit, instead of the common-sense ones of Centigrade (Celsius) or Réaumur? You want a thermometer to mark cold or heat. The freezing point is the point where the one ceases and the other begins, for all practical purposes. Very good; let that be 0, as in Centigrade and Réaumur—and of the two I prefer Centigrade, being in favour of the decimal system myself. The "botheration" of Fahrenheit shows itself by one's always having to make a separate calculation on a frosty morning. Your thermometer stands at 23°, let us say. Oh, that means 9° of cold! Now, if you had either of the others you could see at a glance, and also compare with foreign countries without having to make a really complicated calculation, which it is, to reduce Fahrenheit to either scale. I therefore wish to know if any one will agitate the question. I know professors have a curious prejudice against change, for I spoke to one on the subject. I must also note that I have never yet been able to get a registering continental thermometer (Centigrade or Réaumur). I had some specially made to Centigrade scale by Horne & Thornthwaite, but doubt if they are accurate. You do get the Centigrade scale sometimes on ordinary thermometers, but I refer to registering ones. If people will stick to Fahrenheit, why not take a new departure, and call 32° = 0°, and 212° = 180°, so as to get rid of that bothering 32°? There would, at least, be simplicity here. For cold, of course, you would go on till the present 0° of Fahrenheit became 32° in the opposite direction.

SCOTUS.

TOWNSEND FAMILY.—I shall be grateful for any information as to the ancestry, and any details, &c., touching the descendants, of Edward Townsend (query, buried at Highgate, Middlesex, April 1, 1710, as "Mr. Townshende, of Hornsey, brewer"). He married Elizabeth, daughter of Joseph Kettle, of Denny Abbey, Waterbeach, co. Cambridge, and had, *inter alios*, Jonathan Townsend, baptized at Highgate, Sept. 1, 1684, and died June, 1710, having married Elizabeth, daughter of Richard Chauncy, of London, by Elizabeth Dean, his wife (see Chauncy of Edgcote, co. Northants, vol. i. Baker's *Northants*), and had Chauncy Townsend, M.P. for Westbury, co. Wilts, &c., father of James Townsend, M.P., Lord Mayor of London, 1772–3 (who married and had issue); Rev. Joseph Townsend, Rector of Pewsey, co. Wilts (ancestor of Joseph Phipps Townsend, of Walpole, Norfolk, and Tottenham, Middlesex); Elizabeth, wife of John Smith (see Burke's *Landed Gentry*, "Smith, of Ellingham Hall, Norfolk"); Judith, wife, firstly, of John Wordsworth, and secondly of Rev. Thomas Hawes or Haws, of Aldwinckle, co. Northants; Charlotte, wife of John Oliver Williams, of Carnanton, Cornwall (see Burke's *Landed Gentry*); and Sarah, wife of Rev. Thomas Biddulph, Vicar of Padstow, Cornwall (see Burke's *Landed Gentry*, "Biddulph of Ledbury, co. Hereford"). Edward Townsend, by his wife Elizabeth (Kettle), also had Joseph Townsend, citizen and brewer of London, who died Oct. 29, 1728, aged fifty-eight, having thrice married, and was ancestor of Townsend, of Honington, co. Warwick (see Burke's *Landed Gentry*).

REGINALD STEWART BODDINGTON.

15, Markham Square, S.W.

MATTHEW FAMILY.—Who were the father and mother of the Rev. Nathaniel Matthew, B.A., of Exeter College, Oxford, Oct. 1715, and Rector of Holbeton, Ivybridge, Devon, 1753? What was the name of his wife, or that of any of his ancestors? Was he the son of — Matthew, Fellow of Exeter College, Oxford, 1661? Was he descended from the Cornish, Irish, or Welsh branch of the family? Could the first question be satisfactorily answered it is thought the whole of the family tree would be apparent at once. The name is spelt with and without the double t by members of every branch of the family as their fancy dictates.

J. M. G.

14, Alexandra Road, Bedford.

RICHARD BARNES, BISHOP OF DURHAM 1577–87.—Is there any known portrait of this bishop in existence?

JOHNSON BAILY.

Pallion Vicarage.

NUMISMATIC.—Sixpence, Elizabeth, 1588. Obv., Leg. M. M. Lion, "Elizabeth. D. G. Ang. Fr. et Hi. Regna." I cannot find this coin with "Regna"



described by Ruding, Hawkins, or Henfrey. Can any of your readers help me?

W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

"DUNCIAD," III. 151.—

"Lo P—p—le's brow, tremendous to the town."

Who was P—p—le?

W. C. B.

[There was a man called Popple, to whom allusion is made in some of the satirical Pope tracts. We cannot make out in what edition of the *Dunciad* the above line occurs, for, having examined about twenty editions, we find that line 151 of bk. iii. is quite different from that quoted by W. C. B.]

A PARALLELISM: SWIFT AND T. ADAMS.—The twenty-ninth of Swift's *Thoughts on Various Subjects* runs thus:—

"There are some solitary wretches who seem to have left the rest of mankind only, as Eve left Adam, to meet the devil in private."

An identical sentiment is quoted from T. Adams in Mr. Tegg's little book *Laconics*, 1876, under the heading "Monastery":—

"There are some solitary creatures who seem to have left the rest of mankind only to meet the devil in private."

Who was T. Adams, and who is the true parent of the saying? EDWARD H. MARSHALL, M.A.

POLL BOOKS, CO. LINCOLN.—I possess the following poll books of the county of Lincoln before the date of the first Reform Bill. I shall be glad if any one will inform me whether any others exist which I have not:—

1723. Candidates: Sir Neville Hickman, Bart.; Robert Viner, Esq.

1807. Candidates: Charles Chaplin, Esq.; The Hon. Charles Anderson Pelham; Richard Ellison, Esq.

1818. Candidates: The Hon. Charles Anderson Pelham; Sir Robert Heron, Bart.; Charles Chaplin, Esq.

1823. Candidates: Sir William Amcotts Ingleby, Bart.; Sir John Hayford Thorold, Bart.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

MR. ELWALL, 1726.—Is anything known of Mr. Elwall beyond what is disclosed in the following tract?—

"The Triumph of Truth, being an Account of the Trial of Mr. Elwall, before Judge Denton, for publishing a book in defence of the Unity of God, at Stafford assizes, in the year 1726. Printed by T. Squire, bookseller and stationer, Market-place, Grimsby, 1817." 8vo. 12 pp.

I have not been able to find his name in any book of reference which I have consulted. ANON.

CURIOUS ARMS.—A gentleman who has a gallery of family portraits, commencing in 1653, writes to me that on the earliest of these portraits are his ancestor's arms, viz., on an oval shield a male figure with a bow and arrow encountering a dragon; crest, a rhinoceros; supporters, unicorns;

motto, "Opiferque per orbem dico." His ancestor came from Amsterdam or the Hague, and he believes that these are his arms. I, however, fancy that they must be those of a college of physicians or other medical body. The rhinoceros and unicorns point to this, so does the motto; while we might take the charge to mean Phobus, the source of health, with his refulgent arrows, slaying the python, symbolical of disease. Still I may be wrong, and should be obliged by a reference. I do not think that Rietstap gives this coat. SPAL.

"ALPHONSO DI BORGO" (LONDON, 1800).—No reply has been given in "N. & Q." to my query (6th S. ii. 369) as to the author of this little book. If he be unknown, I will venture to suggest that it may be by Isaac D'Israeli. It is, however, difficult to believe that he published such poor stuff in 1800, two years before his own marriage, although we know the value some authors have attached to their early works.

RALPH N. JAMES.

Ashford, Kent.

AUSTRO-HUNGARIAN ECCLESIASTICAL BOOK-PLATES AND THEIR OWNERS.—I shall be glad to receive particulars of the following ecclesiastical dignitaries, whose book-plates I possess:—

1. "Marius Marefuschus," ensigned with a bishop's hat.

2. "Ex libris Ladislai Com. a Kolloniz Ar. Epis. Colocensis," ensigned with a cardinal's [archbishop's] hat.

3. "Joannes Baptista can. reg. ad S. Crucem Augustæ prepositus," ensigned with a mitre.

4. "Krivinai Lonovics Jossef érsek Könyvtárából," ensigned with an archbishop's hat.

I wish particularly to know the English equivalent of the Latin names of the sees in Nos. 2 and 3. H. ASTLEY WILLIAMS.

[2. We believe this to be Kolocsa or Kalocsa, in Croatia. The Counts Kollonitz were counts of the Empire, created 1637, extinct 1874 in the person of Max, Count Kollonitz von Kollegrad, who died s.p.m. See Perthes, *Gräfl. Taschenbuch*, 1881.]

AVENELL AND GLUBB, CO. DEVON.—I should feel much indebted for any information concerning these families. I have not been able to find any pedigrees, though I believe there are some in existence. WM. U. S. GLANVILLE-RICHARDS.

Windlesham, Surrey.

AN OIL PAINTING.—My landlady has asked whether I can tell her anything about the work art whose description I now give. As I will "N. & Q." kindly help us? An oil, seemingly a copy—not a very good one—Dutch original. An old chimney cor right (of the picture) an old man seated, holding on his left hand



chicken, feeding it with his right. Opposite, an old woman, who seems to be mixing in some vessel more food for the bird. Facing her, a little girl kneeling on a low chair, with her elbows on a three-legged stool, on which is what looks like a straw beehive, with the flat top off and hanging on like a lid. Hanging at the right hand of the chimney-piece a large lantern and three fishes; at the left, an open basket; on the chimney-piece, jars, mugs, bottles, and a flitch of bacon (?).

C. F. S. WARREN, M.A.

Farnborough, Banbury.

"FORREL."—Referring to the cover upon the current number of *Little Folks*, my wife (who is a Devonshire woman) remarked, "They seem to bring out a differently coloured *forrel* every month!" Upon my expressing surprise at a wrapper being so defined, a Somersetshire friend present thought it a curious circumstance that so general a word—in the west—as *forrel* should be unknown to me. It was one that he "had used from his childhood." Is the word known elsewhere?

HARRY HEMS.

Exeter.

#### AUTHORS OF QUOTATIONS WANTED.—

This stanza occurs to my mind on this day (June 18), the sixty-sixth anniversary of the battle of Waterloo:—

"At length came the day for the glorious affray,

Which shall long be remembered in story;

And history shall fling around him her wing

To mantle his name and his glory.

Osbaldeston's high fame and Newmarket's great name

Shall live in the memory yet,

When Wellington's sun and Waterloo won

Shall both in oblivion be set."

JOHN PICKFORD, M.A.

"And thrilling, melting, nestling riots there."

"From joys like these, ah! why denied to me?"

A. D. J.

"O sacerdos, quid es tu?"

Non es a te, quia de nihilo;

Non es ad te, quia mediator ad Deum;

Non es tibi, quia sponsus ecclesiæ;

Non es tui, qui servus omnium;

Non es tu, quia Dei minister;

Quid es ergo? nihil et omnia,

O sacerdos!"

B. W.

"Earth has no hate like love to anger turned."

F. B. M. C.

#### Replies.

#### MEDICAL FOLK-LORE: AN "EAGLE STONE."

(6th S. iii. 327.)

The eagle stone is mentioned in countless books of medicine and natural history. M. Eugène Rolland, in his *Faune Populaire de la France*, ii. 5, gives the following passage from Levret, *Essai sur les Accouchements*, Paris, 1766, p. 52:—

"La pierre d'aigle.....portée suspendue au cou des femmes, elle a pour vertu d'empêcher les fausses couches;

attachée à une de leurs cuisses, elle les fait accoucher promptement."

In the English version of Bartholomeus *De Proprietatibus Rerum* there is an account of its nature and properties which I give with abridgment:—

"Echites is a stone of Inde & of Persi, & is found in the cleues of ocean, boothe in the costes of the see of Inde & of Peray, & is a stone with red colour, as it is said in Lapidario, and there is two sortes, as Isid. saith, male and female, & soo alwaye two ben founde in the Eagles nest, and the egle may not brede without these stones. And therefore the Egle kepeth these stooness in her nest. The male therof is harde, and is lyke to a gumme that is called Galle, & this male is somewhat blasinge. And the female is neshe. And these stones bounde to a woman that traueilleth of childe maketh her soone to be deliuered.....The vertue of this stone Echites maketh a man sobre, And augmenteth and encreaseth riches, and so it dooeth loue, and helpeth greatly to opteyne and conquere vycitory & favioure. And letteth and withstondeth the fallynge of theym, whiche haue the fallynge euyl. If there be any man suspect of fraude of poisoning, if he be gyltye, this stone putte vnder his meate woll not suffre him to swolowe his meate, and if the stone be withdrawen, he shall not tary to swalowe his meate."—Lib. xvi. cap. xxxix.

Of C. Plinii Secundi *Hist. Nat.*, lib. xxx. cap. lxiv., lib. xxxvi. cap. xxxix.; Anselmi Boetii de Boot, *Gemmarum et Lapidum Historia*, Lugd. Bat., 1647, p. 376; William Jones, *Credulities Past and Present*, p. 388. EDWARD PEACOCK.

Bottesford Manor, Brigg.

The professed medicinal efficacy of the eagle stone, "rite maturos aperire partus," was known to Pliny and Dioscorides (v. 161). "Lapis aetites," writes Pliny (*N. H.*, lib. xxx. c. xiv.), "in aquilæ repertus nido, custodit partus contra abortuum insidias." Of the four varieties this is called the Taphiusian, and is described more fully in the thirty-sixth book (ch. xxi.):—

"Quarti generis Taphiusius appellatur, nascens juxta Leucadem in Taphiusa, qui locus est dextra navigantibus ex hac ad Leucadem. Invenitur in fluminibus candidus et rotundus. Huic est in alvo lapis, qui vocatur callimus, nec quicquam tenerius. Aetites omnes gravidis adalligati mulieribus vel quadrupedibus in pelliculis sacrificatorum animalium continentur, partus non nisi parturiunt, removendi: alioqui vulvæ excidunt. Sed nisi parturientibus auferantur, omnino non pariunt."

Plutarch (*Fragmenta*, edit. Didot, Parisiis, MDCCCLV., tome v. p. 96, 5) mentions the "lapis aetites" as a natural product of the Euphrates, and records its supposed "vis medicatrix":—

Γεννᾶται δ' ἐν αὐτῷ (sc. Εὐφράτῃ) λίθος ἀετίτης καλούμενος· ὃν αἱ γυναῖκες ταῖς δυστοκούσαις ἐπὶ τὰς γαστέρας ἐπιτιθέασιν, καὶ παραχρῆμα τίκτουσιν ἄτερ ἀληθόνος.

WILLIAM PLATT.

115, Piccadilly.

A full account of the aetites or eagle stone may be found in *The Natural History, Ancient and Modern, of Precious Stones and Gems and of the Precious Metals*, by O. W. King, M.A., London,



1865. The following extract, taken from the above work (pp. 49, 50), will give the information asked for by A. H. :—

"Pliny describes four species of this stone (xxxvi. 21). The first was egg-shaped, white, and filled with a soft, sweet-tasted clay: this was the female. The second, reddish coloured externally, contained a stony substance, and passed for the male. The third was filled with a sweetish sand. The fourth, the Læonian, had inside it a crystalline core, called the Callinus. The best kind were asserted to be only found in the nests of eagles, which could not breed without their aid, hence their name. They, for this reason, were of the greatest benefit to women in labour; a notion which even Dioscorides appears to endorse."

In the "*Arcula Gemmea*. By Thomas Nicols, sometimes of Jesus Colledge in Cambridge. London, MDCLIII." there is, at p. 184, a description of this stone. The author speaks of it as being about the size of a peach or apricot. He then proceeds:

"Boetius (De Boot) says that it is reported of the eagle that it bringeth this stone into her nest to help her the more easily to lay. Renodeus, lib. ii. sect. 2, *De Materia Medica*, saith that some think that the eagles bring these stones into their nests to temper the heat of their eggs; others for its colour's sake, as Rulandus..... The eagles, being mindfull of the security of their young, are wont in the building of their nests ever to make up their structures with these stones, by this means hoping to secure their young from the annoiances of serpents. So saith Philostratus, lib. ii. c. lv., *De Vita Apollonii*."

The stone was evidently held in great repute in the fourteenth century, for in a list of the relics of Durham Cathedral made late in that century, or more probably early in the fifteenth century, one of these stones is mentioned as treasured up in company with a singularly miscellaneous collection of venerated trifles :—

"Item dens Sancte Margarete Regine Scottorum, & una petra aquile, et crines Sancte Marie Magdalene, et una pars virge Moyse et unum par de Bediis Sancti Thome Comitiss Lancastrie in duabus bursis cum uno signo de albo velwetto."—Smith's edition of Bæda's *Historia Ecclesiastica Gentis Anglorum*, p. 740 (Cambridge University Press, 1722).

JOHNSON BAILY.

Pallion Vicarage.

See Dr. Pettigrew's *Our Superstitions connected with the History and Practice of Medicine and Surgery*.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"COCK ROBIN" A SUBSTITUTE FOR "ROBERT" (6th S. ii. 27, 155, 495; iii. 138, 231, 391).—While R. R. has been "tickled in fancy to see so ludicrous a theme treated so gravely" in a few lines, he has spent over a page in answering them. Confining myself strictly to the points in question, I would give my facts and reasons. We partly agree that Robin might (sometimes) be a lowering epithet. But we differed in this: I said that in English it was commonly a diminutive of endearment, he says that this is "an [incorrect] assumption."

Before Robert Tofte's *Alba*, 1598, Rich. Day addresses the author :—

(1) "Whilst lovely Robin Redbreast thou dost sing."

Tofte then—possibly with an allusion to the country Robin or Robinet, the lout—replies :—

(2) "No lovely nor beloved Redbreast I,  
A Robin poore refuse, such one I am."

A friend also writes :—

(3) "Sing then sweet bird with Ruddle Breast thy fill."

And J. M. Gent. :—

(4) "Only let Robin sing, All other birds be hush't."

Again, R. A. sings :—

(5) "Thus chirpe[s] one Robin Redbreast to another."

(6) Tofte himself, in his love poems, calls himself more than once Robin and Robin Redbreast, and certainly in no depreciatory strain.

Ophelia (IV. v.) sings the known ballad line :—

(7) "For bonny sweet Robin is all my joy."

On which I would ask, Did the young women of Shakespeare's day announce with pre-matrimonial precocity their intent to marry a handsome looby in preference to a master?

(8) In the interlude of *Robin Conscience*, published 15—, Robin is the only reputable person in it, and certainly is no looby.

These are facts, not "assumptions." And, by the way, will it also be contended that the bird robin was so called because he was loutish or disreputable? Even English boys can decide that question. R. R. still construes "foolish tales of Robin Hood" as equivalent to "tales of foolish Robin Hood." We must agree to differ on this. In his examples he does not always take account of the speaker or his motives. Neither does he remember that many foolish tales accumulate round a name, simply because it is already a popular one. Allowing his clerical friend to be right as to his provincial estimation of Robin and Bob, I dissent from the inference that had Robin been a reputable person he would have been called Robert or Bob Hood. Does Shakespeare, that most faithful reflex of his age, ever even hint at the disreputableness of Robin or of Robin Hood, or even of Little John? R. R., with nineteenth century propriety, speaks of Marian as a "low, disreputable person, trapesing about with a pack of fellows," &c., but these views, however "right," were not those of the olden time. Her marriage, or want of marriage, was ignored, and she was the Queen of Archeresses; the hero fame of Robin made her a faithful heroine, whom golden-mouthed Drayton describes as

"Sovereign of the woods and Lady of the game."

So, too, R. R. may have newer views, but I have always understood that this Robin was a popular hero. Gesta speak of him as a valiant man, honourable, and with a justice, though a dreaded outlaw. For



plimentary allusions" I refer among many to "Bold Robin Hood was a forester good as ever," &c., and to the Percy ballads, and to vol. ii. of the *Roxburghe Ballads*. So late as 1689 W. Thackeray published twenty-one ballads respecting him. *Circa* 15— are some verses recommending a man to read his primer [prayer book] or—Robin Hood. So popular and so esteemed was he that, apparently to encourage archery, he and his followers became the leading figures in the May Day games. I would refer also to bk. iv. chap. iii. par. 16 of Strutt's *Sports* and to *As You Like It*.

As to Heywood's lines, I never expected nor asked R. R. to quote them, but I referred to their general tenor, all his diminutives being terms of endearment, or, as I called them, hail-fellow-well-met appellations; that many of them died in beggary is to a student of their histories nothing to R. R.'s purpose.

BR. NICHOLSON.

[This discussion is now closed.]

MISPRONUNCIATION OF WIND (6th S. iii. 405).—I am no admirer of Dr. Johnson—even his *Dictionary* has done more harm than good to our language. It is the pile of a *porcus literarum*, full of industrious rubbish, and not the well-digested work of a scholar and philologist. Amongst the many foolish things attributed to this literary czar is his rhyme to a person who asked him whether the *i* of "wind" should be pronounced long or short; we are told he made this very foolish answer:—

"I cannot find it in my mind to call it wind,  
But I can find it in my mind to call it wind."

It is like the doctor in dogmatism, like him in philological ignorance, and, whether true or false, is characteristic.

In what I venture to call Anglo-Saxon, regardless of Dr. Freeman's protest, accents were used; and *wind* without an accent had a different vowel sound to *wint*, *winde*, &c., with an accent. The abhorrence of English printers to accents has done irreparable injury, and driven us into all the absurdities of false diphthongs to supply the place. Thus, to express *é*, we have tried as many devices as Periklumenos, or the Queen of Beauty and Son of Eblis in their famous combat; sometimes we try *ea*, as in "speak" for *spék*; sometimes *ee*, as in "speed" for *spéd*; sometimes *ie*, as in "thief" for *théf*; sometimes *ei*, sometimes *e-e*, and sometimes *eo*; yet with all these devices to express *é*, we still retain the very un-English looking colonists, "intrigue," "machine," "fatigue," and so on.

As Mr. VINCENT S. LEAN correctly says, "wind" has a short *i*, and not an accented *i*; happily, therefore, it differs from the verb *wind* (to twist), and its derivatives. It has no fellow, I allow, but it has a pretty numerous family and a few non-monosyllabic words to keep it countenance, as

"rescind" and "tamarind." Of the compounds of "wind" are: windy, windless, winded (out of breath), windage, windiness, windbag, windbound, windbroken, windfall, windflower, windgangs, windgall, wind-instrument, windmill, windpipe, wind-rose, wind-sail, windward, and some others. "Window" is from another source, and so is "windlass," but both have the short *i*. The rhymes are pretty numerous, but are for the most part preterites of verbs: dinned, finned, grinned, ginned, pinned, sinned, skinned, thinned, tinued, and one or two others. Cognate to these are hind-er, cind-er, pind-er, tind-er, &c.

E. COBBHAM BREWER.

In Walker's *Pronouncing Dictionary* the two modes of pronunciation, *wind* and *wind*, are treated at great length. Poets are granted the privilege they claim. "The language of Scripture," adds Walker, "seems to have native dignity and solemnity sufficient to authorize the long sound, but no other." Dean Swift used to jeer those who pronounced *wind* with the *i* short by saying, "I have a great *wind* to find why you pronounce it *wind*." Walker declares that in prose the "regular and analogical pronunciation borders on the antiquated and pedantic."

FREDK. RULE.

Ashford, Kent.

Your correspondent is hardly just when he calls the pronunciation of *wind* an affectation. The North Lincolnshire peasantry always make the *i* in this word long.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"A FEW BROTH" (6th S. iii. 286, 454, 497).—PROF. SKEAT says that "the etymology of *broth* is simple enough, viz., from the pp. of A.-S. *bréowan*, to brew; so also G. *gebräude* from *brauen*." If *gebräude* signified broth there would be some force in this analogy. But *gebräude* is simply a brewing, so much as is brewed at once, and so affords no illustration at all of the supposed derivation of *broth* from *brew*. In itself it is very unlikely that the outcome of so primitive a piece of cookery as the boiling of meat should have been named from the much more advanced and complex operation of brewing. With respect to the plural use of *broth*, it would seem to depend upon something in the nature of the material, rather than upon any confusion with *brewis*, because *porridge*, a material of similar nature, was also regarded as a plural. "Keep your ain breath to cool your ain porridge," says the Duke at the trial of Macbriar in *Old Mortality*; "ye'll find them scalding hot, I promise you." *Brewis* itself seems never to have been regarded as a plural in English:—

"Tendre browyce made with a mary-boon  
For sieble stomakes is holson in potage."

Lydgate, in *Wey.*

"Brouesse, adipatum," *Promptorium*; "Brouesse



brouet," Palsgr. Is the Sc. *broue* used as a plural?  
H. WEDGWOOD.

"TO RULE THE ROAST" (6th S. iii. 127, 169, 277, 396, 432, 477, 495).—I think XIT is right when he suggests this discussion should close. The same things convey different impressions to different minds, and, I suppose, always will. I have no doubt a great many will agree with XIT, for a belief in the supremacy of beef is very general. I will only make a remark or two on his objection to my quotation from the *Polyconicon*. Seeing that he owns to quoting at second hand, which I suspected before (a thing I never do), surely he should be satisfied when I go to old English editions for my authorities, without expecting me to consult the original Latin. It is an English word we are discussing and not a Latin one. "Rosted" is not a compositor's error. No compositor could make it out of "rooted up." It seems to me that *rosted* was intended. The proof reader or editor of the 1527 edition may not have been acquainted with the Latin, or he may have been a conceited and self-opiniated fellow, and, seeing that Alexander was warned to take heed and beware that he fell not with the tree *while he took to the boughs*, concluded, not altogether without reason, that "taking to the bows" was *roosting*. But to object to the word here is mere quibbling. The quotation was only given to prove that *roste* was a common word, and meant "perch." My case can stand without it. It is not of the least consequence to the argument what the Latin means. I wanted the word *rost*=*taking to the boughs*; and here I found it. XIT speaks about consulting the original Latin, as though I had the British Museum to run to and a host of literary friends to consult. Perhaps he will be surprised when I tell him that my own collection of books is the only one for many miles round with any claim to the dignified name of "library," and that I have not a single neighbour with any taste for old English literature. XIT says, "When once a phrase has come to bear a particular meaning, no writer when about to use it is at all likely to stop to consider its origin or its original force." I am sorry not to be able to agree with XIT even on this point. I think not only would a good writer stop to do this, but that a great portion of his goodness would consist in his doing it.

R. R.

[This discussion is now closed.]

A KENTISH TRADITION (6th S. iii. 308, 473).—A third version will be found in Halliwell's *Popular Rhymes*. F. C. BIRKBECK TERRY.

WIFE SELLING (6th S. iii. 487).—A very excellent article on this subject appeared in the *Standard* of May 30, in which the writer gave an interesting account of this vulgar error.

T. F. THISELTON DYER.

THE TRADESCANTS (6th S. iii. 147).—The following *verbatim* extract may be of interest both to the Oxford readers of "N. & Q." and to others:—

"ASHMOLEAN MUSEUM.—Colonel North, M.P., has recently presented to the Museum the original stone slab, with inscribed epitaph, which covered the tomb of the Tradescant Family, in old Lambeth Churchyard, erected in 1662. On the erection of a new tomb (in accordance with the elaborate execution of the original structure), over the grave of the Tradescants by some antiquaries, about twenty-five years ago, this slab, which covered the plain tomb, as restored in 1773, was removed to the house of Dr. Young, in Kensington-lane, and on his death was given by Sir Charles Young to Mr. Thorne, who was living in the house in South Lambeth (then called Turret-house, and until pulled down quite recently, Stamford House), where was collected by the Tradescants the cabinet of rarities, which was given by Tradescant, junior, to Elias Ashmole, and by him presented to the University, for which collection, as most people are aware, the building was erected, and first opened in 1683. The following is the inscription on the stone:—

'Know, stranger, ere thou pass, beneath this stone  
Lie John Tradescant, grandsire, father, son.  
The last dy'd in his spring, the other two  
Lived till they had travelled art and nature thro',  
As by their choice collections may appear  
Of what is rare in land, in seas, in air,  
Whilst they (as Homer's Iliad in a nut),  
A world of wonders in one closet shut,  
These famous antiquarians that had been,  
Both gardeners to the ROSE and LILY QUEEN,  
Transplanted now themselves sleep here, and when,  
Angels shall with their trumpets awaken men,  
And fire shall purge the world, these hence shall rise  
And change their garden for a paradise.'

*Jackson's Oxford Journal*, June 18, 1881.

ED. MARSHALL.

[The stone is of blue granite, and 6 ft. 4 in. long by 3 ft. 6 in. wide. There are two or three variations of spelling in the above inscription from a copy made some months ago. After the poetry these words occur:—

"Erected

1662.

Repair'd by Subscription

1773."

"Kensington-lane" should probably be Kennington-lane, and the house was spoken of in the neighbourhood as Turret House until the last.]

ROOKS FORSAKING ROOKERIES (6th S. iii. 350).—The following extracts may answer your correspondent's query:—

"There are not wanting instances where long-established rookeries near a mansion have been deserted by these birds when it has happened that the house has been pulled down or even abandoned as a habitation."

"At an old mansion, not far from London, surrounded by a number of very fine elms, a singular mark of the sagacity of rooks was recently observed. Many of these trees had become very old, and it was therefore determined to fell a few of them every year and plant young ones in their place. The oldest of the trees were accordingly condemned to be felled, and a portion of the taken off to indicate those which were to come. These trees were soon forsaken by the rooks, and subsequently observed that immediately after other elms were marked in a similar manner



at once forsook the trees, as if fully aware that removal of the bark was a notice for them to quit."

"Mr. Wingate, steward to Mr. Templer, of Lindridge, remarked in various years that certain trees were not built upon by the rooks; if one nest were built the others destroyed it, and he invariably found that such trees were decayed, and were generally blown down during some storm."—*Yarrell*, ii. 96, &c., ed. 1856.

"Rooks are some sometimes known to desert their nesting-trees without any visible cause, after having occupied them for a very considerable number of years. They are said never to build on any except those which are still growing, nor after they have arrived at maturity. . . . Carpenters and woodmen sometimes turn these habits to good account when determining the proper age for cutting timber, deeming it quite ready for the axe when these birds forsake it for another habitation."

*Meyer*, iii. 202, &c., ed. 1854.

Rooks are among the most sagacious birds we have. Whenever the main body are feeding on the ground, two or three are generally posted like sentinels on trees close by, whose peculiar note, warning the flock of approaching danger, is quite sufficient to make them all take flight, and always in the opposite direction to that from whence the danger is apprehended. Nay, they are even said to have a kind of criminal code, and occasionally to try, condemn, and execute offenders. They are said sometimes to collect in great numbers in the Faroe Islands, &c., as if they had all been summoned; a few sit with drooping heads, and others seem as grave as judges; presently they quietly disperse, and it is not uncommon, after they have flown away, to find one or two left dead upon the spot. Wood's *Birds*, 398; Garrett's *Marvels of Instinct*, 389.

H. W. COOKES.

"NOT SWIMY, BUT NUDDLY" (6th S. iii. 369).—In Ash's *Dictionary*, 1775, I find, "Nuddling (*p. a.* from *nuddle*), to go on carelessly, to proceed in haste and without much consideration." He also gives "Nuddle (*v. int.* a colloquial word)."

F. C. BIRKBECK TERRY.

Cardiff.

We who live in the county of Sussex are generally supposed to suffer from a sense of emptiness in the head, but we use the word *nuddly* to express a sensation of fulness in the head, and we connect it with the verb *to nuddle*, which means to act in a half-stupefied, purposeless manner. I recently heard a person say of another that "she kept all-on nuddling about till she got behind for the train."

W. D. PARISH.

CAPT. (AFTERWARDS SIR T.) USHER, R.N. (6th S. iii. 367).—A son of this gentleman was living with his wife and family in Guernsey for many years after his retirement from some official appointment abroad under the English Government. He left Guernsey some time in the course of last year, with the intention, I believe, of taking up his residence in the Isle of Wight. He had in his possession a valuable gold snuff-box with a

miniature likeness of Napoleon I. set in diamonds, which had been presented to his father by the emperor on his leaving the ship which conveyed him to St. Helena.

QUIVIS.

Capt. Usher commanded the *Undaunted*, which conveyed Napoleon from Fréjus to Elba. There are several references to him in James's *Naval History*.

EDWARD H. MARSHALL, M.A.

"PRUNELLA" OR "PRUNELLO" (6th S. iii. 350).—The French *prunelle* seems at first to have been Anglified indifferently as *a* or *o*. I find the *a* form in the *English Expositor* and in Cole and Blount, the *o* form in Kersey, and both forms in Ash, 1775. Bailey also gives both, but appropriates the *a* form to the herb self-heal. He also is the only one who gives the meaning, "a preparation of purified saltpetre"; but this is given under the words "*Prunelle sal*," and "*Sal Prunellæ*."

BR. NICHOLSON.

*Prunello* (not *Prunella*) occurs in Johnson's *Hints for the Life of Pope*, as quoted in D'Israeli's *Curiosities*. See a review of the latter in the *Gentleman's Magazine* for 1817, p. 428.

ALPHONSE ESTOCLET.

Peckham.

"QUEST" OR "QUIST"—WOOD-PIGEON (6th S. iii. 349).—This word, in a slightly different form, prevails in Shropshire. The wood-pigeon is there called *quease*; and its note is made to rhyme therewith, thus:—

"Who stole my grey pease?  
Says the Quease."

I dare say that Miss G. F. Jackson will have something to say about this in the forthcoming third part of her *Shropshire Word Book*.

A. J. M.

The earliest form of this word was *Quoist*, as in Sylvester's *Du Bartas*, p. 106:—

"The grizel *quoist*, the thrush that grapes doth love," where it translates the French *la palombe grisarde*. The word to me is as familiar as possible, and in Ireland it is the common name for the wood-pigeon. Usually the compound *wood-quest* was used. Is not the modern form simply a corruption of *cushat*=A.-S. *cusceote*? In Markham's *Countray Gentleman* it is suggested that it means *cooist*=the bird that *coos*.

XIT.

"Quest" or "quist," as applied to the wood-pigeon, is used by all the common people in Gloucestershire; at least in my youth, fifty years ago, I never heard them apply any other term to the bird.

J. B.

Grose has the Gloucestershire word *quice*, a wood-pigeon. Nemnich, *quest*, the ring-dove; *quest*, the stock-dove; *quice*, the wood-pigeon; and in his *Catholicon* he gives *Columba palumbus*,



English, the ring-dove, the ring-pigeon, the *queest*,  
*cushat*.

R. S. CHARNOCK.

Junior Garrick.

"HEAR THE CHURCH" (6th S. iii. 363).—Is there not some mistake about this sermon, or did Dr. Hook preach *twice* from the same text? In Mr. BUCKLEY's extract from the *Life of Bishop Wilberforce* the date of the discourse is put at 1838. But in the list of Dr. Hook's publications in *Crockford's Directory*, 1876—presumably communicated by himself—it occurs in its place as "*Hear the Church* (a sermon preached at the Chapel Royal), 1832, twenty-eight editions." If *Crockford* is right, it must have been Queen Adelaide who took umbrage at Dr. Hook's freedom of speech.

EDWARD H. MARSHALL, M.A.

ANGELS BUILDING A CHURCH (6th S. iii. 350).—The old print mentioned by MR. ELLIS is very probably an illustration of the following legend, which is to be found quoted in *Scala Celi*, a curious old Gothic book, printed by John Zainer at Ulm, 1480:—

"We read in the book *Mariali Magno*, that a very large church was being built in honour of the B.V.M. at Constantinople. On account of their great weight it was not possible to raise two columns into their places. Then appeared the Virgin, and with her two virgin boys, who, laying hold of the columns, were able to raise them up as if they had been lifting straws."

I have never seen the book *Mariali Magno*, but the queer tales Brother Gobius extracts to make steps in his *Ladder to Heaven*, show the work as one "most quaint and curious."

ADIN WILLIAMS.

This print is by J. Sadeler, after Fr. Sustris. It represents the erection of the Jesuits' Church in Munich. An account of the print may be seen in any catalogue of the works of Johannes Sadeler.

W. FRAZER, F.R.C.S.I.

Dublin.

LINCOLNSHIRE PROVINCIALISMS (6th S. iii. 364).—We call thick and foggy weather "roaky," not "rooky,"—decidedly not. I consider "a mess of grapes" quite correct, meaning a lot or quantity, that is, "a good big lot." I give the following illustration at length because of its interest:—

"Of Dinner and fasting.—Meate and drinke is ordeined and conuenient to dinners and to feasts, for at feasts, first meat is prepared & made in a redinesse, guests be called together, formes, & stooles be set in y<sup>e</sup> hal, & tables, clothes, and towells bee ordeined, disposed, and made ready. Guests be set with the Lorde in the chiefe place of the boord, and they sit not downe at the boord before the guests wash their handes. Children be set in theyr place, & seruants at a table by themselves. First kniues, spones, and salts, be set on the boorde, and then bread and drinke, and many diuerse *messes*, household *seruantes* busilye helpe each other to doe euery thing diligently and talke merrily together. The guests be gladdened with Lutes and Harps. Now Wine and nowe *messes* of meate be broughte forth and diuided. At the

last commeth fruit and spices, and when they haue eaten, boord clothes and reliefe bee borne awaye, and gastes wash and wipe their handes againe. The graces be sayd, and gastes thanke the Lorde. Then for gladnesse and comfort, drinke is brought yet againe."—*Batman upon Bartholomee*, 1582, f. 81.\*

In the above extract one meaning of "mess" seems to be a quantity, and not a certain share or small portion. And this is the meaning I should give it when used in the Bible, especially in early Bibles, where the word occurs more frequently than in the modern version. It seems also to mean in cookery dishes compounded of various things, "a mass of things" or "a mess of things," as we say indifferently, for we use both forms daily. Milton in *L'Allegro* has:—

"Country *messes*

Which the neat-handed Phillis dresses."

"To get into a mess" is to get into trouble. To "mess about" is to make a "clat" or muddle, or to do something in a slovenly manner. I don't know that any of these meanings are peculiar to this county. We have other words to express quantity, such as a *sight* of trouble=much trouble; *heaps* o' time=plenty of time (or anything else).

I once began to form a list of provincial words in Shakespere which are yet current in this county; but when a gentleman, with much taste and good feeling, told me in "N. & Q." that it was a great blessing Shakespere was not born in Lincolnshire, why, I felt, as we say, *cowed*, and so ashamed of having been born in such a degraded part of the earth, that I gave it up at once.

R. R.

Boston, Lincolnshire.

THE PLACE-NAME DITTON (6th S. iii. 398).—Two well-known writers on English place-names have given a similar explanation of "Ditton," agreeing as to its meaning. Is. Taylor observes:—

"The Anglo-Saxon *dic* is derived from the root which supplies us with the verb *to dig*, and is used to mean both the mound and the excavation. In modern English we call the one the *dyke*, and the other the ditch. Probably the masculine and feminine of the A.-S. *dic* supplied the original form of the distinctive use.....The common village name of 'Ditton' (*dyke-ton*) may sometimes guide us to the position of these dykes. Fen Ditton and Wood Ditton in Cambridgeshire stand respectively on the Fleam Dyke and the Devil's Dyke."—*Words and Places*, p. 256, n. 4, Lon., 1865.

Flavel Edmunds has:—

"*Dit*, E., a place enclosed by an entrenchment or ditch. Ex.: Ditton, eight places; Ditter-idge (Wilts), ridge enclosure; Dittesham (Devon), enclosed village."—*Traces of History in Names and Places*, p. 198, Lon., 1872.

ED. MARSHALL.

\* A correspondent of "N. & Q." (X17) makes strange mistake, *ante*, p. 446. He alludes to Glanvil the translator of Bartholomeus, whereas Bartholomeus Glanville is all one name; and he was the author book (first written in Latin), and not the translator. X17 read the note at the end of the work.



**HERALDIC** (6th S. iii. 368).—The armorial bearings inquired for are those of Gerard of Bromley, co. Stafford, thus: Quarterly, 1 and 4, Azure, a lion rampant ermine, crowned or, for Gerard; 2 and 3, Argent, between two bendlets sable, three torteaux, for Ince. The six quarterings contained in the impalement are these: 1, Argent, a bend engrailed sable, for Ratcliff; 2, Azure, a cross patonce between four martlets argent, for Plessington; 3, Argent, a lion rampant purple, for Balderston; 4, Argent, a cross engrailed gules, for Lawrence; bringing in 5, Argent, two bars gules, in chief three martlets of the second, for Washington; 6, Azure, a chevron between three covered cups or, for Isabel, daughter and coheir of John Butler, of Rockliff, who married Thomas Ratcliff, of Wymersley, whose daughter Anne, eventually only surviving sister and heir of the half blood of William Ratcliff, Esq., married Sir Gilbert Gerard, of Bromley, Knt., Master of the Rolls, and was by him mother of Thomas Gerard, first Baron Gerard of Gerard's Bromley, co. Stafford.

JULES C. H. PETIT.

**THE PICTS A SCANDINAVIAN PEOPLE** [?] (6th S. iii. 389).—I have by me a curious little book entitled *The Scots Compendium* (6th ed., 1756). It has no author's name. It contains a traditionary, perhaps fabulous, early history of Scotland, and professes to give a circumstantial account of that kingdom from its foundation. Amongst other things it mentions that the Hebrides, and afterwards the mainland of Argyshire and the adjacent country, were mainly peopled by Scots from Ireland, who found the inhabitants of their new country to be *Britons*, with whom for some time they were on amicable terms.

"And in that time," says the chronicler, who makes it out to be about three or four centuries B.C., "a people of *Germany* (who were called *Picts* from the painting and colouring their faces) came and settled in another part of Albion, which is now called the Orkney Islands; from whence after some time they ferried over into Caithness; whence afterwards increasing they possessed themselves of Ross, Murray [*sic*], Mernis [=Mearns], Angus, Fife, and Lothian, and drove from thence the *Britons*."

It would appear, according to this history, that the Picts first allied themselves to the western Scotch, but afterwards joined in a league with the Britons; upon which the western Scotch called in Fergus, son of the king of Ireland, when Fergus came over and conquered the Picts, and became the first king of all Albion (Scotland). The writer makes it appear that this took place about 330 B.C., and goes on to give an account of above one hundred Scottish kings, the first forty of whom he admits to be fabulous. The eighty-fifth of the kings is our Shakespeare's Macbeth; the date about the middle of the eleventh century. The above seems to me interesting, as it makes out the earliest known inhabitants of Scotland to

have been Celts (Britons) of an earlier immigration than that of the first settlement of Scots in Ireland.

M. H. R.

The origin of the Picts has long been a subject of dispute. The authority of Camden is urged to support their Celtic, and the authority of Stillingfleet their Scandinavian, ancestry. Mr. Freeman characteristically despises the whole question, as foreign to *English* history; and Mr. Green passes it over *sicco pede*. Mr. Freeman says:—

"Were they another Gaelic tribe, the vestige of a Gaelic occupation of the island earlier than the British occupation, or were they simply Britons who had never been brought under the Roman dominions? The geographical aspect of the case favours the former belief, but the weight of philological evidence seems to be on the side of the latter."—*Norman Conquest*, i. 15.

EDWARD H. MARSHALL, M.A.

**FOLK-LORE OF THE CUCKOO** (6th S. iii. 407).—In Denmark, in the early spring time, when the voice of the cuckoo is heard in the woods, every village girl kisses her hand and asks the question, "Cuckoo, cuckoo, when shall I be married?" and the old folks, borne down by age and rheumatism, inquire, "Cuckoo, cuckoo, when shall I be released from this world's cares?"

The bird in answer continues singing "Cuckoo" as many times as years will elapse before the object of these desires will come to pass; but as some old people live to an advanced age, and many girls die old maids, the poor bird has so much to do in answering the questions put to her that she has no time to make her nest, but lays her eggs in that of the hedge sparrow.

FREDERICK MANT.

A similar belief exists in France (Rolland, *Faune Populaire*, tome ii. 93), England (Henderson's *Folk-lore of the Northern Counties*, 1879, p. 93), and Germany (Chambers's *Popular Rhymes of Scotland*, p. 193). JAMES BRITTEN, Isleworth.

In Guernsey, when the cuckoo is heard for the first time, children repeat the following rhyme:—

"Coucou, coucou, dis-mé  
Combien d'ans je vivrai,"

and then count how many times the bird repeats his cry, fully persuaded that they have at least so many years to live. According to Henderson's *Folk-lore of the Northern Counties*, second edition, p. 93, the same idea prevails in some parts of England, the rhyme used being:—

"Cuckoo, cherry tree,  
Good bird, tell me  
How many years before I dee."

I am not aware, however, that in any of these instances attention is paid to what quarter the moon is in at the time, which appears to be an essential part of the superstition among the Hungarians.

EDGAR MACCULLOCH.

Guernsey.



THOMAS NEWCOMEN (6th S. iii. 368).—For an account of Newcomen, the inventor of the steam-engine, ABHBA is referred to S. Smiles's *Lives of Boulton and Watt* (1865), p. 69; *Life of Richard Trevithick* (1872), i. 3-8, 23-7; ii. 114-15, 121; H. Reid's *The Steam-Engine* (1840), pp. 112-13; John Farey's *Treatise on the Steam-Engine* (1827), pp. 12, 126-60; Thomas Tredgold's *Essay on the Steam-Engine* (1850-53), i. 9; John Bourne's *Treatise on the Steam-Engine* (1861), p. 8; Robert Stuart's *Anecdotes of Steam-Engines* (1824), i. 173-80, 444-64; *Nouvelle Biographie Universelle*; *Biographie Universelle*; Rose's *Biographical Dictionary*; A. H. Holdsworth's *Dartmouth* (1841), note L, p. 83; *The Churchman's Family Magazine*, xvi. 47-51 (1870).

The following books about Newcomen can also be consulted:—

"Some Account of the Residence of the Inventor of the Steam-Engine. By Thomas Lidstone. London, imprinted at the Chiswick Press, and published by Longmans, 1869," 4to., pp. 8, 3s.

"A Few Notes and Queries about Newcomen (who made the first Steam-Engine), and a Drawing of his Engine, his House (and Fire-place), and Something about his Kettle, his Monument, &c. London, imprinted by Pardon & Son for Thomas Lidstone, of Dartmouth, and sold by J. C. Hotten, 1871," 4to., pp. 16, 8d.

"A Comparative Statement of the Effects of Messrs. Boulton and Watt's Steam-Engine with Newcomen's and Mr. Hornblower's. By Mr. Wilson. Truro, W. Harry, 1792," 8vo.

Not one of the writers on Thomas Newcomen has succeeded in finding any record of his death. The account in the *Monthly Chronicle* for 1729, if trustworthy, will add a valuable fact to the memoir of this celebrated inventor.

#### WESTMONASTERIENSIS.

ABHBA will find many references to the life and inventions of Newcomen in any book about the steam-engine, such as Lardner's, or Smiles's *Boulton and Watt*, or Galloway's *History of the Steam-Engine* (Macmillan & Co.). If he wants very full and minute detail, I can give him further references.

Birmingham.

ESTE.

THE FIRST LONDON OMNIBUS (6th S. iii. 469).—*Saunders's News Letter* might have mentioned that Shillibeer's first omnibus started from the "Yorkshire Stingo," ran to the Bank and back, and was constructed to carry twenty-two passengers, all inside, at a shilling fare, or sixpence for half the distance, including the use of a newspaper. Such advantages conferred on the living do not, however, outweigh the benefits offered by Mr. John Shillibeer to foreigners visiting the Great Exhibition of 1851, as may be gathered from an advertisement in the *Times* on May 10 of that year:—

"Aux Etrangers! Pompes funèbres sur le système de la Compagnie Générale des Inhumations et Pompes

Funèbres à Paris. Shillibeer's, City Road, near Finsbury, où l'on parle français. Catholic fittings from Paris. Gents' funerals from 10 guineas; tradesmen and artisans', 8, 6, and 4."

WILLIAM PLATT.

115, Piccadilly.

AIR BEDS AND CUSHIONS (6th S. iii. 389).—These conveniences were known long before the times of Ben Jonson. An interesting correspondence on the subject took place in the *Athenæum*, July—December, 1868, pp. 84, 154, 215.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"CUCKOO"—THE PURPLE ORCHIS (6th S. iii. 406).—In our *Dictionary of English Plant-Names* this use of the word is recorded from Bucks, Cambridgeshire, Essex, Herts, Norfolk, and Suffolk; it is also so used in Devonshire (Plymouth). In Essex *cuckoo* seems to be used as a general term for early spring flowers.

Isleworth.

JAMES BRITTEN.

CRO(C)KER OF LINEHAM, CO. DEVON (6th S. iii. 408).—The *Herald and Genealogist*, vol. viii. pp. 377-91, contains a pedigree of these and other Crokers, together with a considerable amount of information regarding the family.

C. A. S.

AN UNCOMMON ANIMAL: THE "SHAH GOEST" (6th S. iii. 408).—Probably the Siyah Gosh, so named from having black ears—the Persian lynx, a species of *Felis*.

J. C. H.

In an old collection of engravings and prints, I have three of the Syáh Ghúsh at the Tower. My father has classed him as *Felis lynx*. He only appears to differ from the common species by the greater elongation of his face and ears; also his claws are all stuck out, instead of being sheathed. One of the prints is from the *Gentleman's Magazine* of October, 1767, p. 489, where many fabulous anecdotes of the animal are recorded.

THUS.

"CHILDE HAROLD," III. 88 (6th S. iii. 408).—The line read with the context preceding seems clear—that a starry emblem has been taken for "Fortune, fame, power, life," or literally as a "guiding star." The names of the constellations would give some illustrations, such as Power=Jupiter, &c.; and although I might be mistaken in assigning them, I would refer to Coleridge's famous translation of Schiller's *Wallenstein*—the soliloquy ending by

"Even at this hour  
'Tis Jupiter who brings whate'er is great  
And Venus who brings everything that's fair."

ESTE.

Birmingham.

In connexion with the sense of the whole stanza, the poet arises with the last verse to the sublime idea that "Fortune, fame, power, life," all these



highest *earthly* treasures, might be called even emanations from a star.  
H. KREBS.  
Oxford.

BEE-LORE (6th S. iii. 407).—In Halliwell's *N. R. of E.*, 6th ed., 72, there is a version derived from Miegé's great *French Dict.*, 1687, containing two additional lines in the middle, which may or may not have been a later interpolation:—

"A swarm of bees in June  
Is worth a silver spoon."

A *varia lectio* of the quatrain appeared in "N. & Q.," 1st S. ii. 512. WILLIAM PLATT.  
115, Piccadilly.

I have heard the proverb quoted by W. C. B. given in a more extended form, thus:—

"A swarm in May  
Is worth a load of hay;  
A swarm in June  
Is worth a silver spoon;  
A swarm in July  
Is not worth a fly."

And while on the subject of bees I may add that in the island from which I write, it is believed that a swarm of bees ought not to be sold if you wish to prosper. It should be given or exchanged for something of equal value. A money price is, however, sometimes agreed upon, but in this case the payment must be made in no baser metal than gold.  
E. MCC—.

Guernsey.

"OVERSLAUGH" (6th S. iii. 430).—This word is from the Dutch *overslaan*, to hinder or stop. When an officer by the performance of one duty escapes another and simultaneous duty, his employment in the latter is *stopped*. EMERITUS.

"ROBINSON CRUSOE" IN LATIN (6th S. iii. 326).—About the year 1821 in this city an earlier edition of this work was used in the classical school of Mr. James P. Espy, afterwards known as "the Storm King," from his discoveries in meteorology. As some things mentioned in the original were unknown to the Romans, the invention of new words became necessary; thus guns were called *tormenta*.  
UNEDA.  
Philadelphia.

REGIMENTAL CANT NAMES (6th S. iii. 266).—In 1878 William H. Allen & Co., 13, Waterloo Place, published a book called *The Regiments of the British Army Chronologically Arranged*, compiled by Richard Trimen, late Captain 35th Royal Sussex, &c. The book is admirably arranged, showing on each page the raising, changes of titles, uniform, and services of each regiment in a tabular form; and at the foot of each table there are a few lines regarding each regiment's formation and its nickname. I am surprised that the book is not more generally known, but now that all the old traces of tradi-

tions are being swept away, I should think it will be frequently asked for. At any rate, it will be found to answer many questions sent to "N. & Q."  
GIBBES RIGAUD.

18, Long Wall, Oxford.

The Land Transport Corps, L.T.C., was renamed Military Train, M.T., in 1867, and was horsed (!) with very fine Spanish mules, equal in size to horses and much hardier, and therefore better fitted for the work they had to do. For this reason the M.T. got the cant name of "Mokey Train," which led to serious consequences, viz., a difficulty in inducing gentlemen to serve as officers. The mules had to be abandoned and horses substituted, to the detriment of the service. This was told me by an officer at Aldershot when the change took place. Probably for this reason also the name was changed to Army Service Corps, A.S.C. "Mokey Train," however, continued to be the designation of this useful branch of the army, and perhaps still is.

E. LEATON BLENKINSOPP.

"LICKED INTO SHAPE" (6th S. ii. 486; iii. 212).—I am much obliged to DR. CHANCE and MR. HOOPER for their interesting replies to my note. DR. CHANCE, however, is wrong in supposing that I wrote under the impression that *licked* meant *thrashed*. I had no such idea, being fully conscious that the phrase owed its origin to a bear's reputed treatment of her young, but imagining that it dated from mediæval times. To the quotations already given I would add the following. Aristotle, speaking of the bear, says:—

Ἐλάχιστον δὲ τίκτει τὸ ἐμβρυον τῷ μεγέθει, ὡς κατὰ τὸ σῶμα τὸ αὐτῆς· ἐλαττον μὲν γὰρ γαλῆς τίκτει, μείζον δὲ μνὸς, καὶ ψιλὸν καὶ τυφλὸν καὶ σχεδὸν ἀδιάρθρωτα τὰ σκέλη καὶ τὰ πλείστα τῶν μορίων.—H. A., vi. 27.

Whilst Ælian has the following passage:—

Καὶ τότε τὸ θαῦμα τοῦδε ζῶον ἴδιον. Τεκεῖν βρέφος οὐκ οἶδεν ἄρκτος, οὐδ' ὁμολογήσει τις ἐξ ὠδίνων ἰδὼν τὸ ἐγγονον, ζωογόνον εἶναι αὐτήν. Ἀλλ' ἡ μὲν ἐλοχεύθη· τὸ δὲ εἰκὴ κρέας, καὶ ἀσημόν τι καὶ ἀτύπωτον καὶ ἀμορφον· ἡ δὲ ἤδη φιλεῖ καὶ γνωρίζει τέκνον, καὶ ὑπὸ τοῖς μηροῖς θάλλει καὶ λεαίνει τῇ γλώττῃ, καὶ ἐκτυποῖ εἰς ἄρθρα, καὶ μέντοι καὶ κατὰ μικρὰ ἐκμορφοῖ καὶ ἰδὼν ἐρεῖς τοῦτο ἄρκτον σκυλάκιον.—*De Nat. Animal.*, ii. 19.

Virgil also, in speaking of the wolf on the shield of Æneas, says:—

"Fecerat et viridi setam Mavortis in antro  
Procubuisse lupam; geminos huic ubera circum  
Ludere pendentes pueros, et lambere matrem  
Impavidos; illam tereti cervicis reflexam  
Mulcere alternos, et corpora fingere lingua."  
Æn., viii. 630-4.

Johannes Cains, in his treatise on English dogs, remarks at the end of his work: "Yet I hope,



having, like the bear, licked over my young, I have waded in this work to your contentation" (Abraham Fleming's translation, 1576).

I should like to see more authority for the derivation of *lick*=*thrash*, from to lick with the tongue, than DR. CHANCE adduces. In A.-S. *leccan* means to slay or kill, according to Bosworth's *Dict.*; and in the north of England I have often heard the phrase, "Tak a stick an' *lugg* on." Then, again, we have the phrase to "lay into" a person. The W. *llachio* may also be noticed, which means to slap, cudgel, beat.

F. C. BIRKBECK TERRY.

It is surprising that such a man as Burke should have believed the popular story about the bear's cub being born an amorphous mass, and licked into shape by the dam. Sir Thomas Browne had already exposed the belief as a vulgar error. In pouring out just indignation against that nauseous madman Rousseau for deserting his children, Burke says: "The bear loves, licks, and forms her young; but bears are not philosophers" (*Letter to a Member of the National Assembly*, 1791).

J. DIXON.

"WEEDS AND ONFAS" (6th S. iii. 87, 274, 310).—*Weed* and *onfa* are merely synonyms, each signifying an attack in a broadly undefined sense, and each alike of Anglo-Saxon origin. The former is from the A.-S. *wæden* or *woeden*, to assail, to trouble; and "trouble" in itself is a customary term in Scotland when an ailment is indicated without determining its precise nature (a trouble in the head, in the ear, breist, stammick, a sair trouble, &c.). In the Old Northumbrian modification of the Anglo-Saxon Gospels we have the rendering (Luke xi. 7), "*Nælle ðu me woede wosa*," which in Wycliffe's version appears as "*Nyle thou be noyful to me*," and in Tyndale's "*Trouble me not*." Again (Luke xviii. 5), we have "*das widiuu (me) woedo is*," translated by Tyndale "this widow troubleth me." In our Authorized Version both are given as in Tyndale. *Weed* seems to have preserved but a very limited range, but *onfa* is still represented throughout the mass of the Teutonic tongues. Passing by the Old Norse *ðfall*, we trace it to the Anglo-Saxon *onfeallan*, to assail, to attack; and so follow it in the German and Swedish *anfall*, the Dutch *aanval*, and the Danish *anfald*, each signifying an attack.

If *weed* has grown to be popularly considered as an illness specially connected with childbed, that has arisen from the accident of regard being paid to its degrees of relative prevalence, and affords no justification for any ultroneously restricted interpretation. W.

AUTHORS OF QUOTATIONS WANTED (6th S. ii. 328).—

"What is lighter?" &c.,  
are the first two of eight lines inscribed "Ladies, defend

yourselves!" with the signature "Bachelor," without a name, and doubtless one of the rejected. The lines, evidently suggested by the well-known Latin distich "*In Mulierum Levitatem*,"\* are usually couched in these terms:—

"What is lighter than a feather?  
Dust, my friend, in drier weather.  
What's lighter than the dust, I pray?  
The wind that wafts it far away.  
What is lighter than the wind?  
The lightness of a woman's mind.  
And what is lighter than the last?  
Nay, now, my friend, you have me fast."

WILLIAM PLATT.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Christian Institutions. Essays on Ecclesiastical Subjects.*  
By Arthur Penrhyn Stanley, D.D., Dean of Westminster. (Murray.)

THE subject-matter of this interesting volume is necessarily closely allied with many an old and even still living controversy. Much in it, therefore, lies outside the sphere of our criticism. But in tracing the rise and development of Christian Institutions, it was impossible that such a writer as the Dean of Westminster should fail to set before us many a picture, full of the life of past ages, which we can admire for its beauty and felicity, even though we may not always agree with its apparent tendency. Leaving the purely theological aspects of the book to be discussed in theological quarters, we may briefly touch on one or two points which belong rather to the domains of history and art. We are glad to find the Basilican form of church receive the attention which is its due at the hands of one so sure to command a hearing. It is historically a very interesting form, but so little known in this country that it scarcely attracts the notice of those who have not made the pilgrimage "*Ad limina Apostolorum*." To be truly appreciated the Basilica must be seen in Rome, in the matchless glories of the forest of pillars at Sta. Maria Maggiore, and the wealth of marble and richness of colour at S. Paolo fuori le Mura. Once realized on those sites, the charm of the Basilican church will never fade from the memory. But outside the special influences of Rome and Ravenna it has hardly found a home in Western Europe. Nevertheless, it was not without good reason that Cardinal Wiseman's delightful *Fabiola, or the Church of the Catacombs*, was to have been followed by a similar volume on "*The Church of the Basilicas*." We can only regret that the design has remained unfulfilled to this day. Having been thus led to think and speak of Rome, we can scarcely avoid a word or two on the subject of the Roman bishop. We know what a great occupant of the Roman See said of his brother of the New Rome on his assumption of the title of "*Œcumenical Bishop*"; but we can hardly picture to ourselves what words St. Gregory the Great would have found adequate to expressing his opinion of such a remarkable institution as the Dean of Westminster sets before us, and for which we can ourselves discover no more suitable rendering than the "*Œcumenical Layman*." We do not doubt that the advocates of an extreme papal theory have been willing to attribute to the Bulls, if any, issued by an unordained person who might be elected, while yet a layman, to the papal throne, the validity of utterances of the Master

\* "*Quid levius fumo? flamen. Quid flamine? ventus. Quid vento? mulier. Quid muliere? nihil.*"



and Doctor of all the Faithful. Nevertheless, as a matter of history, the development of the papacy has been the development of the power of a particular bishop, and a layman, *ex hypothesi*, is not a bishop. To discuss this, however, and many another of the numerous points open to discussion in a peculiarly suggestive volume, would lead us inevitably into the thorny paths of ecclesiastical controversy. Our readers, nevertheless, we trust, will see by what we have said how full the Dean's essays are of incentives to thought and research.

*The New Testament in the Original Greek.* The Text revised by B. F. Westcott, D.D., and F. J. A. Hort, D.D. (Macmillan & Co.)

ALTHOUGH the companion volume (to contain an Introduction and Appendix) has not yet come to hand, its contents are so clearly summarized here (pp. 566-580) that, with these and an *excursus* or sketch of twenty-one pages (in itself a masterpiece) before us, we do not hesitate to say that we have in this small volume an epoch-making book, like Porson's *Hecuba* or Linnæi *Species Plantarum*. There is the intuitive sagacity of the critic, and the minute and patient observation of the scientific classifier and genealogist. Twenty years ago, when Mr. F. H. Scrivener's *Plain Introduction to the Criticism of the New Testament* appeared, Mr. Westcott and Mr. Hort had already been engaged on this their work for a period almost as long as Thomas Aquinas had to give to his *Summa Theologiæ*. It is hardly necessary to say that they have not to show anything in the way of *errata*, whereof one edition of the work of the Seraphic Doctor exhibited nineteen folios. In answer to apprehensions which are too prevalent, we welcome the following statement of the editors:—"The great bulk of the words of the New Testament stand out above all discriminative processes of criticism, because they are free from variation and need only to be transcribed. . . . If comparative trivialities, such as changes of order, the insertion or omission of the article with proper names, and the like, are set aside, the words in our opinion still subject to doubt can hardly amount to more than a thousandth part of the whole New Testament."

*The Ancient Bronze Implements, Weapons, and Ornaments of Great Britain and Ireland.* By John Evans, D.C.L. (Longmans & Co.)

THIS most interesting volume forms an appropriate sequel to *The Ancient Stone Implements, Weapons, and Ornaments of Great Britain*, given to the archaeological world by the same author in 1872. Those who possess the last-named volume will not need to be told how thoroughly and exhaustively Mr. Evans accomplishes any work which he takes in hand. The present book contains no less than 540 woodcut illustrations, admirably executed, and selected with the best judgment. It is hardly too much to say that there is scarcely a type of bronze implement or weapon found in the United Kingdom which is not represented in these figures. By far the great majority of these woodcuts are new, and have been prepared specially for this volume. The work opens with an introductory essay on the early use of stone and bronze and iron, with some remarks on the Scriptural notices of bronze and iron, the metals mentioned by Homer, the use of bronze and iron in ancient Egypt and in ancient Greece, and other kindred subjects. A suggestive warning is given as to the minute care which skilled antiquaries use in their investigations. Whilst engaged with Sir John Lubbock in opening a grave belonging to the early iron age, the author observed "a thin metallic disc of a yellowish colour, which looked like a coin." No coin had hitherto been found in hundreds of graves which had been examined. The coin was eagerly seized; it proved to be a six-kreutzer piece with

the date 1826, which had somehow worked its way through crevices into the grave, where it had evidently lain some time. As the author acutely observes, had the coin been Roman there would not have been wanting those who would have argued that the whole find belonged to the Roman period. Mere juxtaposition is not sufficient proof of contemporary deposit.

The word *celt* is next carefully examined and its history traced. The various forms of celts are then passed under review,—flat and flanged celts, winged celts and palstaves, socketed celts—and to these is added a very instructive chapter on "The Method of hafting Celts." Tools, such as chisels, gouges, and hammers; implements, such as knives, razors, and sickles; weapons, such as daggers, spears, arrows, and swords; arms of defence, such as shields and helmets; musical instruments, represented by trumpets and bells; and the infinite variety of personal ornaments, are all enumerated, described, and copiously illustrated with great felicity of expression. The book concludes with a paper on "The Chronology and History of Bronze," which leads the learned author to examine such important questions as the early commercial relations of Britain and the condition of the country during the Bronze Age.

This is an admirable monograph on a very interesting subject. It is full of learning and accurate research, and yet is written in so pleasant a style that the reader is carried on from page to page with unflagging interest. It is evident that the author is completely master of his subject.

*Cambridge: Brief Historical and Descriptive Notes.*

By J. W. Clark, M.A. With Etchings and Vignettes by A. Brunet-Debaines, H. Toussaint, and G. Greux. (Seeley, Jackson & Halliday.)

THIS is just the book to be appreciated as a wedding present or as a parting memorial by any lover of Cambridge. The etchings, twelve in number, which are, we believe, to be procured in a set, are well worth framing. They include one University view (Senate House and Library, by Brunet-Debaines), one town view (Market Hill, by Toussaint); two of Trinity College (beside Greux's drawing of Grinling Gibbons's carving in the Library), one of St. John's, beside a combined view of the backs of these great colleges; King's Chapel, interior and exterior; Corpus, with the tower of St. Benet's; the garden of Christ's; and the lodge of Queens'. Among the vignettes we find a few sketches of buildings which have passed away in the present century (the Castle Gate-house and Pembroke Lodge). The reader is pleasantly conducted from mediæval Cambridge on the border of the fens to "the pure house of Emmanuel," and it will not be Mr. Clark's fault if he finds the walk tedious or uninteresting. Most of the colleges supply their historical anecdotes, and Mrs. Frere's parties at Downing are not forgotten in the chapter on "Social Life at Cambridge," "'tis sixty years since," with which the volume concludes. The reminiscences of that period (traceable, we suppose, in part to Prof. Adam Sedgwick), if not descriptive of the best period of Cambridge history, supply a page where Gunning and Pryme begin to be reticent. An earlier chapter gives, *à propos* of St. Mary's, some interesting remarks about academical buildings; and the chapter on libraries contains, *inter alia*, a quotation from the University Librarian which we commend to those who are inclined to depreciate Biblical and patristic studies previous to the English Reformation.

*The Crowned Hippolytus, translated from Euripides, with New Poems.* By A. Mary F. Robinson. (C. Kegan Paul & Co.)

WHEN we first heard that the author of the charming *Handful of Honeysuckle* of three years ago was about to



translate the *Hippolytus* we felt a certain misgiving—not, indeed, that she would do it ill, but that she should think it necessary to do it at all. There is plenty of professorial and academic genius that may be left to blunt the edge of its poetic fury upon the *tours de force* of Greek translation, but we can scarcely spare the delicately dowered authoress of “A Pastoral” and “Le Roi est mort” for such “fatigue duty.” It is perhaps a little by reason of this foregone opinion that we find ourselves somewhat cold and unresponsive with respect to the first part of this book. Filled though it is with flexible blank verse and mounting choric passages, it excites our wonder more than our admiration. In the story of the “Red Glove,” from the Messer Giraldo Cinthio whom Shakespeare has followed in *Othello*, the authoress resumes, with matured powers, that charming *art de conter*—the sweet briefly garrulous art of La Fontaine, and Chaucer, and Boccaccio—of which she gave us a sample in the “Rime of True Lovers” of her former book. As delightful in its narrative skill and happy rapidity is the “Gardener of Sinope.” The sketch called “Mondzoen” contains a strong dramatic situation, but there seems to be some want of artistic delay or suspension in the catastrophe which, to our mind, makes slightly against its complete success. “Captain Ortis’ Booty” and “Helen in the Wood,” which delighted the readers of the *Cornhill*, will still delight them here, as will the very pretty “Pastoral of Parnassus,” contributed to *Belgravia*. Altogether, this book will greatly increase the number of Miss Robinson’s admirers, and (we trust) send some new and enthusiastic ones to the earlier *Handful of Honeyuckle*. Personally, we are exceedingly grateful to her for the few lines, in the pleasant little group of “London Studies,” with respect to the Museum pigeons. To us it has always been matter for regret that, preening their wings as they do above so many laurelled and learned heads, they should still have remained uncelebrated—*carent quia vate sacro*. But now neither Nox, nor the fabled Manes, nor the bare house of Pluto can any more oppress them, since they have found a fitting immortality at the hands of a young lady who translates Euripides.

*Collectanea Genealogica*. Edited by Joseph Foster. Part I. (Published, by subscription, by the Editor, 21, Boundary Road, London, N.W.)

MR. FOSTER here comes before the genealogical public with a fresh candidate for its favour. The contents of his new serial, which is to be published monthly, commencing with the current month, cover a wide area. We find here, *inter alia*, corrected and annotated lists of Members of Parliament for Scotland and Ireland; Royal descents of our titled and untitled nobility; and the first instalments of a list of marriages, 1650–1880, and of Sir William Musgrave’s obituary of nobility and gentry prior to 1800, completed by extracts from Col. Chester’s invaluable *Westminster Abbey Registers*. It will thus be seen that, if continued on the lines laid down in the first number, Mr. Foster’s *Collectanea* cannot fail to be a welcome addition to the genealogical student’s list of working tools. There is room and to spare for all that can be done in this field by ourselves and by our well-tried fellow-labourers, the *Genealogist* and *Miscellanea Genealogica et Heraldica*. We shall look forward with interest to Mr. Foster’s future issues. We hope, however, that he will feel himself editorially justified in correcting Sir William Musgrave on any occasion when he may be found giving such mystic descriptions of a person as “*Legat Hispanvers Roman*,” or “*Cardinal Anglus*”; and that he will bring his own correspondents into conformity with rule, when they write “*pater est quem nuptiæ demonstravit*.”

THE FOLK-LORE SOCIETY.—The Third Annual Meeting of this Society was held on Wednesday afternoon in the Library of the Royal Asiatic Society, Albemarle Street, the Right Honourable the Earl Beauchamp in the chair. Mr. Wheatley (in the absence of Mr. Gomme through illness) read the report, which mentioned that the roll of the Society now numbered 234 members, and that its income from subscriptions and the sale of publications amounted to 367*l.* 7*s.* 6*d.* A committee on proverbs is actively at work, and a large MS. collection of those of Scotland has been acquired, and will be published by the Society. On the motion of Mr. Moncreux Conway the report was unanimously adopted. The Society then elected the following office-bearers:—President, the Earl Beauchamp; Treasurer, Sir W. R. Drake; Hon. Secretary, Mr. G. L. Gomme; and as Vice-Presidents, Council, and Auditors, Messrs. Andrew Lang, W. R. S. Ralston, Dr. Edward B. Tylor, H. C. Coote, E. W. Brabrook, J. Britten, Dr. Robert Brown, H. Hill, F. Ouvry, Prof. Sayce, E. Solly, W. J. Thoms, W. S. W. Vaux, J. Tolhurst, and J. S. Udal. After some remarks by Lord Beauchamp and other members, the meeting separated, the usual vote of thanks to the President having been proposed by Sir Bartle Frere.

#### Notices to Correspondents.

EDITH R. WOODGATES.—Hosack, John, *Mary Queen of Scots and her Accusers*, 2 vols., 1869–74. Besides this and the earlier works of Prince Labanoff (*Lettres inédites de Marie Stuart*, 1839; *Lettres, Instructions, et Mémoires*, 1844), and others whom you name, there are the later publications of James F. Meline, *Mary Queen of Scots and her Latest English Historian* (New York, 1872), and Dr. John Hill Burton, *History of Scotland* (7 vols., 1867–70), of which vols. iii., iv., v., and vi. deal with Mary, vol. vi. specially with her execution. All these are in the London Library. With regard to your second query, are you sure of the name? Is it not *Marmont* that you mean? We cannot identify the name you cite as connected with Napoleon I. If we are right, you would find an ample account in the *Biographie Universelle*, and briefer, but perhaps sufficiently full, details in Bouillet, *Dictionnaire d'Histoire et de Géographie* (Hachette), which last is a very useful book of reference.

C. H.—Hygeia, daughter of Æsculapius, would seem to answer some at least of your requirements. Probably De Gubernatis, in his work on *Zoological Mythology*, might furnish useful details. Hygeia is represented with a serpent and a cup, while the serpent, the cock, the dog, and the raven were sacred to Æsculapius. Nemesis was sometimes represented with the cup and serpent of Hygeia. We do not see anything bearing on your point in Renouf’s recent Hibbert Lectures on Egypt, nor have we been able to identify anything in the Scandinavian mythology.

A. S. W. (*ante*, p. 500).—VIGORN kindly enables us to say that “Phil Blood’s Leap” appeared in *St. Paul’s Magazine*, vol. x. p. 161 (February, 1872).

H. DE C. (Lyon).—Will you send full name and address!

#### NOTICE.

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